A VISIT TO HAYTI.

III.

VARIOUS MATTERS.

Correspondence of The N. Y. Tribune.

CAPE HAYTIEN, HAYTI, Feb. 3, 1859.

PUBLIC MORALITY.

"It is not fair to judge us by any standard but "the French," said a mulatto merchant the other day, "for we are Frenchmen, Sir, with French "manners and language, ideas and morals."

"God save the French, then!" I only remarked.

For, although a creole of Cape Haytien boasted, in a recent conversation, that there were not more than ten public prostitutes in the city, another, with equal sincerity, avowed his opinion that there were not more than twenty married men in town.

This latter opinion is confirmed by all the foreigners I have met since my arrival. Continence is a virtue exceedingly rare here. It is only within the last fifteen years that marriage has ever been celebrated by the natives.

From the days of the Buccaneers, whose first wives, like the first mothers of the Old Dominion, were the refuse of the metropolis of the mother country, down to the era of the whitest-aristocracy prosperity which preceded the Great Rebellion of the slaves, the cardinal virtue of chastity was little practiced, and held in but slight esteem by the white inhabitants of Hayti, whose example and practice, adding fuel to the hot blood of the natives of Central Africa, demoralized and still further degraded the blacks.

The person with whom a man lives here—in the same house—is regarded as his wife; but—as my husband tells me, and public confession indorses his sincerity of—"Every married man supports two or three concubines."

"Not publicly, you know, if he is respectable about it; he does not sleep away from home, but he frequently visits his mistress to take a glass of wine, and spend an hour or two pleasantly."

My acquaintance reprobated the conduct of those persons—the late Emperor, for example—who were openly profligate; who did not confine themselves, in other words, to their wives—and "two or three concubines!"

"The ceremony of marriage," said an English missionary here, "which has been occasionally celebrated within the last twelve years, I firmly believe originated, not in any moral idea of right, but because there has been a sentiment growing up against concubinage. But still, let a man have money and position, and he may openly be as profligate as he pleases. It is not disgraceful to live in adultery, and attaches no blame either to the male or female."

A young Creole gentleman informed us that, in consequence of the number of youths who are annually sent from this city to Europe for education, a prejudice in favor of marriage is rapidly spreading here. There are from fifteen to twenty young men sent from this city annually. They go chiefly to Havre, in France, and to England. They return imbued with Christian ideas, and often by their protests induce their parents to marry.

It used to be the custom, and to a great extent is so still, for young men, when they wished to live in place with a girl, to first get an introduction to her parents, and then call on her in the evening a few times. They were permitted to sit together with the old folks in a room unlighted, and thus ample opportunity was afforded for the young people to learn each other's minds. Familiarities are permitted on these occasions which would justly shock all Northern parents. After a few visits the mother asks the young man his intentions. He informs her that he desires to "place her daughter." The desire is at once granted; and then, said the gentleman, "the mother practically consents to the seduction—as you call it—of the daughter."

After this seduction, the young man furnishes a room in some part of the city, and to this apartment—or couple of chambers if the person be rich—the parents of the girl often conduct her. The man does not always live there—indeed, oftener than otherwise, he boards somewhere else.

A very liberal or rich man will allow his concubine four hundred Haytien dollars, but the average allowance is two hundred Haytien dollars a month—that is, at the present rate of exchange, from $96 to $112.

When he gets tired of her, he leaves her; she then supports herself by keeping a retail store, or by sewing. It takes a very small sum to support the lives of women. A few plantains, and a banana or two fill the measure of their desire. They can easily live on three cents a day; but they are never satisfied with splendid dresses, jewelry, or fine turbans.

The wives, according to the above definition, are uncommonly docile, and never quarrel with their husbands, it is said, for their position depends on their husbands' favor. I have heard Americans so demoralized as to approve this system, and for this reason: as if domestic happiness consisted in supporting a cowering slave afraid of being true to her own nature, or expressing her own opinion, even at the expense of an occasional frown from her husband. The doctrine of Free Love, as applicable to the present condition of society, has had free scope here for many years; and a more utterly demoralizing system, or one better adapted to drive out all the purity there now is on earth, I have never yet seen, and cannot conceive of. Instead of elevating women, it makes them the slaves of men.

Unfitted by her sensitive and delicate nature to cope with man in the various modes of obtaining a subsistence, women require all the protection which the most stringent legal and religious forms and obligations can give to the sacred institution of marriage. Let reformers who doubt this truth, come here and see the results of their system. It corrupts man and degrades woman.

"When a man here wants to leave a woman," said the gentleman already quoted, "there is never any difficulty about it; the family never call him to account about it. Men change about a great deal."

The same person confessed that this system of concubinage is disliked at first by the married women. Yet he insisted that they did not think it wrong, inasmuch as by wars, earthquakes, massacres, marchings and military executions, the disproportion between the sexes is very great, and the necessity for concubinage, therefore, apparent to the wives!

I been heard similar sophistry down South too often to believe in this pitiable excuse for adultery.

