



Cabinet of
Florvil Hyppolite

HAITI



MUNUC 35

Model United Nations of the University of Chicago

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CHAIR LETTER

Dear Delegates,

Welcome to the Cabinet of Florvil Hyppolite, in Haiti 1889! My name is Caroline Wang and I am honored to be serving as your Chair for this committee.

To briefly introduce myself, I'm a fourth year psychology student, hailing from Vancouver, Canada. I delegated frequently in MUN conferences throughout high school, and have staffed for a few conferences in college. Most recently, I moderated the UN Charter committee last year at MUNUC 34. Being relatively shy, I've found MUN to be a wonderful avenue to build my confidence in public speaking and debate. Outside of MUN, I work in a few psychology research labs on campus and I enjoy solitaire, the Tottenham Hotspurs, and going to the library.

In this committee, you will be helping President Hyppolite (me) navigate the challenges of 1889 Haiti, including but not limited to the national debt and the demands of the United States government. I encourage you to take MUNUC and this committee as an opportunity to go outside of your comfort zone and expand your public speaking skills. I look forward to seeing you collaborate and come up with creative solutions and approaches for this historical event.

As your chair, I want to ensure that the committee is a safe and comfortable learning environment for all of you. If you have any questions or concerns during or leading up to the conference, please do not hesitate to contact me. I look forward to meeting all of you soon.

Sincerely,

Caroline Wang

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CRISIS DIRECTOR LETTERS

Dear Delegates,

A very warm welcome to MUNUC 35! My name is Khristian Bass and I will be one of your Crisis Directors for The Cabinet of Florvil Hyppolite, Haiti 1889. I'm from Gun Barrel City, Texas, and I am a Second Year at the University of Chicago majoring in Public Policy and Law, Letters, and Society. Some of my interests include playing the euphonium in the University Wind Ensemble, repairing technology, and making fun coffee drinks.

Although this is only my second year at the college, I have already engrossed myself in the world of Model UN. Last year, at MUNUC 34, I was an Assistant Chair for the Peru-Bolivia Confederation, 1836, and Assistant Chair for ChoMUN, The University of Chicago's Collegiate Model UN conference. This year I am also a Crisis Director for a ChoMUN committee and am a member of the University of Chicago's traveling Model UN team. Overall, I am very involved with Model UN, and can not wait to share this passion with all of you as we embark on our journey to better the country of Haiti in 1889!

There are many threats to the country of Haiti, both foreign and domestic after the newfound security that the Hyppolite government has brought. As a delegate on this committee, it is your job to navigate the tides of this new era for Haiti. I look forward to seeing everyone try their best to do this. All I ask is that all delegates bring their creativity and have a great time.

All the best,

Khristian Bass

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Dear Delegates,

We are excited to welcome you to the city of Chicago, MUNUC 35, and the cabinet of Florvil Hyppolite! My name is Julian Tucker and I will be one of your Crisis Directors for the Cabinet of Florvil Hyppolite: Haiti 1889. A native of Los Angeles, I am in my second year at the University of Chicago, where I double-major in History and Political Science. In my limited free time, I enjoy playing the cello, reading early-20th-century literature, exploring Chicago's food scene with friends, and watching my beloved Chelsea FC.

Although this is not my first year in MUNUC—I was an Assistant Chair for the Peru-Bolivia Confederation, 1836 committee at MUNUC 34—this will be my first time working as a Crisis Director, so this conference will be a learning experience for all of us! Fundamentally, MUNUC is an opportunity for you to grow as critical and strategic thinkers, public speakers, and as individuals more broadly. MUNUC should provide you with an opportunity to learn, in detail, about areas and eras of history that are frequently overlooked and underrepresented. Haiti is a country whose very existence has been a challenge to traditional powers for much of its history. Yet, Haiti's historic and trailblazing nature has sadly often proved to be a difficult burden to bear. We hope that you grow to find Haiti's history as fascinating and nuanced as we have found it to be and that you emerge from this conference with a greater understanding of the roots of many of the problems that still plague Haiti to this day.

Finally, although this committee is set in 1889, we expect you to maintain and use 21st-century common sense values throughout the committee. It is important that everyone feels comfortable and free to learn and express themselves in committee. We trust that as delegates you will behave with tact and maturity when engaging with sensitive topics.

That being said, what is ultimately most important is that you all have fun and enjoy yourselves! If you have any questions or concerns about the committee specifically or Model UN and the crisis format more generally, please do not hesitate to reach out to any of us!

Best wishes,

Julian L. Tucker

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SENSITIVITY STATEMENT

As an organization, MUNUC encourages delegates to consider and maintain historical accuracy when debating in committee and crafting character arcs through directives. That being said, we firmly believe that certain historical atrocities need not and should not be simulated in Model UN. For that reason, we ask that delegates refrain from using 'historical realism' as a justification for racism, sexism, homophobia, etc. Any arguments or calls to action that would be unacceptable in 2023 will not be tolerated.

We expect that delegates engage in this committee respectfully. Substantive debate and discussion on possible solutions and directives are always welcome. Advocating or enacting immoral activities like slavery, war crimes, colonization, etc. through speeches or directives will not be permitted.

We understand that Haiti in 1889 looked very different to the world we live in today. Throughout this background guide, we will strive to describe the problems and historical context as thoroughly and honestly as possible. We ask that you address these issues in committee with maturity and sensitivity, and to prioritize creativity and collaboration.

COMMITTEE STRUCTURE AND MECHANICS

This committee will simulate the Cabinet of Florvil Hyppolite. The committee will be chaired by President Hyppolite, played by Caroline Wang. Delegates in the committee are a mix of ministers, governors, and miscellaneous leaders to serve the nation of Haiti in this cabinet. Delegates are encouraged to speak and debate on any topic that they wish to discuss, and should not feel bound by their roles to speak on different issues.

Delegates will be a key part of Haiti's present and future as they will be tasked with dealing with crises as they arise. To do this, delegates will have to work together to jointly decide on how to respond to issues by passing directives. To ensure that the committee flows well, delegates should feel as though every directive that they pass will immediately be taken into effect and have the force of law, however, President Hyppolite does reserve the right to overrule any directive that he sees as destructive. Other than that, the committee will flow with all of the normal elements that are seen in a crisis committee.

TOPIC: CABINET OF FLORVIL HYPPOLITE

Statement of the Problem

Current Foreign Relations

France

Though Haiti was now free from France, they still had a rocky relationship. In 1825, Charles X, then king of France, demanded reimbursement on the basis that Haitian independence was at the expense of France. This demand was backed by French warships that were stationed along the Haitian coast. The amount demanded by France was 150 million gold francs, which was ten times Haiti's total annual revenues.¹ With the options being either pay or be invaded, Haiti was forced to agree to pay the debt. The only way that Haiti could pay was through loans from a French bank that capitalized on the monopoly by gouging Haiti with terribly high interest rates and fees. Haiti was only able to pay 90 million francs, the equivalent of 22 billion dollars today. After this payment, France renounced all attempts at re-conquering Haiti and stated that it recognized Haiti as a sovereign nation. Relations ended on a high note, as in 1838, France and Haiti signed a 'Treaty of Peace and Friendship', ending all major tensions.²

The United Kingdom

After the revolution, Britain had limited contact with the newly independent Haiti, which was exacerbated by the fact that nations such as France did not immediately recognize Haiti as a sovereign nation. In 1833, however, Britain recognized Haiti as an independent nation.³

¹ Mackey, Robert. "France Asked to Return Money 'Extorted' From Haiti." The Lede, 1281970662. <https://archive.nytimes.com/thelede.blogs.nytimes.com/2010/08/16/france-asked-to-return-money-extorted-from-haiti/>.

² Ambassade de France en Haïti. "Les relations franco-haïtiennes." Accessed July 3, 2022. <https://ht.ambafrance.org/Les-relations-franco-haitiennes-1834>.

³ Ferguson, James A, Christian Antoine Girault, Murdo J MacLeod, and Loraine Murray. "Haiti." Encyclopædia Britannica. Encyclopædia Britannica, inc., 2010. <https://www.britannica.com/place/Haiti#ref54456>.

The United States

The United States did not recognize Haiti in 1804 due to the sentiments of Southern slave owners who feared slaves would take inspiration from this nation's independence as a former slave colony. The United States did not accept Haiti as an independent nation until shockingly late in 1862. Haiti's proximity to the United States drove American strategic interest in the island. In 1868, this almost turned into a direct confrontation when then-President Andrew Johnson suggested the annexation of not only Haiti, but the entirety of the island of Hispaniola so that the United States could have a strong presence within the Caribbean. This did not occur in full, but the United States began its interference in the region in 1862 when it began to send American warships into Haitian waters. The final action before this committee begins was the statement by the United States Assistant Secretary of State Alvey Adee who called Haiti "a public nuisance at our door."⁴

The Dominican Republic

It wasn't until 1821 that the predecessor of the Dominican Republic, Santo Domingo, became independent.⁵ Upon this newly gained independence from the Spanish Crown, Dominican military officers favored a union with Haiti into a new state. This resulted in the ruler of Haiti, Jean-Pierre Boyer, beginning his 22-year occupation of the Dominican Republic. Dominicans regarded this as a brutal military regime.⁶ During this time, Haiti pushed the French language on the Dominicans, confiscated church land, imposed military service, and had many conflicts with the Dominicans. Haiti also made the Dominicans pay Haiti extra taxes to help with the money that Haiti owed to France. Overall, Haiti occupied Dominican land in a regime that left Haitians heavily resented by the Dominican people. This lasted until 1844 when Dominicans ousted the Haitian occupying force from their country and gained freedom from Haitian rule, birthing the Dominican Republic. Dominican

⁴ Troubled History: Haiti and US," January 16, 2010. <http://news.bbc.co.uk/2/hi/americas/8460185.stm>.

⁵ Davis, Evan. "Sources: The Encyclopedia of the American Revolutionary War: A Political, Social, and Military History." Reference & User Services Quarterly 46, no. 4 (June 1, 2007): 87–87. <https://doi.org/10.5860/rusq.46n4.87>.

⁶ "Dominican Republic | History, People, Map, Flag, Population, Capital, & Facts | Britannica." Accessed July 3, 2022. <https://www.britannica.com/place/Dominican-Republic>.

nationalists continued to fight off Haitian invaders from 1844 to 1856. From then until the beginning of committee, general Dominican-Haitian relations have been unstable.⁷

Economy

The Role of Geography in Haiti's Economy

Haiti has several geographic features which have and can be catalysts for economic growth. Haiti has a series of naturally well-protected bays and harbors that are ideal for anchoring ships, be them mercantile or naval ships. Additionally, there is a strong current across the Atlantic that flows directly from Europe to Haiti, and it is located between the Atlantic Ocean and the Caribbean Sea. Furthermore, Haiti has the highest mountains in the entire Caribbean region, which send water flowing down to Haiti's fertile plains and valleys.⁸



Figure 4: Haiti's geography.⁹

⁷ Moya Pons, Frank. *Historia colonial de Santo Domingo*. Santiago Republica Dominicana: UCMM, 1977.

⁸ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 18. New York, NY: Metropolitan Books, 2013.

⁹ Schorsch, Jennifer. *Landscape in Haiti*. December 4, 2013. *Flickr*.
<https://www.flickr.com/photos/waterdotorg/11807155325>.

Haitian Agriculture

As you read in the history section of this background guide, colonial Saint-Domingue was one of the wealthiest colonies in the world. The primary drivers of colonial Saint-Domingue's wealth were sugar and coffee, with additional contributions from cotton and indigo. Independent Haiti is still an overwhelmingly rural society, with its economy heavily reliant on agricultural production. Industrial activity in Haiti is very limited, mostly bounded to individual craftsmen and artisans in Haiti's urban areas. It is important to note that the makeup of Haiti's agricultural production has changed from its days as Saint-Domingue. Most notably, while sugarcane was colonial Saint-Domingue's most important product, since independence, sugarcane cultivation has dropped off significantly, despite the efforts of Haitian leaders including L'Ouverture, Christophe, and Boyer. The sugarcane that is still cultivated is mostly used for rum production rather than export.¹⁰

Why has sugarcane production fallen off so dramatically since independence, despite the wishes of Haiti's leaders? To put it simply, because Haiti's people could no longer be forced to cultivate it. Harvesting sugarcane is brutal and backbreaking work. The tall stalks of sugarcane have razor-sharp spines and sugarcane fields are hospitable to snakes and insects. Additionally, after harvesting, sugarcane must be processed quickly, which involves feeding stalks into large stone mills which can easily crush hands and arms.¹¹

¹⁰ Dubois, Laurent, and Laurent Dubois. "Stalemate." Essay. In *Haiti: The Aftershocks of History*, 115–118. New York, NY: Metropolitan Books, 2013.

