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companies, bankers, hotel-keepers, &c.; such wires to be used solely by and for the particular establishment paying for the accommodation.

The commercial question, as one of profit and loss, we have already decided not to notice here. We stop not to inquire whether they could send 10,000 messages a day from the central office at the high rate of one dollar a mile, and provide all the wires and apparatus, for so low a sum as $35,000? whether we might or might not reasonably expect that one person in each family would use the telegraph, on an average, once in three months? whether the three million of souls in the metropolis would ever at this low average, bring $40,000 per annum to the company's coffers? whether the system would open a field for useful woman's work, as telegraphic clerks at the various stations?—these are questions to be decided on their own merits, by persons best fitted to estimate them; but we cannot hesitate to express a conviction that a system of local or street telegraphs, whether 'over-house' or otherwise, are among the things which we are destined to see ere long. But cheapness will be an indispensable feature of the plan, to insure success; the penny-post has spoiled us for any system of transmission—whether of persons, messages, letters, or commodities—which involve the high charges of former days.

THE LATE EMPEROR SOULOUGE.

The official journal of France informed the world not long ago that the Council of the order of the Legion of Honour had, after due deliberation, resolved that the order of St. Faustin, founded by the Emperor of Hayti, should take its place among the decorations which French subjects would be permitted to wear; and the honour of bearing this decoration might eventually be extended to English subjects also, we thought that the future knights of St. Faustin among our readers would perhaps thank us for an introduction to the illustrious individual to whom the calendar of saints is indebted for a new name, and the College of Heralds for a new order. And thus, ignorant of the future, we wrote.

Like a humble river, whose waters have for years flowed smoothly on between level banks, but whose current is now swelled by a certain terrific magnitude, and spreads desolation around; so the fortunes of Faustin I. have sprung from a humble source, and have only been swelled into their imposing proportions by circumstances, in a great measure independent of his will. In 1804, his army formed a majority in the mulatto general Lamarré, and was distinguished as a great, burly, good-humoured negro, as ignorant of letters as of state affairs; in 1847 he was elected president of the republic of Hayti. Between these two dates extends, not a series of great deeds, but a dead level of social and political insignificance. However, the position of president once attained, it is to his own exertions that Faustin owes a throne. Between 1847 and 1849 he established in the blood of his fellow-citizens his right to an imperial crown.

To understand the history of this emperor, we must go a little back in the annals of Hayti, which has most likely been forgotten by many amid more stirring events nearer home; although there is much to interest us in an empire formed of self-emancipated negro slaves, who, during the last fifty years, have alternately been proclaiming democratic republics 'in the presence of the Supreme Being,' and monarchs 'by the grace of God;' which has a titled nobility and a rigid court etiquette, but in which duchesses and marchionesses sell tobacco, soap, and spirits by the pennyworth; which has deliberative chambers and a daily press, but in which the monarch is but just learning to spell; where the Roman Catholic faith is the recognised religion of the state, and professed by the whole people with few exceptions, but in which the dominant class worships fetiches and dances magic-dances.

Circumstances connected with the struggle for freedom, towards the end of the last century, in the French colony of St. Domingo, as well as the difference of culture existing between the negroes and the mulattoes, laid the germs of animosity, from the first, between these two divisions of the coloured population of the island, and it broke out into open dissensions as soon as the exiles had been expelled; although article 14 of the constitution proclaimed by Dessalines declared 'that as all distinctions of colour between children of the same family, whose father is the head of the state, must necessarily cease, the Haytians shall henceforward bear the exclusive generic denomination of Blacks,' no fusion of hearts followed this decreed fusion of colour; and the history of the island is but a record of a series of changes and revolutions brought about by the continued dissensions between black and yellow, now ending in a yellow republic, now in a black monarchy; to one of which Faustin owes his elevation to a throne.

In 1810 General Lamarre fell while defending Le Môle, for the mulatto party, against Christophe, then Haytian general, formerly waiter at a tavern, and consequently king. Faustin Soulouge, who was promoted to his master's aide-de-camp, is said to have been charged by him to carry his heart to Pétion, who reigned as dictator over a republic in the south of the island, in which the half-castes predominated, while Christophe, a black, ruled the north with a royal sceptre. In 1818 Faustin Soulouge was appointed to a lieutenantcy in his mounted body-guard; and at his death in 1818, bequeathed him to his successor, Boyer, as part of the goods and chattels of the presidency. Boyer attached him to the service of a certain Mademoiselle Joute, who has likewise been bequeathed to him by Pétion, and who employed Soulouge as superintendent of a spirit manufacturer.

