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THERE'S MUSIC EVERYWHERE.

BY FREDERICK WRIGHT.

There's music in the summer gale
That softly sighs along;
There's music in the rushing blast
Of tempest fierce and strong
There's music in the murmuring
Of streams that steal away;
There's music in the hollow roar
Of ocean, in its play!

There's music in the foamy dash
Of winter's torrent flood;
There's music in the cataract
Beside the dreamy wood:
There's music in the falling drops
Of summer's blessed rain;
The pattering hail doth music make
Upon the window pane!

There's music in the matin song
That hails the coming morn;
There's music in the owl's voice,
On midnight breezes borne:
There's music gushing ever sweet,
From many a woodland throat;
There's music in the eagle's scream,
The bittern's booming note.

There's music in the beetle's hum
To harvest-reaping band;
There's music in the lion's roar,
Tho' terrible and grand:
There's music 'mid the garden's bloom—
In deserts bleak and bare—
O'er earth and rivers, sea and sky—
There's music everywhere!

Beverly, County of Leeds, C. W.
October 31, 1854.

NOTES OF A TOUR IN HAYTI.

[Editorial Correspondence of the N. Y. Eve. Post]
No. XI.

**THE EMPEROR'S EXTRAVAGANCE IN DRESS—HIS
BERT—HIS EDUCATION—HIS ADMIRATION OF
UNCLE TOM'S CABIN—HIS VIEWS OF MR. FILL-
MORE'S INTERFERENCE BETWEEN HIM AND THE DO-
MINICANS—HIS QUALIFICATIONS TO RULE,
HIS TOURS—A SCENE AT THE CUSTOM
HOUSE, ONE OF HIS "BEIS OF JUSTICE."**

PORT AU PRINCE, —, 1854.

The Emperor has the weakness of his race for dress, and probably few, if any, of his imperial or royal brothers in any quarter of the globe have a more costly wardrobe. He attaches full enough importance to the kind of consequence which men in office derive from their tailors, and never appears in public except in full toilet. Even at private receptions he commonly wears his sword and cocked hat. His taste for dress is almost the only one upon which he is extravagant. He has one coat, made in Paris, which cost him \$1,200.—I quoted the well authenticated gossip of the court circle—and a pair of boots made in New York decorated with brilliants and gold, which cost \$220. The cane with which he commonly walks cost \$400. He has several swords, the handles of which are richly jewelled. He has seven stars composed of diamonds, which he wears on great occasions, each of which cost over \$4000. He will wear no-

also his reply to an artist who wished to make a bust of him; he consented, but said, "Mind now you must ask a high price for me; I'll not be sold cheap; take care." A copy of this bust by the way, was in the Crystal Palace.

Soulouque has about as little education as it is possible for a man to have with his talent in his position. Since he reached his present dignity he is said to have learned to read French, and his panegyrist says that he speaks and reads it elegantly. I presume he made some progress under his instructors, and speaks it with about as much ease and elegance as the president of an American college talks the Latin, in which he confers his degrees and honors. Both would be severely puzzled if they were called upon to say anything more than they had prepared for. I was told that he had Uncle Tom's Cabin read to him twice, he was so delighted with it; but no one intimated that he read it himself. I was told that he sent an autograph letter to Mrs. Stowe, thanking her for the pleasure he had derived from her famous book. If he wrote the letter himself he must have made more proficiency in his studies than he has generally the credit of.

I heard him speak several times, but always briefly and in a somewhat sententious style, after the manner of the Oriental and African races. He always expressed what little he had to say in French. I remember one of his speechlets in reply to an allusion made by my companion to the intervention of France, England and the United States between the Emperor and the Dominicans a few years ago, during the presidency of Mr. Fillmore. All he said about it was this: "We are Christian people, and why should not we be treated like a Christian people. We have two arms and two legs like other men. We have only wanted to act like Christians towards the Dominicans. We do not desire war, but peace: we do not wish to shed blood, but make all the people of the island prosperous and happy."

This was spoken deliberately, in a very low tone and in tolerably good French. It was, as the reader will perceive, a clear enunciation of a series of distinct and intelligent propositions, without superfluous words. This characteristic marks his discourse.

There is no doubt that he has improved himself vastly since he came into power; but when we consider how very limited are his opportunities of acquiring even the commonplace knowledge of more civilized countries, we should rather wonder at the extent than the limits of his information. He has never read a book; never been able to learn from the page of history the fate of other nations how people are wisely governed; he has never been off his native island, nor witnessed the operation of any government, nor the habits of any people more intelligent or more happy than his own. What he has learned of other nations is calculated to prejudice him against their example, for they have been the relentless taskmasters of his fathers, and, for the most part, are ready to seize the first opportunity of becoming the taskmasters of his children. All his science of statesmanship and all his notions of government are inferences from the capacities and incapacities, the possessions and the deficiencies, the virtues and the infirmities

they are independent their government should be peculiar. The Haytiens might find rulers among white men who are wiser statesmen and better political economists, but no white man would cheerfully sacrifice his life to prevent the restoration of slavery to the island.