Girls begin to *place* at fifteen years of age; but most of them are immoral three years younger.

I will not stop to describe the prostitute—modesty and prudery, which seeks to draw distinctions between the different classes of women who live in *place*.

As a robber is a thief whether he steal on the highway, and "in strict accordance with the Constitution," by pilfering the negro bondman's wages; exactly so, I view a harlot is a prostitute whether she be gradish and ceremonial of openly profligate and shameless in her conduct. So, let the details pass. The preceding facts apply to the respectable class. The poorer class is still more depraved.

There are no American missions of any consequence in Hayti, and, indeed, it would be money thrown away to establish them. The natives have a prejudice against Americans on account of Pro-Slaveryism and filibusters.

THE PATOIS.

I have not a sufficient command of the vernacular language here to write a descriptive criticism of the patois of the people. I am indebted, therefore, to Mons. J. B. Souffront, a young linguist of Cape Haytien, for the subjoined specimen of the Creole tongue.

Souloque could not speak any language but Creole and a little English—broken French and very broken English. When in 1856, he returned from an expedition against the Spanish Dominicans—defeated and in a horrible temper—he stayed for a few days at Cape Haytien.

The leading civil and military officers, the merchants, the men of family and of influence, called at his residence.

By the by, the only new-looking house here is a mansion erected by Faustin for a mistress; but it is unfinished and roofless, for before the house was completed he quarreled with the woman.

Instead of receiving them graciously, he rose from his throne in a rage, extended his finger to the group of merchants, and gave utterance to the following outburst of unintelligible patois:

THE EMPEROR'S SPEECH IN CREOLE PATOIS AND IN FRENCH.

Patois.	French.
Zotte pas vie bonn moin tracasselle moin du notte, vanne manger à que ariang mille—bailler moin à notte mille pas moin dit, mille arive, si vou pa moin dit, mille arive, si vou pa moin mort, mille va change commandement, moin qui du mille a moin pas ter circule moinne pas pa pouvoir mille boire.	Vous autres, vous ne voulez pas me laisser tranquille. Je veille je vous dis, vous voulez vous manger et vous barrage. Je dis vous Bottines. Je vous veux pas. Je vous en laisse et je mourrai, vous vous mettrez dans le mal. Prenez vous bien garde, que vous ne me laissez pas vivre. Quand je vous dis, je le répète pas vie. Quand je vous dis, vous arriver mort.

Or, in a free English translation:

"You believe there? You won't let me have peace? I tell you what—Go, sell your codfish and herrings; make your fortunes. I don't ask you for a cent of them. If, some day or other, I should die, you will all remember me! Then, get your boats ready and bowl; it's I who tell you so. If I were not a Christian, I would have given orders to arrest you all directly. Be gone!"

—This strange outburst of insane anger was characteristic of the late Emperor, it is said, and is an example of the influence of the possession of despotic power over a "good-natured negro."

CARNIVAL.

This is the Carnival. On Sunday last there was a ball in the evening, a few doors from our boarding-house. It was a masked ball, of course—and such a scene of ignorant and uproarious mirth I never before saw. As in France and all Catholic countries, the Sunday is not respected here. The military drill every Sunday morning; the retail stores and billiard saloons are all open; drinks and cigars may be purchased everywhere; it is the great day of marketing with the country people; it is a day of cockfighting and other amusements—and a very limited degree of worship.

LE CLERC'S PALACE.

I visited yesterday the palace of Le Clerc, the husband of the beautiful Pauline, the brother-in-law of the Emperor Napoleon Bonaparte, the commander of the veteran army of France for the reestablishment of the blacks, which the liberated negroes, with the aid of God's good ministers—Toussaint, Dessalines, Christophe, and the yellow fever—so utterly overthrew and disgraced. It is charmingly situated on the side of a mountain, in a bend of the bay, and commands a beautiful prospect of sea and land. Two little isles in the ocean; the distant misty mountains, one of them crowned with the citadel of Christophe; the Plaine du Nord, in which the negroes first rose in immortal revolt against the tyranny of the whites and the aristocracy of the *sangs mêlés*; the Cape—then the Little Paris of the West—with its groves of cocoa, orange and plantain trees; the shipping in the harbor; the artillery in the adjoining fort—these are a few of the objects seen from the site of the Palace of Pauline, which, once the abode of the most elegant luxury, beauty and refinement, is now a mass of crumbling ruins, roofless covered with creeping vegetation—the fountains and the statuary long ago removed, the terraces and stairs and walks choked up and destroyed.

Right in the doorway grows a thorn bush; the stairs bear a crop of brush; lizards and bats are the only living things now found in that once stately palace. But the work of Le Clerc still lives for, by his perfidy and cruelty he aroused a sentiment of hatred to his race, which still exists, and bears abundant fruit.

FORTS AND ARMY.

We visited Fort Picolet. Like all the military things I have seen here, it is a perfect mockery. It was nearly ruined by the earthquake, and has never been repaired.