In 1847, Soulouge found himself commander of President Riché's guard; and upon the sudden death of that potentate, the votes of the senate, as well as the votes of the assembly, voted for him as their candidate. Eight successive ballots having proved that neither of the parties would yield to solve the difficulty, the president of the senate—in which body the constitution vested the right of election—proposed a third candidate, who, for the simple reason that he was unknown to all, was unanimously elected; and thus, to his own surprise, as well as that of the rest of the world, Faustin Soulouge suddenly found himself chief of the republic of Hayti.

The present ruler, a man about sixty or sixty-two, but looking not above forty, was remarkable for his timidity, but timidity of a peculiar kind. He had an unconquerable fear of magic and of ridicule; and to this weakness must be attributed the bloodshed through which he has waded from the presidential chair to the imperial throne. Each of the presidents whom he succeeded Boyer and preceded Soulouge, either died prematurely, or was deposed, before attaining the first anniversary of their election, and Soulouge's immediate predecessor, Riché, had even died on the very eve of this anniversary. These were suspicious circumstances, and quite sufficient to awake the fears of the believers in Vaudoux, among whom the new president was conspicuous. Vaudoux is an African god, whose worship was transferred to St Domingo by the negroes imported as slaves, and who reveals himself in the form of a snake, which, being shut up in a box for the purpose, communicates a knowledge of hidden things to his worshippers.
through the medium of a high priest and priestess, called and acting as popo-loa and memo-loa, and who, in virtue of their connection with the snake, possesses great magic powers. The worshipers of Vaudoux among the former slaves of St Domingo—and the same is said to be the case among its present free inhabitants—formed a secret society, admission to which was preceded by the taking of a solemn oath, delivered under circumstances the most terrific that the African imagination could invent. Sometimes a cup of goat's blood, still warm with the life of the animal from which it had been extracted, was quaffed in confirmation of the oath taken to suffer and to inflict death rather than to betray the mysteries of the society to transgressors. Sometimes the blood of an ox was substituted, and mixed with tafia, the spirits manufactured in the country, to give more zest to the ceremony.

Now, Soulouque had taken it into his head that some spell, worked by the help of Vaudoux, had been the cause of the premature conclusion of the presidential career of his three predecessors, and that he would likewise come within its power by occupying the same palace and the same seat in the senate. However, Madame Soulouque having consulted on the subject and having held a distinguished person among the sorcerers of Port-au-Prince, was informed that no danger was attached to a seat in the presidential chair, but that the magic—for magic there was—was wrought by means of a doll, which had been buried by Boyer in the presidential garden, previous to his leaving the island; and that not until this magnificent doll had been restored to the light of day, would the spell be broken that doomed the career of each successive president to be cut short before the expiration of a twelvemonth after his election. Somewhat relieved by the tangible form thus presented to his enemy, Soulouque immediately ordered search to be made in the garden, and also ordered counter-incantations to be performed by a certain Frère Joseph, whose history is so curious as to merit a digression.