Because he is black, because he has never learned from books and by travel the folly of attempting to elevate the black race to the standard of civilization among the whites, because he cannot read and write, and because he has no advantages which would enable him to make better terms with the oppressors of his race than his subjects could, they prefer him to a wiser, a more educated, a more competent man, who is not bound to them by the bonds of a common degradation.—His very ignorance enables him to exert an influence over them which, perhaps, a more intelligent man might not be able to command.—He feels the power of pomp and parade; he knows as much as they, from personal experience, the superstitions to which the Africans are most susceptible; he knows what are the features of their religion by which they are most impressed, and how to bring it to bear upon them, for he is himself one of the most superstitious and credulous of the race. Hence the diligence with which he avails himself of every convenient means of oppressing his people, the care he bestows upon his toilet and retinue when he appears in the street; hence his strict observance of all religious ceremonies—(he never goes out of the capital to be absent even for a single night without going to the church to hear mass before returning to his palace);—hence his assumption of supernatural graces; hence his elaborate court ceremonial.

It is his practice to ride through the city every day or two, early in the morning, usually taking in his way some of his houses that are in process of erection or undergoing repairs, and the Custom House. I never saw him unattended by a well mounted suite, including one or two cabinet ministers, himself the best dressed and mounted of all, and usually the most dashing rider. If in the course of his tournee he sees or hears of anything wrong, he does not wait to have it reported to him at the palace, but in nine cases out of ten stops, dismounts and says what he has to say at once, and in the street. Nor does he waste many words when he scolds. If he threatens an offender, the offence is never repeated more than once. Some of these beds of justice are very amusing.

I will describe one, because it illustrates some of the rude but effective processes by which he rules his subjects. He drove up at the Custom House one morning shortly after he was proclaimed Emperor with a large cavalcade, dismounted and called several of the employees about him. They approached, veiling their eyes with their right hand—a ceremony prescribed, I suppose, to keep off the glare of majesty—and bowing to the very earth. It seemed that six balances had been set up for weighing logwood instead of three the usual and for aught I know, the lawful number. The Emperor sat down on a chair with his cocked hat on, and the director, weigher and others stood around him talking with terror. He began by asking them

Petion, trois ans a present. Faites descendre toute suite.—Si moi vez (vof) la mode encore moi fais pendre tous le monde qui fais qd on laut potence la—ou foute—tous le monde indistinctement Ou connois moi. Moi—Je suis l'Empereur, out—Je suis premier homme sur terre, memo comme St Jean Baptiste est premier homme dans cieux—Al les foute."

It is hard to translate this into English without giving rather more than due emphasis to its profanity. The following version is as nearly correct as I can make it.

"Three balances were enough in the time of N. Petion, (former President) three are enough now. Take them down at once, and if I see them up again I will hang every one who does it on the upright yonder. Yes, damn it—every man—without distinction. You know me—you know me, I am Emperor. Yes—me, I am the first man on earth—the same as St. John the Baptist is the first man in heaven—Go, damn you."

The Emperor accorded the first place to John the Baptist, I presume, because, according to the Haytiens, that apostle was a Mason and is now the patron saint of the order.

It is due to the Emperor to say that he no longer indulges in ebullitions of this sort—at least publicly. His standard of personal dignity has been considerably exalted since then, and he is now more frequently felt than heard by the transgressors of his laws. J. B.

EXTRAORDINARY RAILWAY ROBBERY.

A robbery of a large sum of money and a quantity of plate and jewels, was committed on the night of the 6th, on the Havre Railway, by one of the men employed on the line, named Dufood. Just as the train started at ten o'clock from Havre to Paris, this man introduced himself privately into a wagon containing parcels and other comparatively small articles, such as are generally conveyed by quick trains. His object was to obtain possession of a case hooped with iron, containing 80,000 francs in bank notes, 500 in specie, and a considerable quantity of silver-gilt plate and jewelry. Once that the train had started, he waited patiently until it had entered the tunnel of Harfleur, where he threw the case out of the window; he then waited a little longer until the train slackened its pace, on approaching the Harbour station and then jumped out. He fell, it appears, on a heap of stones, and cut himself rather sharply on the head, side and thigh. Notwithstanding the pain he must have felt, he was able to get back to the case in the tunnel, and to drag it along, though weighing 70 kilogramme, for a distance of 150 yards in the direction of Havre. He there threw the case off the line down into a meadow, where he broke it open and took out the property. He retained for himself one bank note of 1000 francs and then proceeded to the wood of Gravelle, and buried all the rest of the spoil in a hole five feet deep, close to an old tree.—The robbery, it will thus be seen, was audaciously conceived and boldly executed; but when the case was mined, and search made for it, some traces of blood on the railway and in the meadow proved that the thief must have been cut, and from the manner in which the rob-