But I forbear to write of the State Militant until I visit the Capital, and investigate the army system more thoroughly. JAMES REDPATH.

MARRIED LIFE—STEEL AND ARSENIC.

From a Casual Correspondent.

TORONTO, April 8, 1859.

Surely, there is something wrong in the social system of England and America relative to the life contract of marriage! How else are we to account for the cruel details of murder by steel, and poison of those whose only cause of enmity to each other consists in their being married together? Here, there is no law of divorce. If a man marries the vilest shrew and scold in ignorance of her real character, he has no remedy. We have not had three divorces in both Canadas during twenty years. There is no Court to grant relief. French Canada forbids. That case like those of Sickles, Stephens, and the poisoning of her husband at Albany, by a woman, recently tried before Judge Harris, should occur here, as they do very often, is less surprising than that they should be so frequent in the Union, where it is far less difficult to unloose the marriage-knot.

In his letter from England, Mr. Greeley says, Liverpool, August, 1851, "I regard the almost insuperable "obstacles here interposed to the granting of divorces, "no matter on what grounds, as one cause of the general harmony and happiness of English homes." If that happiness was at all promoted by the great cost of a divorce, and the difficulty of passing a bill for each special case, as in Canada, through the Parliament, how came the Queen, Lords and Commons, so soon thereafter, to remove the obstacles to divorce by the creation of a special Court to try causes, and in which the costs are not so much more moderate, and the delays fewer? Have not the cases tried in that Court proved its necessity, and thrown some doubt over the assumed happiness of English homes?

The history of Sir Edward and Lady Bulwer Lytton; of Marquis Townsend; of Palmer; of George IV., his wives and his queen; of his brother of Clarence and Dorothea Jordan; and his other brother the Bishop of Osnabruck and Mrs. C. Clark; of the Berkeley peerage; of Maria-Jane Smith and Euphemia Angelica; and, I might add, of Bocconcini, and of Amelie Meyers, are merely samples of those grievances which society there did not even try to cure, during hundreds of years, but sought instead to gloss all complaint. Mr. Thackeray, however, understands fully the true state of affairs in the Court circle, at least when he says, in "Vanity Fair:"

"If Becky did not wish to lead a virtuous life, at least she desired to exhibit a character for virtue, and we know that no lady in the genteel world can possess this consideration until she has paid off its tribute and feathers and been presented to her sovereign at Court. From the august Lawgiver, they come out stamped as we buy wine, and as delicious goods of letters are passed through an oven at Christmas, spotted with admirable chestnuts, and then pronounced clean; many a lady, whose reputation would be unsuitable otherwise, owes her to gilt edging, passes through the whitewashing ordeal of the royal presence, and arises from it free from all taint."

Disraeli, too, in his "Young Duke," puts into the mouth of his hero, with £200,000 a year (St. James):

"Oh! could those fools see us at any other time, amidst surrounded by our glittering and best of us at any other moment, save in the fine bloom of youth, when is, even then, often wasted—some they let wash our manhood, and make our hollow marriages on a characteristic principle—could they but see the failure that we have for some—the disciples the—ever, by duty—could they but watch us even to our graves, uttering, after some fresh bauble, some vain delusion within, to the last, we hope may prove a substitute for what we have never found, though Pr—a continued zeal—they would do something else but envy us."

Thackeray and Disraeli question "the general harmony" even "English homes;" and he who will collate and carefully compare the facts which every day is accumulating, illustrative of the effects which the laws of marriage and divorce in Europe and America have upon society, as regards individual happiness, must, I think, arrive at the conclusion, that statesmen have not often legislated upon those questions as if they had had a full knowledge of human passions.

But a few weeks have elapsed since an old married man, the father of a large family, closed his career upon the gallows in Toronto, to expiate the crime of murder committed under circumstances not unlike to one described to Daniel E. Sickles—indeed, he had still greater provocation.

Chief Justice Draper has, this week, sentenced to death, up at Hamilton, a poor laborer, clearly guilty of the foul, cruel, deliberate murder of his wife, or it may be that she was his mistress. While down at the Cobourg Assizes a physician of 35 years has just been declared guilty of poisoning his wife, aged 26, with her unborn babe, seemingly through a misplaced affection for another young lady, who was to have supplied her place.

Wm. Henry King, a native of the north shore of Lake Ontario, is the son of a well-to-do farmer, was educated at the Normal School, Toronto, taught school at Hamilton, studied medicine in Canada, and at Philadelphia, where he took three diplomas as a homeopathic physician; returned to Canada to practice, succeeded admirably, was temperate, seemingly moral, very strict in attending church; married a handsome young lady, a Miss Lawson, who was well educated and very respectably connected, and who bore him one child, and was again pregnant when poisoned by him, in order that he might marry a Miss Vansickleen, aged 20 years, whose written correspondence with him made his guilt more clear to the Court.