During the disturbances which took place in the island on the resignation of Boyer and the election of Soulouque, a negro, by name Acaan, clad in nature's simplest garb, with the exception of a linen cloth round his loins, a straw hat on his head, and a pair of huge spurs on his naked heels, repaired one day to the market-town of Hinche village, where publicly made a vow not to change his toilet until the orders of divine Providence had been carried out; these orders being, as he explained to the crowd gathered around, that 'the poor black people' should expel all mulattoes, and divide their property. His auditors seem not to have been quite as far advanced as he in communistic doctrines, for a murmurr ran through the assembly, and all eyes turned towards some poor, ragged mulattoes, who formed part of the assembly. 'Oh, these,' exclaimed Acaan, with ready wit, 'are negroes!' and another black man, serving in a toto manufacture in the neighbourhood, stepping forward, confirmed and extended the dictum in the following words: 'Acaan is right, for the Virgin has said (in negro French)—Négu rich qui comman la ti et écri, cilà mulûte; mulûte pauvre, qui pas connaî la ni écri, cilà négu.' (A rich negro, who knows how to read and write, is a mulatto; a poor negro, who cannot read or write, is a negro). This black, whose name was Joseph, subsequently attached himself as military chaplain to Acaan's army, a band of half-naked savages, who went about the country pillaging, murdering, and burning, according to the principle laid down by him, and over whom he exercised considerable influence by means of his Vaudoux incantations, which he varied at times with hymns to the Virgin, in order to suit all tastes. Clad in a white shirt and white trousers, and with a white handkerchief tied round his head, Frère Joseph, as he was now called, might almost be taken for a negro, adhering by sympathy of race inclined them to allegiance towards a rich black; but when Acaan, after a career of indescribable atrocity, amid which he had proclaimed himself the 'protector of suffering innocence,' and the champion of an ideal world, was plunged into the burning of the gratitude of his fellow-men, blew out his brain with a pistol, Frère Joseph gave up his roving life, and devoting himself exclusively to witchcraft, settled in Port-au-Prince, where, as in some capitals nearer home, it seems that a tolerable living can be made by it.

Such was the man from whom Soulouque sought aid in his campaign against the buried doll and its malignant influences; but while these measures were going on, rumours of the state of superstition terror in which the president was held got abroad; and he submitted the laughing-stock of the enforcement of the community, who thus revenged upon him their own folly in having elected for their chief a man who could neither read nor write, and whom his nationality, under those circumstances, naturally would open to influences. Soulouque was at the laughter; but the greater the less, and the excavations in the garden continued; while on the other hand the president endeavoured, by the most assiduous attention to affairs, to deprecate the ridicule of the scoffers. Unfortunately, however, the influence of the gross ignorance and strange mistakes of the chief of the state began to circulate, and the laughter redoubled. This was unfair and unjust. Soulouque had attained his position by no intrigues of his own, but by the unanimous voice of the elective body; and while some of his opponents, who were the real authors of the gross ignorance and strange mistakes, had given evidence of his sincere desire to do his duty. Again Soulouque winced, and now changed his tactics. An assumption of self-confident knowledge succeeded to his former naive betrayal of ignorance. Dispatches and documents submitted to him were taken up, or referred to the hands of the minister or other official, perused with an air of profound attention, and then laid by, to be read and interpreted in secret by some confidant, possessing the art of letters. But hatred and distrust of the man who raised the black flag in the infectious negro, others had given evidence of his sincere desire to do his duty. Again Soulouque winced, and now changed his tactics. An assumption of self-confident knowledge succeeded to his former naive betrayal of ignorance. Dispatches and documents submitted to him were taken up, or referred to the hands of the minister or other official, perused with an air of profound attention, and then laid by, to be read and interpreted in secret by some confidant, possessing the art of letters. But hatred and distrust of the man who raised the black flag in the infectious negro, others had given evidence of his sincere desire to do his duty. Again Soulouque winced, and now changed his tactics. An assumption of self-confident knowledge succeeded to his former naive betrayal of ignorance. Dispatches and documents submitted to him were taken up, or referred to the hands of the minister or other official, perused with an air of profound attention, and then laid by, to be read and interpreted in secret by some confidant, possessing the art of letters. But hatred and distrust of the man who raised the black flag in the infectious negro, others had given evidence of his sincere desire to do his duty. Again Soulouque winced, and now changed his tactics.
day, 'black people' required that the red colour, the emblem of the half-castes, should be expunged from the national standard; and by this time conquered all the gentler instincts, was equally ready to cede to these demands, but prudently deferred their execution until a scene very similar to that of the slaughter of the janizaries by Sultan Mahmoud, should have struck such terror into the colony, as to prevent all resistance.