¹¹ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 20. New York, NY: Metropolitan Books, 2013.



Figure 5: Harvesting sugarcane.¹²

In contrast to sugarcane, coffee is a much easier product for agricultural laborers to harvest, making it a much more attractive crop. Further in contrast to sugarcane, which requires large-scale cultivation, coffee production can be carried out on a small scale and requires significantly less capital to be sustained. Additionally, global demand for coffee is significant and Haitian coffee is considered to be high quality.¹³

¹² User, Pinterest. *Haitian Revolution*. 2022. *Pinterest*. <https://www.pinterest.com/pin/10766486593151924/>.

¹³ Dubois, Laurent, and Laurent Dubois. "Stalemate." Essay. In *Haiti: The Aftershocks of History*, 117. New York, NY: Metropolitan Books, 2013.



Figure 6: Haitian coffee fields.¹⁴

In regards to agriculture, delegates must be conscious of deforestation, which is a concern, as well as soil exhaustion. Balancing agricultural production with sustainability and avoiding deforestation and soil exhaustion is a difficult task for Haiti.

Mercantile Activity in Haiti

Because there is so much money to be made from Haitian coffee, foreign merchants have flocked to Haiti's various cities to profit from it, with German merchants being particularly well represented in these ranks. While these merchants ensure that Haitian coffee is sold across the world, they essentially have a monopoly on Haiti's export trade and they can prove a source of economic pressure and political instability. Furthermore, for ambitious Haitians, the import-export trade as a path for financial advancement is closed off due to foreign domination of the trade.¹⁵

Additionally, the Haitian government overwhelmingly draws its revenues from customs duties, and this reliance has been growing since independence. In 1810, 73 percent of government revenues came from duties on exports and imports. By 1881, the government drew a whopping 98 percent of

¹⁴ Commons, Wikimedia. *File:Landscape Coffee Farm.jpg*. 2022. *Wikipedia*.
https://commons.wikimedia.org/wiki/File:Landscape_coffee_farm.jpg.

¹⁵ Dubois, Laurent, and Laurent Dubois. "Stalemate." Essay. In *Haiti: The Aftershocks of History*, 117-8. New York, NY: Metropolitan Books, 2013.

its income from customs houses. This means that the source of income for the Haitian government is incredibly undiversified, making it more vulnerable to any shocks in international trade, particularly the coffee trade.¹⁶

Regional Divides & Infrastructure

The Haitian economy is not one that is particularly unified or integrated on a national scale. Every region essentially has its own port town, mercantile class, and landowning class. There are regional divides in agricultural production. Haiti's North, which is the country's most populous and wealthy region, primarily produces coffee and wood that is later used in textile dyes. Meanwhile, the South is where Haiti's limited sugarcane production takes place. While the capital city of Port-au-Prince is one of the larger ports in the country, it is by no means dominant, with Cap-Haïtien being a particularly prosperous port city. In general, a lack of developed, high-quality internal infrastructure has prevented the Haitian economy from being more advanced, efficient, and unified.¹⁷ Inland roads linking different parts of the country exist, but they are in poor condition and heavy rain can make them unpassable. At the moment, Haiti has no railroads and donkeys are frequently used by farmers to transport their goods from rural areas to the port towns.¹⁸

The BNH

Recall that a condition of French recognition of Haitian independence was paying a 150 million franc debt. Presently in committee, Haiti is still trying to pay off the debt, with about 25% of revenue going toward paying it off. French banks licked their chops at the prospect of Haitian debt, and continued to increase their stake in Haiti and her debt. In 1880, French bankers created the Banque Nationale d'Haïti (or BNH). For all practical purposes, the BNH is currently serving as Haiti's *de-facto* treasury, despite the fact that the BNH is headquartered in Paris and is owned by a larger French commercial bank, the Société Général de Crédit Industriel et Commercial. The BNH serves as a

¹⁶ Dubois, Laurent, and Laurent Dubois. "Stalemate." Essay. In *Haiti: The Aftershocks of History*, 117-118. New York, NY: Metropolitan Books, 2013.

¹⁷ Dubois, Laurent, and Laurent Dubois. "Looking North." Essay. In *Haiti: The Aftershocks of History*, 170. New York, NY: Metropolitan Books, 2013.

¹⁸ Girault, Christian Antoine, James A Ferguson, and Robert Lawless. "Transportation." Encyclopædia Britannica. Encyclopædia Britannica, inc., 2010. <https://www.britannica.com/place/Haiti/Agriculture-forestry-and-fishing>.



depository for all tax revenues collected by the government and it prints Haitian money, charging the government a fee for doing so. Furthermore, the BNH is currently the only bank operating in

Haiti, meaning that if individuals or businesses want a loan, they can only get one through the BNH. The BNH is ultimately accountable to its French shareholders rather than the government and people of Haiti. Because of the power the BNH holds, the Haitian government does not have the ability to set monetary policies, such as the issuing of bonds, adjustment of interest rates, etc.¹⁹

The Lakou System

One of the defining features of rural Haiti, where the vast majority of Haiti's population lives, is the *lakou* system of land ownership. This system emerged partially due to rural Haiti's isolation from the political process and the state's levers of power. So how exactly does this system work? Under the *lakou* system, every individual or nuclear family owns their own land within the larger family's land. One can do whatever they want with their land, as long as they do not sell it to anyone outside the larger family. Generally, under the *lakou* system, individuals and families raise livestock and grow both goods for their own consumption and cash crops for export. In principle, the *lakou* system is meant to prevent the consolidation of land and wealth into the hands of a select few. While inequalities still exist between rural residents, the system has been fairly successful in preventing the consolidation of land ownership, which would make the return of the plantation-based economy inevitable.²⁰

However, from the perspective of the state, there may be some downsides to the *lakou* system. First, the *lakou* system does not produce the massive amount of cash crops that could conceivably be produced from Haiti's soil. This means that fewer cash crops are exported for a profit and, because Haiti's tax revenue comes overwhelmingly from levies on imports and exports, the Haitian state ends up with less money that can go to paying off debts and internal investments.²¹ Currently, the *lakou* system exists with no state regulation or oversight. Whether the Haitian state wants to try to establish authority over the system is a question without a clear answer.

¹⁹ Dubois, Laurent, and Laurent Dubois. "Looking North." Essay. In *Haiti: The Aftershocks of History*, 175-176. New York, NY: Metropolitan Books, 2013.

²⁰ Dubois, Laurent, and Laurent Dubois. "Stalemate." Essay. In *Haiti: The Aftershocks of History*, 107-111. New York, NY: Metropolitan Books, 2013.

²¹ Dubois, Laurent, and Laurent Dubois. "Stalemate." Essay. In *Haiti: The Aftershocks of History*, 111-114. New York, NY: Metropolitan Books, 2013.

Haitian Society

Religion in Haiti

The vast majority of Haitians are practitioners of Roman Catholicism or Vodouism. As was briefly mentioned in the section on Haiti's history, Vodouism is a syncretic religion that combines the West African Vodun religion with aspects of Roman Catholicism. Vodouism, which originated organically in the brutal plantation fields of colonial Saint-Domingue, incorporates both the god of the Christian bible along with spirits known as *lwa* (notable *lwa* include Toussaint L'Ouverture). It is a relatively non-hierarchical religion that is primarily passed down orally from generation to generation.²² Vodouism is practiced by Haitians of every social class, from rural peasants to mercantile elites and military officers.²³

These two religious practices that dominate Haiti, Roman Catholicism and Vodouism, are not necessarily mutually exclusive, as many practitioners of Vodouism also consider themselves to be faithful Catholics, and Vodou ceremonies usually begin with Catholic prayers.²⁴ However, the relationship of co-existence between Catholicism and Vodouism has been increasingly strained.

By the mid-nineteenth century, there were two major powers that had not yet recognized Haiti. The first power was the United States. The second major power that refused to recognize Haiti was the Vatican.²⁵ This lack of recognition meant that Haiti did not receive official Vatican-sanctioned priests and Haiti was not included in the Catholic hierarchy of dioceses and archdioceses. This lack of recognition from the Vatican did not stop the Haitian population from practicing Catholicism. In response to this demand, a small number of foreign priests set up shop in Haiti without the approval

²² McAlister, E. A.. "Vodou." Encyclopedia Britannica, April 1, 2022. <https://www.britannica.com/topic/Vodou>.

²³ Dubois, Laurent, and Laurent Dubois. "The Sacrifice." Essay. In *Haiti: The Aftershocks of History*, 159. New York, NY: Metropolitan Books, 2013.

²⁴ Dubois, Laurent, and Laurent Dubois. "The Sacrifice." Essay. In *Haiti: The Aftershocks of History*, 160. New York, NY: Metropolitan Books, 2013.

²⁵ Dubois, Laurent, and Laurent Dubois. "The Sacrifice." Essay. In *Haiti: The Aftershocks of History*, 142. New York, NY: Metropolitan Books, 2013.

of the Vatican.²⁶ It was the lack of official Vatican oversight of Catholic practice in Haiti that had allowed Vodouism and Catholicism to both flourish, and often combine, in Haitian society.

However, many Haitian leaders viewed the lack of official recognition from the Vatican to be both insulting and detrimental to the country. Jean-Pierre Boyer, who ruled from 1818 to 1843, sought to win recognition from the Vatican by passing laws that criminalized many aspects of Vodou practice.²⁷ Unfortunately for Boyer, in 1843, just as a deal with the Vatican that would have included official recognition of Haiti neared completion, he was overthrown and talks between Haiti and the Vatican collapsed.²⁸ Additionally, Boyer's anti-Vodouism laws, despite remaining on the books, were rarely enforced for the next two decades.²⁹

Official Vatican recognition would not elude Haiti forever. In 1860, the Vatican officially recognized Haiti, which was under the leadership of Fabre-Nicolas Geffrard. Official Vatican recognition meant the arrival of priests, mostly from France, who were operating under the auspices of the Vatican. Geffrard, with the assistance of these new priests, began enforcing Boyer's anti-Vodouism laws.³⁰ Since 1860, the Church has been steadily growing in influence, even if Vodouism remains a prominent part of Haitian religious life. As of 1885, there are nine schools that receive funding from the Haitian state while being staffed by priests.³¹ The Catholic church is clearly a key player in the expansion of education, something that is sorely needed in Haiti. However, the Church's desire to purge Catholic practice in Haiti from any hint of Vodouism has divided the country and its ruling class. Some view Vodouism as an inessential part of Haitian culture and society that does harm to its reputation abroad. Others believe that by cracking down on Vodouism, Haiti will actually reinforce racially motivated stereotypes and prejudices about the nation and Vodouism, all of which have little basis in reality.

²⁶ Dubois, Laurent, and Laurent Dubois. "The Sacrifice." Essay. In *Haiti: The Aftershocks of History*, 143. New York, NY: Metropolitan Books, 2013.

²⁷ Ibid, 159.

²⁸ Ibid, 143.

²⁹ Ibid, 159.

³⁰ Ibid.

³¹ Ibid, 156-158.



Figure 7³²

Finally, it is worth noting that if Haiti pursues closer relations with the United States, a growth in Protestant missionaries operating in the country will almost certainly follow. These missionaries will almost certainly have even less tolerance for Vodouism than the Vatican's priests.³³

³² Commons, Wikimedia. *File:Cathedral of Cap-Haitien.jpg*. 2022. *Wikipedia*.
https://commons.wikimedia.org/wiki/File:Cathedral_of_Cap-Haitien.jpg.

³³ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "People of Haiti- Religion." *Encyclopædia Britannica*. Encyclopædia Britannica, inc., February 18, 2010.
<https://www.britannica.com/place/Haiti/Climate#ref54461>

Language in Haiti

Haiti is dominated by two languages, French and Haitian Creole. Despite not being spoken by a large percentage of the population, French is the only language officially recognized by the government.³⁴ French, not Haitian Creole, is the language of the government and the political process, meaning that peasants who only speak Haitian Creole face a significant barrier to political participation.