Dr. King never treated his wife well. I have that fact as well from those who had good means of knowing, as from a witness in the doctor's family, as from the evidence on the trial. Last October he told her she would die—she was then very ill—he gave her medicine that burned her mouth and throat, and made her worse; professed strong affection for her; implored the divine blessing upon his efforts for her relief and recovery, while deliberately poisoning her with arsenic, half an ounce of which he had bought the day before. The poisoned victim was taken sick, and afterward expired in agony immediately. Suspicion soon rested on him, it seems, and his wife's body was taken up from the grave, her stomach and liver sent to Dr. Croft of the University here, and arsenic found in both. King, when he heard of the inquest, went to Miss Vansickleen, who ran off with him to Cape Vincent, N. Y., and when afterward he heard himself named for by name by the officers of justice, he again escaped arrest for a time, but was at length captured. The trial has excited great excitement. Mr. Justice Burns charged the Jury, who were out all night, and they have added a recommendation to mercy to their verdict of guilty, to please some of Kings personal friends who were of their number. Two Philadelphia homeopathists compiled to aid the defence, and one of them not very mentally better.

Arsenic and strychnine, the dirk and the Bowie-knife, are terrible weapons now-a-days. We are reminded of those times in the history of the Italian republics when, as Sismondi tells us, "assassination "and poison were the common means of their government." Juvenal, too, thus concludes his sixth satire:

"Abroad, at home, the Belides you meet,
And Clytemnestras swarm in every street;
But here the difference we have to shine in glittering arms,
With a bland air, hack out their husbands' arms.
Who now the dose is dupe with deft address art,
And a drug is aiming performs the art part.
Nay, if the sire and grandsire of his line,
Who terrified his house with Mithridate,
Give saffron strewed, there, and lies reputate
To the old wives's for a last resource."

The author of Robinson Crusoe was very friendly to his country women; many a page does he devote to an inquiry into the causes of the unhappiness of English wives. "Best sex," a period, is made by him to exhaust her calling name: "I found that a wife is treated "with indifference, a mistress with a strong passion; "a wife is looked upon as an upper servant—a mistress is a sovereign; a wife must give up all she has, "have every pleasure she makes for herself thought "good of, and be upbraided with her very pin-money; "whereas, a mistress makes the saying true that what "the man has is hers, and what she has is her own; "the wife receives a thousand insults, and is forced to "sit still and bear them, or part, and be undone." Of course, there lurks a fallacy in Defoe's reasoning; but the pictures one meets with in the columns of THE TRIBUNE, taken, as they are, from real, everyday life, illustrate and confirm much that he asserts concerning ill-assorted marriages. The bill to give to the landless the wild lands of the Union would have done much for wedded ills in the States, and I begin to think that, after 1860, the principle of that bill may be finally adopted. JOSEPH ANDREWS.

FROM PHILADELPHIA.

SOUTHERN RETALIATION—THE SHOEMAKERS' STRIKE—RAILROAD COMPETITION—AN ACOUSTIC TELEGRAPH—DOINGS AT HARRISBURG—COAL AND THE READING CONVENTION.

From Our Own Correspondent.

PHILADELPHIA, April 11, 1859.

You are aware, elsewhere, of the rank repudiation which Mississippi has been guilty of for so many years past. Knowing her infamy, it is matter of wonder that any Northern merchant should trust her merchandise, unpaid for, in the custody of any of her repudiating citizens. Yet one of our merchants did unfortunately and unwisely do so to the amount of some $4,000. The buyer turned out a scamp much sooner than was expected, in fact he is believed to have been a cheat from the beginning. The creditors sent out an estimable gentleman from this city to collect the debt, if he could, and if not, then to arrest him for fraud, and by virtue of a requisition from our Governor to bring him here for trial. Well, on reaching Holly Springs, and the object of his errand becoming known, the whole community, officers of justice included, turned out in a body to prevent the man being arrested, threatened the messenger with summary lynching, and quickly drove him out of the place, first compelling him to promise never to return again for any purpose whatever. The plea for this infamous dishonesty was, that whenever a Mississippi slaveholder came to Philadelphia for a fugitive chattel, our citizens nullified the law and let the chattel go free. Now this plea, unfortunately for our good name, is a downright lie. The Fugitive Slave law has never been resisted here, our Federal Bench having been seated with plain men chosen at Southern dictation for purpose to administer its utmost vengeance. Even last week, when Webster's case excited our people beyond all former examples, no attempt at rescue or intimidation was hinted at. On the contrary, when it seemed probable he would be remanded to Virginia, a subscription paper was started to raise money to purchase his freedom, and a considerable sum was subscribed before the decision was known. Yet, in the face of this obedience to the law among us, another case of Southern repudiation has just come to light. One Carter, belonging to Alabama, charged with having obtained $2,500 worth of clothing from the house of Waples & Co. of this city, by false pretenses, was pursued by an officer bearing a requisition of the Governor of Alabama for the surrender of Carter. The officer arrested him and took him to Huntsville. Here the Court-House bell was immediately rung, and at this signal the mob rushed in, and, with furious threats, took Carter away, defying the officer to resist them. One man alone interfered to present the officer, who was next day driven out of Huntsville. The reason given for this outrage was because an Alabama kidnapper had been caught and punished at Pittsburgh. Is it not strange that, with such conduct as this before them, our merchants should be so unwise as to trust even a dollar's worth of goods among a community so utterly demoralized?