In accordance with this plan, on the 16th of April 1848, three cannon-shots from the palace gave the usual signal that the country was in danger. As prescribed by law, the country population, from fifteen miles around, began at once to crowd to the capital, while the inhabitants rushed armed into the streets; and generals, senators, deputies, and other functionaries hastened to the palace to inquire the cause of the alarm, and to ask for orders. Successive volleys of musketry, followed by shrieks of anguish, rushed through the town, and gave the answer. Within the closed gates of the palace-yard, and even in the very corridors of the palace, the mulatto functionaries of all grades, who had crowded thither, were being deliberately murdered by the president's bodyguard, assisted by the president himself, as a preliminary to the introduction of the constitution of 1816. Soon the work of slaughter spread from the palace to the streets. For three days the carnage continued, accompanied by pillage and incendiarism, the panic-stricken mulattoes offering no resistance, but fleeing to the foreign consulates, and on board the foreign ships for protection. At length the consul of France, dwelling on the effect that would be produced on public opinion in Europe, succeeded in wresting a so-called amnesty from Soulouque, whose vanity, in spite of his barbarous acts, still craved for the approbation of the civilised world. But on receipt of the dreadful news from the capital, a mulatto insurrection at once broke out in the south. The president repaired thither. Denunciations, wholesale murders, confiscations, and illegalities of every degree of violence ensued. During six months, the island was drenched in blood: and not until the groans of the survivors had been stifled by terror, did Soulouque return to his capital through triumphal arches inscribed with the most enthusiastic welcomes. When he deigned to look at these, and express a word of appreciation of the enthusiasm of people noir, as the supposed fact that 'president had learned to read,' passed beyond all bounds. Every day the speeches emanating from the Haytian senate and chamber of deputies, from which every man of character had been eliminated, and recorded by the Haytian Monitor, became more fulsomely abjурatory; until, on the 25th of August 1849, in accordance with a petition presented by the people, and acceded to by the chambers, a troop of senators on horseback proceeded to the presidential palace, and imposed upon the head of President Faustin Soulouque, whose 'inexpressable benevolence' consolidated the institutions of the country, a crown of gilded plateboard, in virtue of which he was in future to bear the title and to enjoy the immunities of Emperor of Hayti. His majesty Faustin I. responded to the senatorial speech by an exordium in creole, 'vive Pigottet;' and was accompanied by a numerous cortége, and greeted by the acclamations of the people, he proceeded, amid salvos of artillery, to the church, where a Te Deum was performed, with such music as the chapel imperial could command, trumpets, clarions, and drums making up in noise what was wanting in harmony.

But the new emperor was not a man to rest satisfied with a pasteboard crown, however richly it might be gilded, nor with the coronation by united suffrage of a Faithful worshipper of Vandoux though he was; his greatest ambition was to be numbered among Christian monarchs, and in consequence, negotiations with the court of Rome were at once commenced to obtain the nomination of an ecclesiastic of sufficiently exalted rank to perform the coronation by universal suffrage; for, strange to say, though Hayti had had an emperor and a king, and had now again given itself an emperor, a bishop it had never had since the expulsion of the white population. Up to the time wherein we are now writing, the clerical representatives, with a few notable exceptions, have been represented by a set of runaway French, Italian, and Spanish priests, or adventurers, who in many cases have never received ordination, who lead lives of scandalous immorality, and who live in brotherly harmony with the practisers of Vandoux magic. Christophe, it is said, on assuming the royal title, applied to the pope for a bishop, but never received an answer; while, during Boyer's presidency, negotiations were opened for the establishment of a concordat, but were broken off again because the papal court demanded greater independence for the clergy than the Haytian government was willing to grant. Faustin's attempts to secure a real bishop to perform the ceremony of his coronation proved equally abortive, his negotiator having, by some misconduct, given umbrage at Rome. However, this individual, who enjoyed the title of chief-almoner to the emperor, chose to conceal his failure, and to return to his country with the self-bestowed title of Bishop of Hayti; and thus the coronation was duly celebrated on the 18th of April 1852, and was not a whit the less brilliant for being rather spurious. Thus far had we written in the full assurance that Emperor Soulouque had still his 'right divine to govern wrong.' But now (Feb. 2) we receive news that the creator of the Duc de Limonade and the Marquis de Marmalade will bestow his titles upon the salt of the earth no longer. Soulouque is dethroned. The Haytian Republic is once more established, and General Fabre Geffrard, its president, and only 'nearly a black man,' reigneth in our Black Emperor's stead.