State of Affairs

The Debt and Financial Sovereignty

As discussed in the economy section, Haiti finds herself in a deep financial predicament. At the moment, around 25 percent of Haiti's state budget goes straight to loan repayments to the French. However, it is projected that by 1900, a whopping half of Haiti's state budget will go to loan repayments if Haiti is unable to significantly boost state coffers and/or renegotiate the debt.³⁵

A further complication is that Haiti does not currently have its own central bank. Rather, since 1880 there has been a *de-facto* central bank, the Banque Nationale d'Haiti (or BNH) that is headquartered in Paris and serves the interests of its French shareholders rather than the interests of the Haitian people and their economy. As explained in the economy section, the BNH serves as a repository for all of Haiti's tax revenues and prints Haiti's money, all for a fee that is charged to the Haitian government.³⁶ The fact that the Haitian government does not have control over how much of Haiti's currency is in circulation means that Haiti lacks control over its monetary policy, which is a key tool in economic management and facilitating growth. Furthermore, the BNH is currently the only commercial bank in Haiti. This means that any Haitian private citizen who wants a private loan, has to turn to the BNH. The fact that the BNH is the only commercial lender also means that they can set interest rates as high or as low as they want, with the Haitian government getting little to no say. It is paramount that Haiti regain control over her monetary policy and bring competition to the domestic

³⁴ Dubois, Laurent, and Laurent Dubois. "Stalemate." Essay. In *Haiti: The Aftershocks of History*, 129. New York, NY: Metropolitan Books, 2013.

³⁵ Dubois, Laurent, and Laurent Dubois. "Looking North." Essay. In *Haiti: The Aftershocks of History*, 175. New York, NY: Metropolitan Books, 2013.

³⁶ Dubois, Laurent, and Laurent Dubois. "Looking North." Essay. In *Haiti: The Aftershocks of History*, 175-176. New York, NY: Metropolitan Books, 2013.

commercial banking sector. However, delegates must remember that the BNH currently stores the entirety of the Haitian government's tax revenue.

Haitian-American Relations

As discussed in the section on foreign affairs, Haiti and the United States have a fraught relationship. Though the United States did not recognize Haiti until the Civil War, they have grown more and more interested in Haiti thanks to an evolution in the makeup of naval fleets.³⁷ Since the middle of this century, naval fleets have transitioned from using sails to steam power. Steamships are faster than ships that use sails and they are less reliant on fickle winds and currents. However, steamships require coal to operate. Thus, steamships need depots where they can refill coal supply. It was the specific need for coaling depots that brought the American gaze onto Haiti and the Dominican Republic. The large navies of Britain and France had colonies in the Caribbean that could be easily used as coaling depots. Meanwhile, the United States had no Caribbean colonies to house coaling depots. Naturally, there were two countries that made the most logical sense for the placement of an American coaling depot, the two independent nations of the Caribbean, Haiti and the Dominican Republic.³⁸

Thanks to the need for an American coaling depot in the Caribbean, the 1870s saw the return of an idea that had previously gone out of fashion: Caribbean annexation. Prior to the Civil War, Caribbean annexation had been the pet project of Southern supporters of slavery, who were always seeking to add a new slave state to the union. However, the new push for Caribbean annexation was led by two decidedly different figures, President Ulysses S. Grant and Frederick Douglass. In 1869, the President of the Dominican Republic had signed a deal with the United States clearing the path for annexation. Many Haitians feared that once the United States annexed the Dominican Republic, it would not be long before they moved to annex the entirety of Hispaniola. However, congressional opposition and

³⁷ Troubled History: Haiti and US," January 16, 2010. <http://news.bbc.co.uk/2/hi/americas/8460185.stm>.

³⁸ Dubois, Laurent, and Laurent Dubois. "Looking North." Essay. In *Haiti: The Aftershocks of History*, 176-177. New York, NY: Metropolitan Books, 2013.

public indifference sank Grant's plans, and the threat of complete annexation seems to have faded away.³⁹

A great deal of mistrust and distaste towards the United States exists among the Haitian population, who view their rising neighbor to the north as being a deeply materialistic and uncouth society. However, the biggest cause of the Haitian population's dislike for the United States is undoubtedly the deeply ingrained racism that exists in the United States. The conditions for Black Americans have been rapidly declining since the end of reconstruction in 1877 and the more the United States reverts to its racist habits, the stronger the Haitian population's mistrust and dislike of the United States grows.⁴⁰ And of course, the United States' need for a coaling depot in the Caribbean has not gone away.

One of the biggest potential weaknesses of this government is the public suspicion that it is reliant on the United States and will do what the Americans ask. This suspicion is not entirely unfounded. When then-General Florvil Hyppolite launched his rebellion against Francois Denys Legitime, he turned to the United States for military assistance. While it is unclear whether Hyppolite promised the United States a naval base and/or coaling depot in exchange for military support, it is clear that American military support did help push Hyppolite's insurgency over the edge, carrying him to the presidency in October of 1889.⁴¹

Keeping Promises and National Unity

President Hyppolite is from the northern port city of Cap-Haïtien. His uprising against then-President Francois Denys Legitime started in Northern Haiti, had its greatest support in Northern Haiti, and was fueled by long-standing Northern grievances. As mentioned in the section on the economy, the North is Haiti's most prosperous and populous region, home to Haiti's strongest coffee-growing areas. For decades, residents of the North have felt that the central government based in Port-au-

³⁹ Dubois, Laurent, and Laurent Dubois. "Looking North." Essay. In *Haiti: The Aftershocks of History*, 177-180. New York, NY: Metropolitan Books, 2013.

⁴⁰ Dubois, Laurent, and Laurent Dubois. "Looking North." Essay. In *Haiti: The Aftershocks of History*, 180. New York, NY: Metropolitan Books, 2013.

⁴¹ Dubois, Laurent, and Laurent Dubois. "Looking North." Essay. In *Haiti: The Aftershocks of History*, 184-186. New York, NY: Metropolitan Books, 2013.

Prince has been collecting vast revenues from the North while providing nothing in return. In the 1870s, a rebel group complained that the “plumed generals” of Port-au-Prince were simply “fattening themselves on the sweat of the North.” However, Hyppolite did not win the support of the North simply by virtue of being a son of the North. He also made the concrete promise that he would allow the North to control its own finances.⁴² Now, the time has come for President Hyppolite to make good on his promise. But, he and his government must remember that a successful rebellion can also start in Haiti’s south and that a president that is too sectional is a president who is ripe for the picking.

Florvil Hyppolite

Background

Louis Mondestin Florvil Hyppolite was born in 1827 in Cape Haitien. He was well educated and a skilled soldier, having distinguished himself in the Revolution of 1865. He participated solely in local politics until 1888, and then led a revolt against sitting President Légitime in 1889. Hyppolite was officially elected president of Haiti shortly after on October 9, 1889.⁴³

Political Positions

As previously stated in the State of Affairs section, upon election, Hyppolite was perceived to be sympathetic to the United States by the Haitian public. Should the United States attempt to overextend their influence in Haiti, Hyppolite would need to consider the historically strained relationship between the United States and Haiti. Specifically, he would need to balance his prioritization of Haiti’s interests and independence with his maintenance of a good relationship with such a prominent foreign power. In general, however, Hyppolite maintained a positive relationship with all of the major Foreign Powers.⁴⁴

⁴² Dubois, Laurent, and Laurent Dubois. “Looking North.” Essay. In *Haiti: The Aftershocks of History*, 185. New York, NY: Metropolitan Books, 2013.

⁴³ “The Late President of Haiti” in *The Chautauquan Vol. 23*, ed. Theodore L. Flood (Meadville: The T.L. Flood Publishing House, 1896), 238.

⁴⁴ Jacque Nicolas Léger, “*Haiti, her history and her detractors*” (New York: The Neale Pub. Co., 1907), 245-247.

Hyppolite was determined to expand Haiti's economy and commerce both internally and externally. Some domestic projects his cabinet would be interested in include building new infrastructure for water distribution, as well as road construction. His cabinet would also be tasked with addressing the national debt.⁴⁵

Florvil Hyppolite is a long-standing member of the National Party, which alongside the Liberal Party is one of Haiti's two dominant parties. While the differences between the policies of the Liberal and National Parties are often blurry, the Liberal Party tends to be a more elitist and technocratic party while the National Party is much more populist. President Hyppolite's ideology, while flexible, is firmly based in the Northern Haitian economic grievances that were discussed in the State of Affairs section.⁴⁶

⁴⁵ Ibid.

⁴⁶ Dubois, Laurent, ed. "Looking North." Essay. In *Haiti: The Aftershocks of History*, 180–85. New York, NY: Picador, 2012.

History of the Problem

Geography

Location and Climate

Haiti occupies the western third of the island of Hispaniola, sharing it with the Dominican Republic. The island of Hispaniola sits between the Atlantic Ocean to the North and Northeast and the Caribbean Sea to the South. The Caribbean and Atlantic are connected by the Windward Passage, an approximately 80-kilometer-wide channel between Haiti's Northern Peninsula and the eastern end of Cuba. Meanwhile, Haiti's Southern Peninsula is around 190 kilometers to the west of Jamaica, separated by the Jamaica Channel.⁴⁷ Between Haiti's Northern and Southern peninsula is the Gulf of Gonâve, which includes the approximately 750 square kilometer Gonâve Island. Haiti's climate is humid and tropical, although the north and south receive greater precipitation than the center of the country. Additionally, precipitation varies with elevation, as average precipitation in the mountains is 1,200 mm compared to an average of 550 mm in lower elevations.⁴⁸ Unfortunately, Haiti—particularly Southern Haiti—is extremely vulnerable to hurricanes, with elevated risk between June and December. Furthermore, deforestation leaves Haiti vulnerable to flooding and landslides in the event of heavy rains.⁴⁹

⁴⁷ Ferguson, James A, Christian Antoine Girault, Murdo J MacLeod, and Loraine Murray. "Haiti." Encyclopædia Britannica. Encyclopædia Britannica, inc., 2010. <https://www.britannica.com/place/Haiti#ref54456>.

⁴⁸ "World Bank Climate Change Knowledge Portal." Climatology | Climate Change Knowledge Portal. The World Bank, 2021. Accessed June 16, 2022. <https://climateknowledgeportal.worldbank.org/country/haiti/climate-data-historical>.

⁴⁹ "World Bank Climate Change Knowledge Portal." Vulnerability | Climate Change Knowledge Portal. The World Bank, 2021. <https://climateknowledgeportal.worldbank.org/country/haiti/vulnerability>.



Figure 1: A map of Haiti⁵⁰

Mountains

The name Haiti is derived from the indigenous Arawak word 'Ayti' which means 'mountainous place.' Unsurprisingly, Haiti is a fairly mountainous country with a rugged topography. Mainland Haiti includes three mountain ranges that all run from west to east. In the North is the Massif du Nord, with an average elevation of 1,200 meters. In Central Haiti, the Chaîne des Matheux and the Chaîne du Trou d'Eau are found. These are not separate mountain ranges. Rather, Chaîne des Matheux is the name of the range in west-central Haiti and Chaîne du Trou d'Eau is the name of the same range further east. Finally, in Haiti's south we find the Massif de la Selle, which contains Haiti's highest

⁵⁰ Commons, Wikimedia. Haiti Topographic Map. File:Haiti Topographic Map-Fr.svg. Wikimedia Commons, March 7, 2009. https://commons.wikimedia.org/wiki/File:Haiti_topographic_map-fr.svg.

point, Mount Selle. Haiti's mountains are primarily limestone, and the country is vulnerable to seismic activity.⁵¹

Plains

Haiti has four important plains that contain the bulk of its population and agricultural activity. First, there is a narrow coastal plain sandwiched between the Massif du Nord and the Atlantic Ocean. Second, between the Massif du Nord and the Chaînes is the Central Plateau, which is approximately 390 square kilometers and has an average elevation of 300 meters. The longest river in both Haiti and the island of Hispaniola, the Artibonite, flows from the mountains in the Dominican Republic's west through the Central Plateau, emptying into the Gulf of Gonaïve. Third, between the Chaînes and the Massif de la Selle is the Cul-de-Sac plain. Finally, the Cayes plain lies between the Massif de la Selle and the Caribbean Sea.⁵²

Important Cities to Remember

Port-au-Prince is Haiti's capital, largest city, and chief port and commercial center. Located on the easternmost point of the Gulf of Gonaïve, Port-au-Prince is considered part of the Cul-de-Sac plain.⁵³ Prior to 1775, the capital of Haiti was not Port-au-Prince but Cap-Haitien, a port city on Haiti's northern coast. Other notable cities include Gonaïves, which is around 140 kilometers north of Port-au-Prince on the Gulf of Gonaïve, and Jacmel, a port town on Haiti's southern coast.