The strikes among the operatives in this city have produced the results inseparable from such events, the turn-out by the shoemakers being especially disastrous, just as business was beginning to revive. This city manufactures boots and shoes so extensively that any serious derangement of the workers produces very serious consequences. Lynn and Philadelphia are the two great centers of the trade. Lynn is the great producer of cheap goods, while we produce the better articles exclusively, especially for women's wear. Boston enterprise and capital have made Lynn famous the world over, while we have been comparatively mute as to the overwhelming amount and value of our products in the same line. Here was invented the machine which pegs a boot, two rows on each side, in three minutes, cutting its own pegs at the same time. Here being the greatest production of leather in the Union, it is natural that here, too, should be the centre of the shoe trade. There are 4,000 hands employed on men's work, and 1,800 on women's. The capital invested by the manufacturers is put at $2,000,000, and the annual product is $4,000,000. This far exceeds the production of Lynn. Yet the sales of Eastern made work in this city amount to several millions annually, as it affords a better profit to the jobbers than the home article. The whole trade and shoe trade of this city amounts to $15,000,000 annually. The operatives were have struck for higher wages, and quit work until they were given, or not realize the bad effects produced by such a course on the general business of the trade. It is said that trade has left the city to an unusual extent, in consequence of this strike. Manufacturers have shared with journeymen in the losses thus encountered, while other marts have done the business so unwisely driven away from us. As usual in all such movements, a few turbulent leaders have been at the bottom of this.

It is a noticeable circumstance in the warfare between the four great competitors for freight and travel between the seaboard and the West, that while the stock of three lines has flattered when the new competitor began, that of the Pennsylvania Central has maintained its ground with only a trifling depreciation. The emigrant travel over this road has opened very encouragingly, far better than was expected. Intelligent parties, in discussing the probable results of this renewed competition, contend that it is a useless contest to secure business which does not exist in quantity sufficient to maintain four great roads, and that the very low fares adopted will not sensibly increase the quantity. They regard it as a sure overturn this of capital to stockholders in some of these roads, as dividend day between now and New Year will scarcely attest. It is asserted that while all the other roads suffered largely by the late northet, the Pennsylvania was rather benefited than otherwise. So far it has been content to follow, not to lead, and is even now as confident of doing well in the new contest, as if no such antagonism has been formed upon it. It must be remembered, in support of this view, that this road is shorter and cost far less money than any of the four great lines. Its freight expenses have ever been paid to far reserved earnings and silk plant conditions. But its active passenger accommodations are remarkably cheap and plain, yet quite convenient and comfortable. It is now taking freight at lower rates than any other road, and seems quietly determined not to permit any rivalry to endure from it the share of business it has already secured. New-York must see to it that her firm hold on Chicago is not loosened by a long continued struggle of this kind, for in that great business centre New-York is everything and Philadelphia almost nothing.

Some one recently proposed me to take stock in a new enterprise to be called the Acoustic Telegraph. It seems the wires are not fast enough, or perhaps, not full or classy enough, and something better is to be provided. The new Company is to lay a huge speaking tube between New-York and Philadelphia, through which messages are to be spoken by word of mouth. I need be argument to will many invented, but cannot say how likely the thing is to be tried. You know that every five storied hotel and warehouse has its line of speaking tubes, and that all parties in THE TRIBUNE office communicate to and fro, up and down, five pairs of stairs, with perfect ease; a matter which is sometimes giddy to the comfort of a puny friend, who is apt to be to long figure like yours. Then the talking of a whisper may be heard quite as distinctly at the end of a tube a mile long as when held close to the ear. Some experiments in Europe, recently made, show that distinct sounds may in this way be transmitted over almost indefinite distances. Indeed, there are many facts adduced, to show that speaking through tubes might possibly be made available for the useful purposes of life. The embryo of many now familiar and indispensable conveniences was quite as discouraging and apparently unlikely as this. I mention the prospectus which I took up doubtingly, I find now, without any disposition to ridicule or underrate. The project may be a feasible one, and is claimed to be, like unravelling the Straits of Dover, a mere question of money. But up to this time I have not subscribed for any of the stock.

Our Legislature repealed the Free Banking law, modeled after that of New-York, because the Constitution prohibits the incorporation of more than one Bank in any one act of Assembly. But a Philadelphia lawyer has already suggested that this difficulty could be conveniently circumvented by passing a hundred acts, say within a week, each incorporating a single Bank. Such a course would be the more likely to succeed, seeing that there would be a hundred different sets of applicants to be plucked by the lobby, for you know anything can be put through that is paid for. An act has passed, however, compelling the directors and holders of promissory notes to give their respective residence or place of business on the same. It had also enlarged the bill to divorce Mrs. Fry from her husband—8 for the bill and 7 against it. This vote is in perfect harmony with the public sentiment among us, where all the parties are so well known.