Natural Resources

As you will read later, Haiti is a nation rich with natural resources despite its small size. The Haitian coastline is home to a variety of well-protected bays that can be used by merchant and naval ships. The Haitian countryside is extremely fertile, particularly conducive to the growing of sugarcane and

⁵¹ Ferguson, James A, Christian Antoine Girault, Murdo J MacLeod, and Loraine Murray. "Haiti." Encyclopædia Britannica. Encyclopædia Britannica, inc., 2010. <https://www.britannica.com/place/Haiti#ref54456>.

⁵² Ferguson, James A, Christian Antoine Girault, Murdo J MacLeod, and Loraine Murray. "Haiti." Encyclopædia Britannica. Encyclopædia Britannica, inc., 2010. <https://www.britannica.com/place/Haiti#ref54456>.

⁵³ "Port-Au-Prince." Encyclopædia Britannica. Encyclopædia Britannica, inc., 1998. <https://www.britannica.com/place/Port-au-Prince>.

coffee. Haiti is not lacking in natural wealth. The real challenge for the nation is managing Haiti's natural wealth in a sustainable manner.⁵⁴

History of Haiti

Pre-Colonization

Prior to colonization, the island now known as Hispaniola was inhabited primarily by the Arawak peoples, with the Taino being especially dominant on the island they called Quisqueya. The Taino divided the island of Quisqueya into five chiefdoms, with the chiefdoms of Jaragua and Marien occupying what is now Haiti. Estimates of the population of Quisqueya at the time of first European contact are broad, ranging from 100,000 to several million.⁵⁵

First Contacts and Spanish Rule

Christopher Columbus first landed on Quisqueya on December 6, 1492, naming the island "La Isla Española" and claiming it for the Spanish Empire. Specifically, Columbus landed in the far northwest of the island, in a natural harbor that is now known as Môle-Saint-Nicolas.⁵⁶ Further east on the northern coast of Hispaniola, Columbus set up La Navidad, the first European settlement in the New World with the hope of finding gold. Columbus left 39 sailors at La Navidad as he continued his explorations, tasking them with finding gold. When Columbus returned to La Navidad a year later, he found both the settlement and the neighboring Taino village destroyed and his men dead.⁵⁷

Despite the early failure of La Navidad, the Spanish soon cemented control over Hispaniola, along with much of the Americas, thanks to superior weapons and European diseases that devastated the

⁵⁴ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 18. New York, NY: Metropolitan Books, 2013.

⁵⁵ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- Early Period ." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010. <https://www.britannica.com/place/Haiti/Housing#ref217447>.

⁵⁶ Ober, Frederick A. "Cuba and the Mystical Cipango (1492)." Essay. In *Columbus the Discoverer*, edited by Frederick A Ober, 96–97. New York, NY: Harper and Brothers Publishers, 1906.

⁵⁷ Wilford, John Noble. "Columbus's Lost Town: New Evidence Found." *The New York Times*, August 27, 1985.

Taino population. Sadly, the Taino population had fallen to around 30,000 by 1514. By the dawn of the 17th century, the Taino population of Hispaniola was near zero.⁵⁸

Shortly after Columbus's landing on Hispaniola, the Spanish established the Captaincy General of Santo Domingo, which would come to serve as a base for Spanish expansion into the rest of the Americas. The capital of Spanish Santo Domingo was the city of Santo Domingo, the first colonial city in the Americas to have a cathedral and a university. The Spanish settlement on Hispaniola was generally concentrated in the eastern portion of the island. Furthermore, as Spain conquered territories on the American continent with vast reserves of silver, Hispaniola was relegated to the role of a trading post, with Santo Domingo being a mere layover for ships heading from South and Central America back to Spain.⁵⁹⁶⁰

These two factors—that the Spanish had more or less abandoned Hispaniola's western third and had decided to develop Hispaniola as a trading post rather than as an agricultural or mining hub—inevitably invited piracy, often backed by Spain's European rivals. By the early 17th century, western Hispaniola and Tortuga island just to the north, had become major centers of piracy, with French buccaneers leading the way. In 1665, on the northwestern coast of Hispaniola, the settlement of Port-de-Paix was founded under the auspices of the French West India Company. As French settlement of western Hispaniola continued to grow, so did slavery, as French colonization was increasingly centered around a plantation-based economy. By the late 1600s, the number of African slaves in Hispaniola numbered around 5,000. In the coming years, these numbers would only go up.⁶¹

⁵⁸ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- Early Period ." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010.
<https://www.britannica.com/place/Haiti/Housing#ref217447>.

⁵⁹ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- Early Period ." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010.
<https://www.britannica.com/place/Haiti/Housing#ref217447>.

⁶⁰ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 18–18. New York, NY: Metropolitan Books, 2013.

⁶¹ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- Early Period ." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010.
<https://www.britannica.com/place/Haiti/Housing#ref217447>.

The Establishment of Saint-Domingue

For several decades following the arrival of French settlers on western Hispaniola, they remained illegal squatters according to the letter of the law. Following the War of the Grand Alliance, a conflict between Louis XIV's France and a European coalition including the English, Dutch, Habsburgs, and Spanish, the Treaty of Rijswijk was signed in 1697.⁶² One of the provisions of the treaty was Spain officially ceding Hispaniola's western third to France, who named their new colony Saint-Domingue, which in the coming century would grow to become the crown jewel of France's colonial holdings.

Saint-Domingue's Wealth

Despite the colonial development of Saint-Domingue starting later than other colonies in the Americas and the Caribbean, the colony soon grew to be one of the wealthiest in the world, but also one of the most brutal. The French had one primary aim for Saint-Domingue: money. There were two crops grown on Saint-Domingue's plantations that made the most money for the French: coffee and sugar. Coffee had been growing in popularity in Europe for some time and by the late-18th-century, Saint-Domingue produced half of the world's coffee. That said, as prolific as Saint-Domingue's coffee production was, sugar was more important. Saint-Domingue was the world's largest producer of sugar by the late-18th-century, exporting more sugar than Spain's Cuba, Portugal's Brazil, and Britain's Jamaica combined. To put the wealth of Saint-Domingue into perspective, it would be useful to compare it to Britain's thirteen American colonies. Despite being around the same size of Massachusetts, Haiti was more valuable to France than all thirteen colonies were to Britain.⁶³ Saint-Domingue's wealth was reflected in its capital from 1711 to 1770, Cap-Français (now known as Cap-Haïtien). Known as the "Paris of the Antilles," Cap-Français was home to a bustling port, a cornucopia of bookshops, cafes, gardens, a theater that held 1,500 spectators and 200 performances a year, and a grid layout whose apartments could be up to four times as

⁶² Albert, Melissa, Richard Pallardy, and Emily Rodriguez. "War of the Grand Alliance." Encyclopædia Britannica. Encyclopædia Britannica, inc., 1998. <https://www.britannica.com/event/War-of-the-Grand-Alliance>.

⁶³ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 19–19. New York, NY: Metropolitan Books, 2013.

expensive as a comparable Paris apartment.⁶⁴ Yet, the immense wealth of Saint-Domingue was built on an even greater scale of cruelty and brutality.

Saint-Domingue's Reliance on Slave Labor

Saint-Domingue was a deeply hierarchical and autocratic society, with enslaved people occupying the lowest rung of colonial society while also being the largest group in Saint-Domingue by a significant amount. A census of Saint-Domingue taken in 1789 put the number of free people at 55,000 and the number of enslaved people at 450,000. It is worth noting that because slaves were taxed, 450,000 is almost certainly an undercount, with the slave population most likely at least half a million on the eve of the revolution.⁶⁵ While Saint-Domingue was in no way unique in its reliance on slave labor, the scale of its reliance was uniquely large. In fact, between 1785 and 1790, Haiti absorbed nearly 40 percent of the entire transatlantic slave trade.⁶⁶

The Brutality of Slavery

Conditions for slaves working on the plantations of Saint-Domingue were brutal. Every year, five to ten percent of enslaved people on Saint-Domingue would die, usually due to a combination of disease and overwork.⁶⁷ Additionally, planters were notoriously abusive and sadistic in their treatment of enslaved people. While it would not be appropriate to go into detail about the way Saint-Domingue's planters would often behave towards their slaves, it is worth noting that France strengthened laws forbidding the killing and mutilation of slaves in the 1780s, a sign of how openly cruel planters behaved towards their slaves. When 14 enslaved people attempted to test these new laws, their master, whose brutal punishments had killed two women, was acquitted. His defense? The only thing that can prevent "the slave from stabbing the master... is the absolute power he has

⁶⁴ Porter, Catherine, Constant Meheut, Matt Apuzzo, and Selam Gebredkian. "The Root of Haiti's Misery: Reparations to Enslavers." *The New York Times*, May 20, 2022. <https://www.nytimes.com/2022/05/20/world/americas/haiti-history-colonized-france.html>.

⁶⁵ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 19–19. New York, NY: Metropolitan Books, 2013.

⁶⁶ Porter, Catherine, Constant Meheut, Matt Apuzzo, and Selam Gebredkian. "The Root of Haiti's Misery: Reparations to Enslavers." *The New York Times*, May 20, 2022. <https://www.nytimes.com/2022/05/20/world/americas/haiti-history-colonized-france.html>.

⁶⁷ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 21–21. New York, NY: Metropolitan Books, 2013.

over him... remove this break and the slave will do anything.”⁶⁸ This anecdote gives just a taste of the brutality and abuse enslaved people endured at the hands of their owners.

Development of Haitian Creole and Vodou

As a result of backbreaking labor conditions, disease, and mistreatment, all of which contributed to a high slave mortality rate, of the approximately half-million slaves of Saint-Domingue in 1791, 330,000 had been born and raised in Africa. More than 40,000 had arrived from Africa within the previous year.⁶⁹ The fact that many enslaved people were new arrivals from Africa had several cultural impacts. First, the fact that so many enslaved people came from different backgrounds in Africa meant that in order to communicate, a new oral language developed organically, Haitian Creole. Although Haitian Creole was only a spoken language—as opposed to French which was both spoken and written—by the mid-eighteenth century, it was spoken by nearly everyone in Saint-Domingue, from the planter to the merchant to the slave. Additionally, a syncretic mixture of Roman Catholicism and traditional African religions emerged in the plantations of Saint-Domingue. This mixture became known as Vodou. The development of Haitian Creole and Vodou helped facilitate connections among enslaved people on different plantations, who otherwise would have had very little cultural overlap. These connections among enslaved peoples from different backgrounds would prove important.⁷⁰

Free People of Saint-Domingue

While undoubtedly the vast majority of Saint-Domingue’s residents were enslaved people of African descent, the free people of Saint-Domingue were numerous enough to have a great deal of complexities. It would be a mistake to assume that Saint-Domingue’s free population was a monolith. In 1789, Saint-Domingue’s free population was made up of 32,000 European colonists and 24,000 *affranchis*, or people of mixed European and African descent. Saint-Domingue’s European

⁶⁸ Porter, Catherine, Constant Meheut, Matt Apuzzo, and Selam Gebredkian. “The Root of Haiti’s Misery: Reparations to Enslavers.” *The New York Times*, May 20, 2022. <https://www.nytimes.com/2022/05/20/world/americas/haiti-history-colonized-france.html>.

⁶⁹ Dubois, Laurent, and Laurent Dubois. “Independence.” Essay. In *Haiti: The Aftershocks of History*, 21–21. New York, NY: Metropolitan Books, 2013.

⁷⁰ Dubois, Laurent, and Laurent Dubois. “Independence.” Essay. In *Haiti: The Aftershocks of History*, 22–23. New York, NY: Metropolitan Books, 2013.

population was divided further into *grands blancs* (elite plantation owners and merchants), *petit blancs* (craftsmen, foremen, etc.), and *blancs menants* (free laborers). Meanwhile, the *affranchis*, who sometimes owned slaves themselves, found themselves below the European colonists but above enslaved people. Saint-Domingue's *affranchis* both aspired to reach to social and economic heights of the European colonists while fearing and looking down upon Saint-Domingue's enslaved majority. However, European colonists were generally uninterested in the aspirations of the *affranchis* and often engaged in discrimination against them. These tense dynamics, between *affranchis* and Europeans and *affranchis* and enslaved people, would prove relevant as the eighteenth century neared its end.⁷¹



Figure 2: A painting of Haitian free people.⁷²

⁷¹ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- French Colonial Rule- Plantations and Slaves." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010. <https://www.britannica.com/place/Haiti/Housing#ref217447>.