The demand for coal for manufacturing purposes has experienced a great revival, so much so that it is believed 700,000 tons over last year's consumption will be required for this. This, too, in the face of the large stock left over in consequence of the mild Winter. Up to this time nearly 200,000 tons of the unimpaired consumption have reached market. Most of our heavy manufacturing concerns have resumed business full handed, especially the foundries and machine shops, and our streets are piled up with bales of merchandise for the South and West, showing that a good trade is doing by all who have anything to sell.

The Union State Rights And Bankrupt Convention of the Free Kansas Democracy meets at Reading on Wednesday. The sturdy yeoman of Berks gives way before this imposing display of the new protestantism, and she opens her bosom to receive the strange heresy. This Convention will be an imposing affair, and its consequences will be of the greatest importance a year hence.

THE RUSH FOR PIKE'S PEAK.

Correspondence of The N. Y. Tribune.

ST. LOUIS, April 1, 1859.

River high, and more coming: 60 steamboats changing freight, levees covered with goods, from the water to the curbstone, for a mile or more up and down; scarce passages for the drays; clerks calling, hands loading, drayman whipping, carts clashing, mules screaming, carriers running, and police swearing.

Peach trees blooming, and Spring coming.

Everybody's going to Pike's Peak, and his neighbor's going with him. The boat (War Eagle) is crammed full: staterooms, forward deck and stern cabin. So also are the other boats now loading: so were all that left yesterday, and so will those be that leave to-morrow—loaded down to the guards with the Pedlers and their plunder. Horses, oxen, mules, cows, wagons, shovels, picks, washers, camp-kettles, bake-ovens, camp-beds, and camping tools—labeled, "marked" and "shipped" for all points on the Upper Missouri, Kansas, Nebraska, Platte River and Pike's Peak. Inquiry—Kansas, Leavenworth, the most invulnerable cock-lobber can't name anything else or 2.

The hold is full, the middledeck full, the forward deck and all the engines everywhere where freight can be, freight is stowed and packed away, above, below and all around, forward deck, middle deck, upper deck and sky lights, and two wagons without a place are hung suspended in the air, dangling from the "derricks."

What a bustle on the Levee! Near half a hundred boats tie their nose against the shore, take a plank and throw their contents on dry land—wash-boat fashion.

Whisky, tobacco, molasses, cotton, negroes, hemp, and more enough to sicken even a steamboat, while so many more with hungry maws and open throats stand ready there to gulp them down again. Drays rattling, wagons clattering, horses troubling, barrels tobacco! O confusion! What a noise—and the only place I ever saw where confusion was in order. But the Higher Law is valued here, and "Bowie, Lynch & Co." proclaimed gods of the new revolution.

If any body wants business done here, he all means let them keep away—the further of the better, and consign their goods or business to SIMMONS & LEXINGTON, St. Louis. The goods will be provided with care and speed and never-failing dispatch, and the business done with accuracy and promptitude.

They are widely known and highly commended.

The old Board of Directors of the Pacific Railroad Company has just been superseded by another, by robust the largest vote the Company ever cast, and it is confidently expected now that the Legislature of this State has failed to make an appropriation therefor, that they will continue the road due west from Tipton, via Clinton, Butler and Nevada, to the Neosho, and so on westward to meet the Santa Fe trade, and not continue to waste their capital and labor in the vain endeavor to compete with the great Missouri River.

The sight of such a youthful multitude as is moving to the land of gold is calculated to awaken questions of no ordinary kind. So many and so young—the hope of the nation. Young and strong and generous-hearted, from the lad of 16 to the young man of 25 (and some young women too), all seeking, not somewhere to be, merely but something to be done, born with the right to all that honest industry will bring, from the soil, the shop or the counter, leaving home and friends and social life to seek the mettle of comfort for the future. Here they are, with open hearts and honest faces, determined looks and firm resolutions, bending their steps for the mines with their faces thitherward.

How many of them will lay their bones on the plains? How many of these peasant faces will return—not joyous as they go, but rather weary, haggard and careworn? How many hearts are made desolate? How many mothers are left weeping? How many heart-strings are broken?

O, who does not lament that state of things in our world which makes all that is desirable in life, and life itself even, dependent on the ore and the contents of the mines? Who will not labor in one way or another to introduce that day—"The good time coming?" Who will not give themselves to the work till the jubilee, in the restoration of rights to the 80,000,000?

SLAVERY—OUR DUTY.

To the Editor of The N. Y. Tribune.

SIR: A leader under the above heading in your issue of the 8th inst., does Dr. Cheever and his cause great injustice. The Doctor's statement referred to, was, in effect, as follows: "No man can be truly "Anti-Slavery Extremist, and not be Anti-Slavery; "and no man can be truly Anti-Slavery, and not visit "and labor for the abolition of Slavery." These statements are treated in your editorial as sounding "a certain trumpet," but as ignoring "just and well-grounded distinctions," and as suggesting the query, "what right, what power have we to make or alter "the laws" of another State? And you there hint that the legitimate Anti-Slavery sentiment is restricted to laboring "to aid in excluding Slavery from the "Federal Territories—to prevent the extension," and denounce a belief that "it is the true and most effective "way to fight Slavery generally, and labor for its "entire annihilation."

Now, let us recall the subject of Dr. Cheever's lecture, "The Logic of the Word of God against Slavery "or Man-stealing." This lecture was simply a masterly exposition of the Divine law as laid down in the Scriptures against man-stealing—the sin upon which the system of American Slavery is based, and which it protects and maintains. Not a word was said about seeking law for any State or Territory. The speaker aimed only to apply the truth of God to the consciences of the hearers. He believed that God places man-stealing, i. e., slaveholding, in the same category with murder, and prescribes the same punishment for it. This is God's law, which the people must understand before they can become Anti-Slavery in reference to Slavery anywhere. His office is simply to expound and apply God's truth and law. The law of Nature, or our natural instincts, may lead us to abhor and detest Slavery; but God's law makes taking slavery as not so taking sin. Moreover, Christ's law binds us to acknowledge these slaves as brethren, and to love for the oppressed as found with them.

Now, this may be remembered as "abstract right" in the face of "vested law" and "proper and necessary distinctions." But I am persuaded that Dr. Cheever contemplates nothing in his other capacity than that of a teacher of God's truth as he finds it in the Bible, in the truth and plenary application of which he fully believes God's truth against sin as the source of misery, wretchedness and degradation. Hence he would assert, a militant and aggressive church, no law valid which is opposed to God's law, no distinctions so necessary as God's own distinctions between right and wrong.

But the Doctor preaches *out here*! Why, verily, that the people may know the truth, and hate this sin as God hates it. Horace Greeley once said, "Let "the American people come to have Slavery as "they ought, and we shall need no Abolition arts, "for the Judiciary will deal with it as Portia "did with Shylock's 'pound of flesh.' There must "always be low enough in a republic to sweep away "Slavery whenever the Judges can afford to discern "and apply it." Now, the tendency of Dr. Cheever's preaching is to make the "people come to hate Slavery as they ought," and they will not go beyond God's law if they place slaveholding and murder in the same category, slaveholding, with its justificatory circumstances, and murder, with its justificatory circumstances with a knowledge of the truth, and a conscience aroused, beget such a madness that a New-York Legislature will try "to make or alter the laws of Virginia"! Will not the people of New-York rather first put their own laws right, and then, by persistent, manly and united effort, seek to exorcise from the brain of this nation "the wild and guilty fantasy that "man can have property in man."

But you say, "we choose to seek laudable ends "by lawful means." Are you willing to recognize as lawful means God's Word applied to the consciences of the people? This is first. The next thing is for the people to purge themselves from all complicity or compromise with this sin—a work for the 10,000 slaveholders of New-York and the metropolitan merchants. Next, to take a firm stand in favor of the oppressed, and against the oppressor. What will be lawful means when the whole North and a part of the South shall say, with one accord, that slaveholding is as bad as murder, we need not now determine. Let us hope that by that time the contagion of the truth will have reached the oppressor himself, so that every yoke will be broken in love.

A MEMBER OF THE CHURCH OF THE PURITANS.
New-York, April 8, 1859.

FACTS FOR FARMERS.

TOBACCO IN CONNECTICUT.—A letter from the small town of Cromwell, Middlesex Co., Conn., says that 50 acres of tobacco were cultivated in that town last season, the value of which is $15,000, and more than three-fourths of the crop was grown within a half mile radius, upon the loamy and overlying the sandstone formation. The writer says:

"It is to this adaptation of soil in this and a few other localities in the State to which is attributable much of the world wide repute of its unequaled growth of tobacco for cigar wrappers, which brings such high prices as compared with the coarser sorts. But few persons will procure the best tobacco, and but few will succeed. Farmers of the old school can hardly conceive of the proof pal outlay of time, money and labor deemed advisable by our most successful growers. Two and after three plowings of the land, with applications of its much fresh stable manure as can well be turned in—not unfrequently let to fourteen cords per acre—together with three to six hundred of guano, and two to four bushels of salt. Its cultivation requires careful and constant attention and judicious and liberal management to secure a remunerative price. I wish to deter no one from entering the business, but I would have them so enter as to prove successful. The better the article raised the larger the profit. The rule among our growers for manure is, to apply all 'you can get, which is nearer the truth than many imagine. One of our best crops was raised as an experiment with guano, applied at the rate of 1,400 lbs. per acre, but it only affected the one crop, which was very fine, and yielded one ton, perfect leaf, to the acre, for which 35 cents per lb. was offered and refused. Any one can figure up and see if it pays to do the business thoroughly. The gentleman raising this crop devoted his entire time to it one acre. In conclusion, I would say to any thinking of commencing tobacco growing, count the cost before you begin, and be content to raise a little good tobacco until you have experience sufficient to raise only the best. W."