⁷² Brunias, Agostino. *Free Women of Color with Their Children and Servants in a Landscape* . 2022. *Traveling Haiti*. <https://www.travelinghaiti.com/colonial-society-haiti/>.

The Haitian Revolution (1791-1804)

It is important to note that the Haitian Revolution was not one long and continuous conflict but rather a series of conflicts involving shifting alliances of enslaved people, European colonists, plantation owners, *affranchis*, and French and British army troops that took place alongside an era of revolution and turmoil in Metropolitan France.⁷³ By the summer of 1789, news of the beginning of the French Revolution had made its way across the Atlantic to Saint-Domingue, where members of Saint-Domingue's *affranchi* community, many of whom had grown quite wealthy, agitated to demand for political and civil equality with Saint-Domingue's European colonists. Of course, the *affranchis* did not agitate for an end to slavery. Rather, they simply insisted that there be no racial distinctions between the free people of Saint-Domingue.⁷⁴

Despite the French Revolution's egalitarian rhetoric of "*libertie, egalitie, and fraternitie*," both the French government and the European colonists on Saint-Domingue were unresponsive to the demands of the *affranchis*, refusing to make any significant concessions. In response, the *affranchis* took up arms. After a first uprising, led by a man named Vincent Ogé, was unsuccessful, the *affranchis* began enlisting their slaves and leading them into battle as a way to gain numerical advantage over the European colonists. In response, European slaveowners forced their slaves to take up arms against the *affranchis* and their slaves. Soon, the enslaved majority of Saint-Domingue was fighting on both sides of the conflict between Saint-Domingue's small and relatively privileged minorities. The enslaved people of Saint-Domingue had very little to gain for themselves in the conflict.⁷⁵ However, this would soon change.

In August of 1791, a slave insurrection in the north of Saint-Domingue broke out, led by an enslaved man named Boukman. The rebels faced long and overwhelming odds. Slave revolts were not an infrequent occurrence in colonial society, but they almost always failed. To change the standard course, the slaves of Saint-Domingue sought allies. At the end of the search, an alliance between the

⁷³ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- The Haitian Revolution." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010. <https://www.britannica.com/place/Haiti/Housing#ref217447>.

⁷⁴ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 24–25. New York, NY: Metropolitan Books, 2013.

⁷⁵ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 24–25. New York, NY: Metropolitan Books, 2013.

affranchis and the enslaved people of Saint-Domingue quickly formed, despite the *affranchis*' previously hostile attitude towards slaves. Many *affranchis* had come to the conclusion that joining the slave revolt offered the greatest chance for gaining equal rights with the European colonists.⁷⁶

One prominent leader of this alliance was a man named Toussaint Bréda, who would soon be known by a much more famous name: Toussaint L'Ouverture. L'Ouverture had been born into slavery in Saint-Domingue's north. However, he had received an education from his free godfather and was given freedom as a young man. L'Ouverture worked his way up, eventually managing a small plantation near Cap-Haïtien. However, L'Ouverture's upward mobility in a deeply hierarchical society is not what made him extremely consequential. Rather, it was L'Ouverture's skill as a tactician and his ability to take advantage of the conflicts between the various colonial powers that allowed him to transform a mere slave rebellion into a talented military force.⁷⁷

⁷⁶ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 26–27. New York, NY: Metropolitan Books, 2013.

⁷⁷ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 27–27. New York, NY: Metropolitan Books, 2013.



Figure 3: Toussaint L'Ouverture.⁷⁸

When rebellion broke out in Saint-Domingue in 1791, both Britain and Spain saw the unrest as an opportunity to gain France's colonial crown jewel. The Spanish, who still controlled the eastern two-thirds of Hispaniola, offered the rebels weapons if they would secure Saint-Domingue for Spain.

⁷⁸ Commons, Wikimedia. *File:Toussaint Louverture, Chef Des Insurgés De Saint-Domingue.jpg*. 2022. Wikipedia . https://commons.wikimedia.org/wiki/File:Toussaint_Louverture,_chef_des_insurgés_de_Saint-Domingue.jpg.

L'Ouverture accepted Spain's offer and gained necessary weaponry. Once L'Ouverture had secured the weapons however, he turned on the Spanish, driving them back to their side of the island.⁷⁹

L'Ouverture and the rebels also received an unwitting boost from the British, who reached out to Saint-Domingue's European planters, many of whom were growing increasingly suspicious of the radical government in Paris. The British had a simple offer for the planters: if the planters helped Britain take over Saint-Domingue, then they could keep slavery. However, this offer pushed the French government, wary of the threat of mass treason among the European planters, to turn to L'Ouverture and his rebels in order to maintain French control of Saint-Domingue. In August of 1793, two French commissioners, both committed republicans, in an attempt to win over L'Ouverture, made the sudden decision to abolish slavery in Saint-Domingue outright. In February 1794, Republican France would go even further, abolishing slavery outright in the entirety of the French Empire.⁸⁰ This was a triumph for L'Ouverture and his rebels. For the first time in the colonial era, a slave revolt had led to the abolition of slavery.

Very quickly, a new economic regime arose. While slavery was gone, L'Ouverture never considered breaking up the plantation system. In his eyes, there was no other way for an export-oriented economy to function. So how did L'Ouverture maintain the plantation-based economy without slavery? L'Ouverture's military regime, with the support of France, had gained large swaths of land when planters fled Saint-Domingue, as said planters were officially classified as traitors. Instead of breaking up the newly acquired land and distributing it to the slaves, L'Ouverture put the sequestered land up for rent. Instead of being fully free, ex-slaves were now classified as "cultivators." In exchange for working on the plantation, cultivators would receive a quarter of what was produced on said plantation, which they would divide among themselves. So, those who leased the plantations from L'Ouverture's regime would pay a quarter of what they produced to the cultivators, a quarter of what they produced to the state, and keep the rest. This was a very lucrative proposition that was primarily taken advantage of by high-ranking officials in L'Ouverture's military, some of whom were ex-slaves. Saint-Domingue continued to prosper in the 1790s, with two groups

⁷⁹ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 27–28. New York, NY: Metropolitan Books, 2013.

⁸⁰ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 28–29. New York, NY: Metropolitan Books, 2013.

of landowners, former masters and former slaves generally cooperating in running the colony for their own interests.⁸¹

In 1801, L'Ouverture, with the support of many landowners and military figures, named himself the governor-general of Saint-Domingue for life. While nominally a French colony, in practice, L'Ouverture's Saint-Domingue often acted like an independent state. L'Ouverture kept his army well-supplied with American weapons and signed a series of trade deals with the British, despite the fact that Britain and France were at war. In late 1801, Napoleon Bonaparte, who had gained control of France in a 1799 coup, sent an armada to Saint-Domingue. The stated goal of this French armada was simply to guarantee the defense of Saint-Domingue. However, Napoleon's true goals were clear: to restore the old colonial order, including the institution of slavery.⁸² Napoleon's armada, led by his brother-in-law, General Charles Leclerc, battled with L'Ouverture's army for much of 1802 before signing an armistice agreement. However, the French quickly reneged on the deal, arrested L'Ouverture, and deported him to France. L'Ouverture warned his captors: "In overthrowing me, you have cut down only the trunk of the tree of liberty of the blacks; it will grow back from the roots, because they are deep and numerous." L'Ouverture died in his prison in the Jura mountains in April of 1803.⁸³

With L'Ouverture out of the picture and Napoleon convinced that Saint-Domingue was firmly under his control, France began to push for the re-establishment of slavery in the colony. (Napoleon had already done this in France's other colonies). By pushing to reinstate slavery, Napoleon badly miscalculated. Despite the limits of their freedom, Saint-Domingue's formerly enslaved population were not willing to go back to slavery and began to use devastatingly effective guerilla warfare tactics against the French army. Meanwhile, as the rainy season of 1802 set in, yellow fever began to decimate the ranks of French soldiers. With the tide clearly turning against France, Jean-Jacques Dessalines and Henry Cristophe, who had previously surrendered to the French in exchange for keeping their rank and privileges as generals, turned on the French. By November of 1803, the

⁸¹ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 30–34. New York, NY: Metropolitan Books, 2013.

⁸² Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 34–36. New York, NY: Metropolitan Books, 2013.

⁸³ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 36–38. New York, NY: Metropolitan Books, 2013.

French campaign in Saint-Domingue was over, its soldiers having succumbed to guerilla warfare, disease, and the skill of General Dessalines. In attempting to bring their colony closer in line, the French had ended up pushing Saint-Domingue further away. On New Years' Day of 1804, the independent nation of Haiti was declared. Saint-Domingue was no more.⁸⁴

The First Empire of Haiti

Upon Haitian independence, Jean-Jacques Dessalines became the new Governor-General of Haiti. He quickly was proclaimed the emperor for life and began the First Empire of Haiti. On April 28th, 1805, Dessalines ordered the mass erasure of all white Haitians who were not priests, officers of health, or certain classes of workmen.⁸⁵ Dessalines also attempted to extend to the eastern side of the island against the Spaniards and the French. Upon reaching Santo Domingo, the Haitians were met by the French, causing a retreat back to the western side of the island. In May 1805, Dessalines put his name on the Haitian constitution, enshrining his power, but by 1806, Dessalines' generals viewed him as a figure unworthy of his role as a leader, a feeling Dessalines became suspicious of. Smelling a conspiracy to overthrow him, Dessalines made his home in the North to escape the Southern part of Haiti that was starting to despise him. Eventually, Dessalines announced that he would march his troops South, causing Southern regions to rebel. During this march, his generals successfully planned a trap, preventing him from completing his march and ending his lifetime reign as emperor.⁸⁶

A Haiti Divided

With Dessalines gone, the generals that overthrew him marched to the capital. The empire was abolished and one of the generals, Alexandre Pétion, led the push for a more democratic Haiti. He declared the new Republic of Haiti and became the president. Another general, Henri Cristophe, disagreed with this way of governing and simultaneously seceded and took control of Northern Haiti, creating the Kingdom of Haiti. In 1809, the British used the division to reestablish their rule in Santo

⁸⁴ Dubois, Laurent, and Laurent Dubois. "Independence." Essay. In *Haiti: The Aftershocks of History*, 36–41. New York, NY: Metropolitan Books, 2013.

⁸⁵ Philips. "Novelties of French Literature". *The Monthly Magazine Volume 48*, 335. Princeton University, 1819

⁸⁶ "Haiti, 1789 to 1806." Accessed July 17, 2022. <http://www.fsmitha.com/h3/h34-np2.html>.

Domingo.⁸⁷ These two sides struggled inconclusively until 1810 when they agreed to a peace treaty that officially split the country. Henri declared himself the King of Northern Haiti, and the remainder of his rule saw the construction of many beautiful forts and castles. Henry died in 1820, followed just ten days later by his heir at the hands of rebels. Southern Haiti suffered a similar fate when Pétion died in 1818.⁸⁸

Reunification of Haiti and control of Santo Domingo

The reunification of Haiti happened due to the actions of Jean-Pierre Boyer, the person who had picked up the reins after Pétion's passing in 1818 as the president of the South. Following the passing of King Henry, Boyer moved swiftly to unite the southern Republic of Haiti with the northern Kingdom of Haiti.⁸⁹ Boyer did not stop there with his efforts of unification, however, as he sought to go further and bring the east area of Santo Domingo into the nation of Haiti. In 1822, he began this path as he invaded and swiftly conquered Santo Domingo, which had since declared itself independent from Spain. Boyer brought with him the abolition of slavery, as well as the monopolization of government power which resulted in the confiscation of church property, food, and many other supplies.⁹⁰ After this consolidation, Boyer met more resistance when in 1825, King Charles X of France sent a fleet to reconquer Haiti. This fleet led to enormous pressure for Boyer and he had to sign a treaty that guaranteed he would send France 150 million francs in return for France's recognition of Haitian independence. This led to France finally recognizing Haiti as an independent country in 1826. The money that Haiti gave to France, which was closer to 90 million francs by the end of their payment, severely hampered their economic growth.⁹¹ Boyer fell out of favor with the elites and was ousted in 1843 where he was replaced by a man named Charles Rivière-Hérard as the

⁸⁷ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- Early Period ." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010. <https://www.britannica.com/place/Haiti/Housing#ref217447>.

⁸⁸ "Christophe, King of Haiti. By Hubert Cole. (New York: Viking Press. 1967. Pp. 307. \$6.50.)." The American Historical Review, October 1968. <https://doi.org/10.1086/ahr/74.1.341>.

⁸⁹ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- Early Period ." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010. <https://www.britannica.com/place/Haiti/Housing#ref217447>.

⁹⁰ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- Early Period ." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010. <https://www.britannica.com/place/Haiti/Housing#ref217447>.

⁹¹ Mackey, Robert. "France Asked to Return Money 'Extorted' From Haiti." The Lede, 1281970662. <https://archive.nytimes.com/thelede.blogs.nytimes.com/2010/08/16/france-asked-to-return-money-extorted-from-haiti/>.

new president of Haiti. This presidency quickly met resistance in 1844 when rebel forces in Eastern Hispaniola seized control of Santo Domingo, which ended the Haitian rule of Santo Domingo as quickly as it had begun. Hérard was removed from office and replaced by general Phillippe Guerrier, who passed away a year later. Another man, General Jean-Louis Pierrot, was chosen as the new president. Angered by the loss of Santo Domingo, Pierrot held an offensive against the Dominicans, but was unsuccessful. Pierrot tried again in 1846 but his weary troops mutinied and overthrew him, finally electing a new president, Jean-Baptiste Riché.⁹²

Rise and Fall of The Second Empire of Haiti

Following the pattern of short-lived presidencies, Riché passed away a year later in 1847 and was replaced by Faustin Soulouque. Soulouque took a different route from his presidential predecessors, becoming the Emperor of Haiti in 1849. This marked the end of the Republic of Haiti and the birth of the Second Empire of Haiti. After becoming emperor, Soulouque turned on his sponsors and began a campaign of repression. One of the notable aspects of Soulouque's reign was raising Haitian notability abroad, such as the invitation of people from Louisiana to come to Haiti.⁹³ He also attempted to take over the Dominican Republic in 1859, but was stopped and overthrown by one of his generals, Fabre Geffrard. Geffrard's revolution marked the end of the Empire in 1859 as he took the seat as president.

⁹² Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- Early Period ." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010.
<https://www.britannica.com/place/Haiti/Housing#ref217447>.

⁹³ Girault, Christian Antoine, James A Ferguson, Robert Lawless, and Lorraine Murray. "History of Haiti- Early Period ." Encyclopædia Britannica. Encyclopædia Britannica, inc., February 18, 2010.
<https://www.britannica.com/place/Haiti/Housing#ref217447>.

The Republic of Haiti

With Geffrard as president, Haiti moved into the final stage that it will find itself in during committee. Geffrard reached an agreement with the Vatican to introduce Roman Catholic institutions to the nation, and attempted to establish a constitutional government in 1867. This was unsuccessful and resulted in the changing of power between multiple people until, in 1874, a workable constitution was finally created by Michael Domingue, marking a period of peace and development. Haiti continued to grow, and the presidency was in the hands of François Denys Légitime in 1889. This would last until Florvil Hyppolite led a revolt against this president in order to remove him from power and install himself, which resulted in Hyppolite becoming the president of Haiti as committee begins.⁹⁴

Historical Foreign Relations

France

Because the Haitian Revolution was a series of conflicts that involved shifting allegiances, the relations of Haiti with other nations saw numerous changes. France, however, was Haiti's consistent enemy, due to it being the country from which Haiti rebelled. Beginning in 1791, the rebellion of Saint-Domingue pitted Haitians against the French as well as royalists in an attempt to have Creole planters take control of the island.⁹⁵ This began a long path of poor relations with France for Haiti. Only the French Republic sweetened relations with Haiti for a short time, aligning themselves with the rebels against the royalists, British, and Spanish in 1793.⁹⁶ From the ashes of much fighting and bloodshed rose Toussaint L'Ouverture, who emerged as the leader of the rebellion. After the battles ended in 1798, L'Ouverture turned his eyes to Andre Rigaud, a man with whom he had fought and respected. However, Rigaud did not allow L'Ouverture to take his land in the South, causing another fight with the French. This resulted in a victory for L'Ouverture that caused Rigaud to flee to

⁹⁴ Flood. "The Late President Hyppolite of Hayti". *The Chautauquan* 23, 238. Viking Press, 1967

⁹⁵ Perry, James M. *Arrogant Armies: Great Military Disasters and the Generals behind Them*. New York: John Wiley, 1996.

⁹⁶ Perry, James M. *Arrogant Armies: Great Military Disasters and the Generals behind Them*. New York: John Wiley, 1996.

France.⁹⁷ As discussed in the previous sections, the French returned under Napoleon's command, but by 1804, had been ousted, formally severing France's ties to Haiti.⁹⁸

The United Kingdom

In 1793, as was discussed in the previous section, the French Republicans allied with the Creoles and enslaved peoples against the British who were on the island in an attempt to establish sovereignty over the colony of Saint-Domingue and ensure that other Caribbean colonies were not motivated to rebel. This military presence, accompanied by the war that France declared against the British, put the two sides at odds and started the first period of hostilities between Saint-Domingue and Britain. Britain continuously funded the royalists with supplies and restored slavery everywhere they went, causing them to be hated by the populace.⁹⁹ Britain continued to fight in the region until 1798, when an armistice was agreed upon between British Colonel Thomas Maitland and Toussaint L'Ouverture, leading to the British departure. Britain returned to the region later in 1803, as they were warring with France. They sent supplies to the rebelling Haitians, as well as intercepted and destroyed many French ships in the region. This assisted in the Haitian revolution and left the two nations in each other's good graces as Haiti became independent.

Spain

Spain was similar to the British in their relationship with Haiti, joining them against the French in 1793. That year, Spanish forces commissioned Toussaint L'Ouverture into their army. This ended in a rather obscure betrayal by Louverture, who quickly left the side of the Spanish and joined the French in 1794, which resulted in the expulsion of the Spanish from Saint-Domingue. This would end that chapter of notable Spanish involvement during the revolution. Terms from then on were quite uncertain.¹⁰⁰

⁹⁷ Avril, Prosper. *From Glory to Disgrace: The Haitian Army, 1804-1994*. [Parkland, Fla.] USA: Universal Publishers, 1999.

⁹⁸ Ferguson, James A, Christian Antoine Girault, Murdo J MacLeod, and Loraine Murray. "Haiti." Encyclopædia Britannica. Encyclopædia Britannica, inc., 2010. <https://www.britannica.com/place/Haiti#ref54456>.

⁹⁹ Perry, James M. *Arrogant Armies: Great Military Disasters and the Generals behind Them*. New York: John Wiley, 1996.

¹⁰⁰ Perry, James M. *Arrogant Armies: Great Military Disasters and the Generals behind Them*. New York: John Wiley, 1996.

The United States

During the Haitian Revolution, Alexander Hamilton and other federalists supported Haitian independence. Alexander Hamilton even made suggestions that helped shape the Haitian Constitution. This support would last until the 1800 election with the election of President Jefferson, causing the withdrawal of support by the United States.¹⁰¹

¹⁰¹ "Troubled History: Haiti and US," January 16, 2010. <http://news.bbc.co.uk/2/hi/americas/8460185.stm>.

Character Biographies

Anténor Firmin - Minister of Foreign Affairs

Anténor Firmin was born on October 18, 1850, to a working-class family in Cap Haïtien. After working as a clerk and for the Haitian Customs Office, Firmin left Haiti for Paris following Lysius Salomon's rise to power in 1879. In Paris, Firmin was a member of the Society of Anthropology of Paris, where racist and social-Darwinist views were the norm. As a member of the Society, Firmin published *The Equality of Human Races (Positivist Anthropology)* in 1885, where he comprehensively refuted the various popular pseudoscientific theories about the inequality of races. After returning to Haiti, Firmin decided to support then-General Florvil Hyppolite's rebellion against President François Denys Legitime. Firmin is widely renowned for being one of Haiti's most prominent intellectual figures and a fierce defender of the Haitian people. In his leisure time, Firmin plays the bagpipes. This is all he does in his free time. His family longs for him to choose some other instrument but they have given up hope.

Tirésias Simon Sam - Minister of Defense

Tirésias Simon Sam was born on May 15, 1835, in Grande-Rivière-du-Nord to a military family. Sam was a bright boy who excelled in both academics and sports. By the time he left school, he was a straight A student who excelled in Agriculture class and was the most talented striker on the soccer team. Despite excelling in these, however, Sam wanted to follow in his father's footsteps and become a military man. He quickly climbed the ranks and became a military general. Sam was respected by those under him as well as his fellow countrymen, but eventually, the life of a general felt to be too short of scope in his eyes. He left the military to become a politician in 1878. From there, he campaigned to become a politician and landed a job as a Member of the Provisional Government of Haiti from July to October of 1879, and then became the Minister of Interior and Agriculture from September to November. He then took some time off, and finally became the Minister of Defense in May 1887 to today, where he hopes to serve the new Haitian government to the best of his ability.

Pierre Théoma Boisrond-Canal - Minister of Finance

Pierre Theoma Boisrond-Canal was born on June 12, 1832, in the southern port of Les Cayes. Like many ambitious Haitians, Boisrond-Canal opted for a long career as a military officer, serving in the administration of Fabre Geffrard from 1858 to 1867. Upon his retirement from the military, Boisrond-Canal became a farmer and was elected as a senator for the Ouest department. Following large-scale riots in 1875, Boisrond-Canal was appointed President of Haiti, serving until 1879. After Lysius Salomon's resignation in 1888, Boisrond-Canal served as Acting President for three months. Unsurprisingly, Boisrond-Canal is a widely known and well-respected figure in Haiti. However, many political observers question whether Boisrond-Canal's best days in political life are behind him. In his leisure time, Boisrond-Canal enjoys hiking, landscape painting, and writing terrible poetry.

Alson Verne - Minister of the Environment

Alson Verne was born on December 17th, 1832, near the Haitian mountain range of Pic La Selle. Much of his young days were spent hiking up the mountains, exploring the rugged terrain, and playing with his friends in the village who called themselves the "Mountain Boys." By the time this group was old enough, they would lead tourist groups around the mountains which netted them a good amount of profit. Eventually, the group disbanded to pursue their own ventures, and Verne left the village to seek a university education in Port-Au-Prince. Despite some struggles, he eventually graduated with a degree in environmental policy, and worked with many nonprofits to promote the health of the Pic La Selle mountains in which he grew up. One of his campaigns "Pic another place to throw your trash" was so popular that he was taken notice of by Florvil Hyppolite, who kept Verne in his mind as a man with a green thumb that he wanted near him during his rise to power. This came to pass when in 1888, Hyppolite sent Verne a letter of invitation to his cabinet, and Verne happily joined as a way to monitor the environmental affairs of Haiti. Verne is now known in the cabinet as a loyal man, but some still ask if his loyalty is more to the man who hired him, Hyppolite, or Pic La Selle and all of Haiti's nature.

Archbishop Constant-Mathurin Hillion - Minister of Worship

Constant Mathurin-Hillion was born on February 11, 1830, in France's Brittany Region to a long line of dairy farmers. As an idealistic youth, Hillion took part in the French Revolution of 1848 that overthrew King Louis Phillipe and established the French Second Republic. However, following Louis-Napoleon's successful coup in 1851, Hillion became deeply disillusioned with politics and decided to join the priesthood, partially as a way to avoid having to become a dairy farmer. Hillion was ordained in 1855 and served as priest in the town of Charleville-Mezieres for five years. Following the Vatican's official recognition of Haiti in 1860, Hillion was assigned to set up a church in the town of Hinche. Hillion's church was successful, growing to one of the largest in the region and earning him the respect of the Vatican and the church hierarchy. Hillion was appointed Bishop of Cap Haïtien in 1874 and promoted to Archbishop of Port-au-Prince in 1886. His explicit support for Hyppolite's rebellion has landed him the only position in government he has ever wanted, Minister of Worship. However, many Haitians have suspicions as to who Hillion is really loyal to, especially considering his origins. Does he serve Haiti first and foremost? Or do his loyalties ultimately lie with the Vatican? In his free time, Hillion enjoys spending time with his cats and just generally being a quirky individual.