THE USE OF BUGS.—D. W. Warner of Sharon Springs, N. Y., says:

"My father repeatedly attempted wheat-growing, but so often failed, the weevil taking the whole crop, until a large money or marine established themselves under the eaves of the barn, since which time he has raised good crops of Spring wheat. The wheat has been grown within 100 rods of the barn. Query—Had the marine anything to do in preventing the appearance of the weevil?"

POTATO GROWING.—Isaac Beckner of Goshen, Ind., gives the following as his plan, by which he gets a good crop of sound potatoes:

"Plant sound seed 3½ by 3½ feet; cultivate them with a small cultivator until they are ready to lay by, as we call it, and then take a large shovel plow and run a furrow in the center of the middle as deep as you can; it is better to go twice in the same place; then cross the other way in the same manner. By so doing you will long quite a line hill for your potatoes. These furrows will drain the hills if too wet, and if it is dry the hill is in a good shape to retain the moisture. In this way of tending they will need no hoeing, as they will be killed sufficiently."

GARDEN IN COVE.—A letter from Fort Independence, Castle Island, Boston Harbor, Mass., says:

"Within the last two years I have purchased at different times three coves, say about one every six months. After they are on the island a few months they become 'property,' therefore I should think the complaint is brought on from eating some weed peculiar to this island, which is limited in extent, say about 30 acres."

NO, SIR! It is because they have not eaten some weed—a weed called poke or scoke, producing the "scoke berries" that robins and school children are both fond of gathering in the Fall. This scoke is the natural cure for gargets. It is said that the disease never affects cows that run in pastures where it grows. We have known the dried roots sell for $1 a pound in Vermont to feed cows, and to make little pings to insert in the teats to cure the garget. It is there known by the name of garget root.

SEED WHEAT.—A NEW WAY OF SELECTING IT.—E. B. Ashley of West Georgia, Vt., writes us that he is no farmer, but he reads THE TRIBUNE, and wishes to communicate the following plan of an old farmer there in selecting seed wheat:

"He said he took his seed wheat on the barn floor, and threw a handful at a time across the barn, and those that were moved, plumped towards south, reach the further end of the floor, all the chaff and foul stuff would not go half way across."

WHEAT PLANTING INSTEAD OF SOWING.—The following full detail of experiments under this head is from Charles Brackett of Rochester, Fulton Co., Ind.:

"In July, 1856, I noticed some wheat in my field, one rod, bearing some 1,000 grains; that Fall I planted several rows of this seed in my garden, which yielded at the rate of 2,160 grains to the single grain of seed. The rows were eighteen, two feet and three feet apart, and at harvest the heads were as thick as they usually appear in a field of sowed wheat, and were six and seven inches long; the smallest containing not less than 75 grains. The whole stood about six feet high, and was not lodged, or materially affected by the heaviest winds. The largest heads bore 109 grains. The soil of my garden is a sandy loam, enriched by barn-yard manure, swamp muck and ashes; the subsoil a mixture of sand and clay, colored by iron and underlaid by coarse sandy gravel. The surface soil to the bed earth is from one to two feet deep. Last July I planted a few more rows in my garden, eighteen inches apart, one acre in hills two feet apart, and four grains to the hill; two acres in rows two feet apart, one acre sowed broadcast, two bushels to the acre, and one acre sowed one bushel to the acre. At these I intend to cultivate with the plow or hoe. The pieces of sowed wheat I shall run through with the shovel plow eighteen inches apart, as to the furrows, this as soon as the spring as the ground needs stirring. As soon thereafter as the ground becomes settled, it will be plowed the other way, the furrows eighteen inches apart. This is to learn if the yield will be diminished or increased by plowing out three-fourths of the growing wheat. If possible during the Winter I will top-dress the planted wheat with a compost of decomposed peat, barn-yard manure and ashes, especially as the soil is poor, having produced its last crop, of rye, only seven bushels per acre.

"TO SAVE WHEAT FROM THE FLY.—I have learned, or think I have, that wheat sown early, say in July, in soil properly enriched, will suffer none from the fly. An old farmer, who knew or thought he knew all about the fly, told me, on looking at my wheat in the garden, that the fly would eat it all; 'for see, said he, 'they are taking it now.' I looked as he brushed his hand through some of the tufts of wheat, and the fly, as he called it, flew by thousands apparently from each bunch. That wheat grew early, and no bit the wheat clearly yet subject, able from its appearance, to stand unscathed all their attacks.

"SOWING WHEAT.—I sowed a few ounces of white Tuscan wheat, from the Patent-Office, for six-and-thirty hours in a saturated solution of salt. It a month time came earlier than that unsoaked, and kept the start all the Fall.

"THE WORM OF SEED WHEAT.—What becomes of seed wheat? is an interesting matter for investigation. Of my white Tuscan wheat, soaked as before stated, every grain grew. Of the 'bearded Mediterranean' not more than one in five grew, although it looked equally well, and was thought to be of the best quality for seed. Suppose every seed of the bushel sown, per acre, grew, and produced, as some w