Maria Beausejour - Minister of Industry

Maria Beausejour was born in Montreal, Canada on January 6, 1845, to a working-class mining family. She saw firsthand the advancements that Montreal made as a city to become the economic center of Canada through industry in 1860, which gave her aspirations to become an engineer. A bright girl, she was given the opportunity to study engineering at the Universite d'Etat d'Haiti in 1863, which she excelled at despite the challenges that came about from being a foreign-born girl in Haiti. She graduated with a degree in engineering and decided to make Haiti her home for the long run. She quickly settled down with her partner that she met in college and began to help the engineers of Haiti advance the technology in the state. Though initially apolitical, she eventually met a group of people who supported Florvil Hyppolite's revolution and followed them as he rose to power. Due to her proximity, she would eventually be hand-selected as Minister of Industry by

Hyppolite, rising past all of the challenges that she initially faced. She now must balance her political aspirations with her love for technology and innovation to lead Haiti into the future.

Jocelerme Beaumont - Minister of Trade and Communication

Jocelerme Beaumont was born on May 31, 1842, to one of the wealthiest mercantile families in the city of Gonaives. Like most children of wealthy families, Beaumont was educated abroad, studying economics at the Sorbonne in Paris. Rather than return to Haiti after graduation, Beaumont purchased several warehouses in the French port city of Le Havre, becoming even more wealthy. Sadly, all but one of Beaumont's warehouses were destroyed in a tragic fire in 1875, and Beaumont returned home to Gonaives, where he found work as a customs officer. Over the next decade, Beaumont would grow increasingly frustrated with a central government he viewed as leeching off of the agriculturally productive North. When Florvil Hyppolite promised to give the North control of its own tax revenues, Beaumont immediately joined Hyppolite's rebellion against Legitime. However, due to Beaumont's relative obscurity outside of Gonaives, he was passed over for his preferred role of Finance Minister and was given the Trade and Communication portfolio instead.

Cincinnatus Leconte - Minister of Education

Cincinnatus Leconte was born on September 29, 1854, in Saint-Michel-de-l'Atalaye to a prominent family of confectioners who owned the shop "Leconte Cinnamon Confectioners," who ultimately named their son a similar name as their cinnamon candy shop. Leconte was next in line to own the shop, but he wanted to get away from the life of selling cinnamon candy and instead pursued the study of law. Leconte excelled in school and eventually went onto law school where he graduated with top honors. Though his parents were disappointed at this path, they provided him a bouquet of cinnamon candy flowers at his graduation and wished him his best to pursue whatever path he wanted to take. Leconte became a lawyer until the age of 30 when a case came across his docket that really hit home. His clients were attempting to sue a school that was barring them entry due to their economic status, despite their children being very qualified to enter. Being a boy who was only able to seek higher education due to his family's economic situation, he was all the more shattered when he lost the case and the family was out of luck. From then on, he began to campaign for education reform within the school system to provide more opportunity for children to receive an

education. This spirit was noted by Hyppolite during his revolution, who reached out to Leconte to join his side in making a better Haiti. Leconte hopes to better Haiti with his legal knowledge to make for a more equitable education system.

Francois Franneau - Minister of Tourism

Francois Franneau was born on January 1, 1857, in the town of Jeremie. Hospitality is in Franneau's blood. His father, Gustave, was the owner of a wildly successful chain of chicken restaurants known as *Les Freres Poulets*. Unfortunately, Gustave was killed in a very tragic and very accidental explosion when Francois was just ten years old. *Les Freres Poulets* quickly collapsed without Gustave's leadership. All that Franneau was left with was a collection of sandy and infertile seaside properties in Southern Haiti. Franneau joined the military in 1875, establishing himself as a courageous and cunning soldier. When General Florvil Hyppolite rose up in rebellion against Legitime, Franneau, by then a Lieutenant, backed Legitime before joining Hyppolite once the General secured American support. It is safe to say that Hyppolite trusts Franneau as far as he can throw him. Nevertheless, Franneau brings an important regional balance to the cabinet, so Hyppolite felt obligated to offer him a role in his government. In the end, Hyppolite made the decision to place Franneau in the seemingly inconsequential Ministry for Tourism. But is Franneau's role as inconsequential as it seems?

Hubert Dieujust - Minister of Arts and Culture

Hubert Dieujust was born on April 30, 1860, in Paris, France to a prominent family of nobles. From a young age, he was described by his peers as a "snob." His family took him to visit the Louvre at the age of 9, and it was there that he became enthralled with art. Unfortunately for Dieujust, his visits to the Louvre ended just one year later when in 1870 France went to war with Prussia. For fear that Paris would be under siege soon, Dieujust and his family quickly packed up and hopped on the fastest boat out of France. Thankfully, they had family in Haiti, and after a few days at sea they arrived at their new home. Upon arrival, young Dieujust was enamored with the natural beauty of Haiti and was happy to call this country his new home. He was quickly enrolled into school but was bullied for his accent and his snobbish nature. That was no problem for Dieujust, though, as all he cared about was honing his own skills to become an artist capable of replicating both the man-made

beauty that he saw within the Louvre as well as the natural beauty of Haiti. To this end, he set things like making friends and intellectual studies to the side in pursuit of art. He dropped out of school at the age of 14, and quickly made a name for himself as a skilled painter. From then on, he gained renown throughout the years creating beautiful paintings that were hung in all parts of Haiti from small churches to government buildings. In 1880, he made his own art school at the young age of 20. This school did not have many students as potential students were put off by Dieujust's snobbish nature, but the few that attended the school became quite strong artists. In 1889, Florvil Hyppolite found himself walking through the doors of Dieujust's school and was immediately drawn to the works that were produced both by Dieujust and his students. Impressed, he invited Hubert Dieujust to become the Minister of Arts and Culture, which Dieujust quickly rejected as he would have to abandon his school. After this, much arguing occurred between the two, and an agreement was reached to allow Dieujust to both become a Minister and remain as a teacher. With Dieujust's new reach within government, how will he use his eye for beauty to make Haiti a better place, and will he truly put this goal over being a teacher?

Frédéric Marcelin - Minister of Justice

Frédéric Marcelin was born on January 11, 1848, in Port-au-Prince to a family of prominent intellectuals. Unsurprisingly given his socioeconomic background, Marcelin was sent to study abroad, graduating with a degree in law from the University of Douai. After returning home to Haiti, Marcelin began working as a lawyer in Port-au-Prince, representing some of Haiti's most vulnerable citizens (along with some of its wealthiest landowners) and was elected to the Chamber of Deputies in 1888, where he quickly established himself as an outspoken opponent of Legitime. However, Marcelin's true passion has always been creative writing, and he is frustrated with Haiti's lack of literary output and a unique literary style. Sticking to his family's intellectual tradition, Marcellin considers himself to be open to a wide variety of new ideas, even ones that may be novel or controversial.

Clement Haentjens - Minister of Agriculture

Clement was born on March 28, 1837, to a corn farming family just outside of the city of Port-Au-Prince. Haentjens, like most kids in the region, was tasked with all of the big jobs at the farm from a

young age. He spent his young days husking, shucking, and planting corn all day. From the age of 8 to 20 this was his life and as he aged, he was able to change the strain of his corn to be so good that the citizens of Port-au-Prince affectionately called Haentjens "Captain Corn." From there, Haentjens went on to spread his strain of corn all across the country, stopping city to city with his corn and gaining a small cult following of a fan-club called "the Lieutenants." Haentjens wasn't just a man of the corn, however, and he levied his newfound fame to boost his political career as a way to follow in his diplomat father's footsteps and became the Secretary of the legation of Haiti in Washington from March of 1870 to June 1874. Life in the United States, however, was rather lacking in corn, so he decided to move back home in 1875. He continued to perfect his family's corn, but in 5 years he was not able to get more than 50% purity on his corn, so he went back to politics and became the Minister of Agriculture in 1889. In his future, Haentjens hopes to improve the country of Haiti in whatever way he can, whether it be with his corn or with his political abilities.

Monpoint Jeune - Minister of Labor

Monpoint Jeune was born on July 22, 1835, in Delogne, a small village in the Artibonite River Valley and grew up on his family's small farm. However, Jeune found rural life and the *lakou* system to be confining, so he joined the military at the earliest opportunity. Noted by his peers for his fierce discipline and sharp strategic instincts, Jeune's rise up the ranks was seen as an inevitability. When Pierre Theoma Boisrond-Canal retired from his role as a general in 1867, it was Jeune who replaced him. In 1878, when a revolt broke out against then-President Boisrond-Canal, General Jeune quashed it heavy-handedly. Despite Boisrond-Canal's forced recognition one year later, Jeune maintained his high-ranking role as general under President Lyssius Salomon. However, when Salomon offered Tortuga Island to the United States in exchange for military protection, Jeune resigned dramatically, fleeing to Jamaica. Jeune returned to Haiti after Salomon was forced to resign and supported General Hyppolite's revolt against Legitime. After Legitime quit, it was Jeune who was named the Acting President of Haiti, stepping aside once Hyppolite was officially elected.

Pierre Nord Alexis - Minister of the Interior

Pierre Nord Alexis was born on August 2, 1820, in Cap Hatien and was the son of a high-ranking official in the regime of Henri Christophe, a key leader in the Haitian Revolution and the only

monarch of the Kingdom of Haiti. Alexis always took after his father and joined the army when he was only 16 in 1836 as a military helper to his father-in-law. He eventually served under President Jean-Louis Pierrot from 1845 to 1846 and continued on with his military career after that. For a man who was so loyal to the lifestyle of a military man, this did not make for an easy life. In 1874 he was exiled for a few years until President Pierre Théoma Boisrond-Canal allowed him to return to Haiti in 1877. Upon his return, he continued to be a loud figure and rose to be a vocal leader of the opposition of President Lysius Salomon during his presidency from 1879 to 1888, which led him to be imprisoned many times until Florvil Hyppolite rose to power and gave him an important role in the north, a fitting role for a military man. Eventually, a position opened up in the new government, and Hyppolite selected him to become Minister of the Interior. At the age of 69, Alexis has seen a lot, been a long-time member of the military, and now sits as Minister of the Interior, and now Alexis can finally allow his unspoken nature to shift the tides as Haiti moves into the future under Florvil Hyppolite.

Manoucheka Brunel - Governor of Southern Haiti

Manoucheka Brunel was born on April 22, 1845, in Jeremie to Tinette Lesperance Legitime and Denys Legitime. Brunel is the youngest of four, with one of her older brothers being the infamous Francois Denys Legitime. In 1870, Manoucheka Legitime married Benjamin Brunel, an aide to then-President Jean-Nicolas Nissage Saget. One year later, President Saget appointed Benjamin Brunel as his ambassador to Germany, which was newly unified. The Brunels would spend a decade in Berlin, mingling with the elite of German society. While Brunel would gain an appreciation for Germany's efficiency and industrial power during her decade-long stay in Berlin, she also became acutely aware of the deeply ingrained racism within European society and the growing appetite for imperial expansion. Upon her return to Haiti, Brunel was elected to the Chamber of Deputies as a representative from the Grand Anse department. In the Chamber of Deputies, Brunel became an advocate for bolstering the already heavily funded Haitian military, industrial development, and strengthening relations with Europe's lesser powers. When Francois Denys Legitime, Brunel's brother, assumed the presidency in 1888, many political observers were shocked when Brunel did not receive a post in his government. Even more shocking was Brunel's decision to support Florvil Hyppolite's rebellion against her brother. The explanation for Brunel's opposition to her brother

remains unknown, although most speculate that it stems from a dispute over their late father's estate. But Brunel is not simply the sister of an ex-president or the wife of an ambassador. She is an independent political actor, helped by the fact that no-one is entirely sure what the powers of the newly created Governor of Southern Haiti. It encompasses the departments of Grand Anse, Nippes, Sud, Sud-Est, and Ouest, but does not include Port-au-Prince.

Tancrede Auguste - Minister of Transportation

Tancrede Auguste was born on March 16, 1856, outside of Cap Hatien to a ranching family. As a boy, Auguste was tasked with tending to the animals on the ranch, but his favorite animal was a baby horse named Dualip. Dualip and Auguste were inseparable from each other the second that Auguste learned to ride him, and they basically grew up together. By the time Auguste was in his teenage years, he had become a very skillful rider and began to enter horse races. It took Auguste 2 years to place first, but he finally did and when he was interviewed after the race, he said that he felt like he was "levitating." As he grew up, Auguste would enter less horse races and began to get serious about his studies until he graduated from high school, where he then entered into the army. Auguste thought that this would be the end of his time with his friend Dualip until he saw that he could enroll into the cavalry division if he already had a horse, and with joy he did a full 180 and joined with Dualip in tow. Auguste and Dualip had a long career together, rising to high ranks until Auguste realized that his buddy was getting a bit old, and that it was probably time to be the one to call it quits and hang up his saddle and pursue a different career. This led him to the path of politics where he began to realize that transportation was something that the country was not dealing with. The roads were poor, there weren't enough bridges for carriages to safely get across rivers, and in general the transportation for the country was limited. He continued to advocate for these changes, and in 1889 he was asked by Florvil Hyppolite to join his ranks to make some real change. Auguste now has a seat at the table to make some changes to the country of Haiti, and back home his loyal elderly horse, Dualip, is cheering on him to be the best minister that he can be.

Judith Dorval - Minister of Urban Development

Judith Dorval was born on August 31, 1832, in Port-au-Prince to an upwardly mobile family. From the moment she could walk, Dorval was helping her family make money, helping her father, a baker, in

the kitchen, and helping her mother sell her father's bread in Port-au-Prince's busiest markets. As an adult, Dorval helped expand the family business, turning several baskets of bread in a marketplace to a chain of seven bakeries in the Port-au-Prince region. Dorval's rapid rise up Haitian society suddenly accelerated when she married Emmanuel Dorval, a cotton farmer, in 1859. Just over a year later, the U.S Civil War erupted, meaning that overnight, the Union was suddenly a market for Haitian cotton. By 1864, the Dorvals were one of the wealthiest couples in all of Haiti. Yet, the end of the Civil War, despite being universally celebrated in Haiti, would bring a reversal in fortunes to the Dorvals, with U.S demand for Haitian cotton slumping. Making matters worse, Emmanuel developed a penchant for gambling, slowly sending much of the Dorvals' wealth down the drain. One day, in the summer of 1877, Emmanuel, by now drowning in gambling debts, disappeared, never to be seen again. For the next few years, Dorval struggled to stay afloat financially, forced to sell her family's bakeries and forced to find work in Port-au-Prince's planning office. Fortunately, Dorval quickly showed herself to have a knack for all matters relating to urban planning and soon she was back on the rise. In 1887, she was named the head of the Port-au-Prince planning commission. When President Hyppolite, rumored to be a former gambling partner of Emmanuel Dorval, offered Commissioner Dorval the role of Minister for the newly created Urban Development department, Dorval accepted his offer with little hesitation. In her free time, Judith Dorval enjoys gardening and reading murder-mystery novels.

Dr. Jean-Marie David - Governor of Northern Haiti

Jean-Marie David was born on November 22, 1845, in Dessalines to a poor family. Tragedy struck at a young age, and David became an orphan at only 2 years old, but that never stopped him. David was always a bright boy, learning the game of chess at age 9 and being the top of his class in all of his years in school. He graduated early at only 14 years old and quickly went into the field of medicine to study to become a doctor. By the time he was 20, Dr. David was an expert in the field of medicine, yet he didn't feel complete, so he traveled to the United States to learn more about the world. During this time, he trained under different medical practitioners and continued his chess career, even playing against and tied against former chess legend Paul Morphy in 1865. By 1870, he was even more experienced in the field of medicine, and headed back to Haiti to serve his country. He continued in his practice for ten more years, until he had an epiphany. The best way for him to aid his

people was for him to become an elected official, and he quickly ran for magistrate of his hometown of Dessalines in 1880. People were amazed at his wit, his speaking ability, and the way that he carried himself so much that he was elected in a surprise landslide victory. From there, he continued to serve his people until a position for Governor of Northern Haiti opened up 7 years later. This was another race that he ran, and another race that proved to be an easy win for this genius. Dr. David always found himself on the winning side of history, and as such, he supported Hyppolite during his revolt, and now sits beside him in his cabinet. Hyppolite gave him the ill-defined position of Governor of Northern Haiti, which includes the departments of Artibonite, Centre, Nord, Nord-Est, & Nord-Ouest.

Elisabeth Denis - Minister of Health

Elisabeth Denis was born on December 14, 1829, in Cap Hatien to a wealthy mercantile family. Denis was educated at a convent school in Belgium, becoming a nurse in the city of Mons. As Belgium was the first country in continental Europe to industrialize, Denis saw first-hand the dangerous working conditions of many factories and the health problems caused by long hours of industrial labor. She became a prominent advocate for improved working conditions and sanitation projects. Since 1870, Denis has been publishing articles on health and sanitation policy, almost always well-received. One of the people who has long been a fan of Denis' work is Florvil Hyppolite, who invited Denis to return to Haiti from Belgium in order to serve as Health Minister in his government, a position Denis has accepted. She remains almost entirely unknown among the Haitian public and much of the Haitian elite, due to her having lived in Belgium for most of her life.

Jean-Jaques Jules Saint Macary - Magistrate of Port-au-Prince

Jean-Jaques Jules Saint Macary was born in Petite-Rivière de l'Artibonite on May 4, 1827, to a family of prominent politicians. His father was elected as the magistrate of Petite-Rivière de l'Artibonite when Macary was 10, and this inspired Macary to follow in his father's footsteps. He was always attentive in school and graduated to become a lawyer, just like his father. From there, he spent many years as a contract lawyer, learning how to talk to people and negotiate deals. At the age of 35, his father passed away unexpectedly, and this shook Macary to his core as he was always following in the path that he took, and without him as his guiding light he did not know where to go. Macary

needed to truly find himself, and as such, he abandoned his law firm and made a new home for himself in Port-au-Prince. He took a job as a barkeep, and made just enough to get by in his new home for a few years, until he truly began to understand his new home. He saw so much beauty in this capital city, but also so much that needed to change. There were high crime rates, environmental issues, sanitation issues, and many more things that he wanted to change, so this was his new guiding light: making a better life for the citizens of Port-au-Prince. First, he hopped back into his lawyer shoes and got to work, helping people in poor housing get better conditions by threatening landlords with lawsuits, then he moved on to pursue the path of a politician, advocating for a better Port-au-Prince. It took him 20 years, but he was finally ready to run for magistrate in 1882 at the age of 55. He was finally not doing this for his father, he was doing this for himself. Being known as someone who had been serving Port-au-Prince's people for 20 years, he was easily elected. His magistrateship was tough, but he slowly made changes to better the city. In 1888, a tough decision was put forward when he was sent a letter by Florvil Hyppolite to join his cabinet while retaining his seat at magistrate, but at the anger of some of his critics he would support Hyppolite as the new leader of Haiti. The journey of now 62-year-old Macary has been long, but overall successful. How can he best continue to better his country as has been his goal since a young age?

Seïde Thélémaque - Minister of the Navy

Seïde Thélémaque was born on July 24th, 1835, to a family of fishermen in Mole Saint-Nicolas. Much of Thélémaque's earliest memories are of him on the sea, pulling in nets of barracuda and flounder. Despite his happy childhood being largely spent out on the water, Thélémaque always knew that he wouldn't be satisfied by the simple fisherman's life. So, Thélémaque took the obvious step for any ambitious young Haitian: he joined the military. After serving in the army for six years, Thélémaque was invited to join the newly formed Haitian Navy in 1860. By 1865, Thélémaque was the Captain of Haiti's sole gunboat. Despite his best efforts over his nearly thirty years of service, the Haitian navy remains minuscule, consisting of a handful of gunboats. There is never enough money for maintenance, and sailors often go without pay. Thélémaque hopes that in his new role as Minister of the Navy, he can marshal greater funds for the Navy that can be put towards expansion and maintenance. Thélémaque is well-regarded by Hyppolite and much of the cabinet, although certain military figures see him as something of a pushover.

Solon Menos - Minister of Social Welfare

Solon Menos was born in Anse-à-Veau on March 9, 1859, to a family of wealthy intellectuals. Menos was more a fan of the literary world than the outside world from a young age, and could always be found engrossed in a book. His parents were able to send him to France for his education, where he studied until the age of 22 when he received a doctorate in law. His time abroad afforded him the ability to understand that there was a world outside of the written word, and he finally began to get more social, spending a lot of his time at coffee shops talking to fellow intellectuals about the state of the world as well as the people in it. In 1882, he returned to Haiti to practice law as well as learn about the struggles of the Haitian people. He spent the next few years practicing law as well as interviewing people across the country and writing up reports on the different cities. This gained him some renown in the government, and when Florvil Hyppolite rose to power he sought out Menos as someone who would make for a good Minister of Social Welfare. One to always take on a challenge, Menos accepted the invitation very quickly. Though someone who was first only loyal to books, Menos has grown into a man of the people. His introverted personality has turned into one of the people, and what everyone is wondering is where his goals and interests lie as he moves forward.

Professor Liautaud Beaujolais - Chancellor of the Universite d'Etat d'Haiti (UEH)

Liautaud Beaujolais was born on February 11, 1820, in Cap-Haïtien to one of Haiti's wealthiest families. Beaujolais was educated at the prestigious Eton College in the United Kingdom and attended Trinity College at the University of Cambridge, where he studied mathematics and South Asian dance. Following graduation, Beaujolais earned a Doctorate in mathematics from the University of Cambridge and taught as a professor at University College London for thirty-one years, before serving as Provost for a further four years. In 1883, Professor Beaujolais was asked to return home to Haiti to serve as the Chancellor of the Universite d'Etat d'Haiti, the sole university in the nation. Professor Beaujolais has worked tirelessly to expand the university, however limited the funding from the state may be. Unfortunately, the stress of working with such little funds has taken a toll on Beaujolais, who has sought solace in his true passion, dance. The professor has taken to dancing through the streets of Port-au-Prince at odd hours, leading people to suspect that he may

have gone insane. Nevertheless, as a self-described 'math-head,' President Hyppolite is a huge admirer of Professor Beaujolais, and has therefore invited him into the cabinet.

Jacques Nicolas Leger - Ambassador to the Dominican Republic

Jacques Nicolas Leger was born on October 31, 1859, in Les Cayes to a wealthy family, as his father was a Haitian senator. He was educated in Haiti at a young age and rose to the top of his class. After this, he was sent to Paris where he continued his studies and received legal training, graduating with honors. Leger was inspired by his father, and as such, he took an early and active interest in politics. At just 22 he was made secretary of Haitian legation, and just a week later he was made the charge d'affaires, a position that is basically a diplomat that enjoys the same privileges and immunities as an ambassador. After this successful stint in Paris, he returned to Haiti in 1884 where he immediately began to practice law in Port-au-Prince and became editor-in-chief of an influential political journal. His skills were noticed, and 5 years later the 30 year old wunderkind was invited by Florvil Hyppolite to be the ambassador to the Dominican Republic. Leger, having his experience as a diplomat in Paris, jumped at the chance to serve the new government and help with relations to the Dominican Republic, so he happily accepted. Leger is known to be a figure who wants to ensure cohesiveness of whatever unit he is in, something that will surely allow him to excel with this new position. He continues to act as editor-in-chief for his political journal as well as this new job as ambassador, so the only question on the people of Haiti's mind is where this man is headed next in his career.

Alibée Féry - Director of the National Theater

Alibée Féry was born on May 28th, 1818, in Jeremie to a military family. Féry's father served in the military occupation of what is now the Dominican Republic for the bulk of Féry's childhood and the two never had a particularly close relationship. In contrast, Féry was much closer to his mother, Marianette, whose dramatic stories enraptured the children of Jeremie. Inspired by his mother, Féry embarked on a career as an actor and playwright, spending much of his twenties and thirties in London and Paris. Féry became particularly interested in producing works inspired by both Shakespeare and Haitian folklore and history. In 1859, Féry, by now an accomplished and highly regarded playwright, was invited by President Fabre Geffrard to set up a new National Theater of Haiti in Port-au-Prince. Over time, the National Theater became the primary entertainment

destination for Port-au-Prince's elite, while managing to avoid provoking the anger of Haiti's various presidents. One figure who would grow to become a major supporter of Féry's National Theater was then-General Florvil Hyppolite. When Hyppolite asked Féry to serve in his cabinet, Féry was quite surprised, as were the other members of the cabinet. Nevertheless, Féry is a Haitian patriot, eager to serve his country in whatever way he can. However, his work is widely unknown outside of the elite circles of Haiti, and even Haiti's elite are somewhat perplexed by Féry's inclusion in cabinet. It is safe to say that he has a lot to prove.

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