Carolina Watchman.

Devoted to Politics, News, Agriculture, Internal Improvements, Commerce, the Arts and Sciences, Morality, and the Family Circle.

VOL. XI.---NEW SERIES. SALISBURY, N. C., APRIL 5, 1855. NUMBER XLV

BY

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LECTURE ON NEGRO SLAVERY,

Delivered Before The

ANTI-SLAVERY SOCIETY, OF BOSTON,

BY

GENERAL SAM HOUSTON,

OF TEXAS.

Mr. President and Gentlemen of the Committee:—By your polite solicitation, I have presented myself here. Respect for it induced my visit. I feel that I am far, very far from my home—the most remote Southern Senator, but I feel that I view and address an auditory composed of my countrymen, an American auditory, and as such, I feel inspired with delight and confidence. No sentiments have I to advance but such as spring from an honest heart, and as are prompted by honest convictions of experience. I am aware that the dissimilarity of institutions subsisting between this section of the Union and the one in which it has been my destiny to be born, to live, and to act, is very material. Notwithstanding this, I presume a fair and unvarnished statement of facts not trenching upon the enjoyment of the opinions of any individual, will be received with that allowance which a diversity of interests and institutions may give.

I was born in the South, but I was taught to know the North ere manhood had brought me into active life. I had learned the interesting reminiscences of the Revolutionary War, and I had known that there was but one brotherhood in the colonies, and but one people achieved the independence of America. As such, I am proud that I am an American, and I feel as one, presenting myself before this enlightened and accomplished auditory. Unsolicited, I am here—I might say undesired; because it devolves upon me a grave responsibility to vindicate an institution with which I am concerned, one with which I had no election, one that fortune or destiny cast me into connection with, and one that must continue, or the two races cannot exist together.

To discuss the abstract principle of slavery and freedom is not my task. I take it as I find it, and as I have found it in past life. It was not a contrivance of myself or of my ancestors, and I am not responsible that the institution of slavery exists in the country in which I live. We find that the adaptation of climate, of soil, and production, have demanded and commanded a class of laborers that have been expelled from this section of the country. The institutions here have changed. At the time of the achievement of American liberty, there was not one of the colonies which did not hold slaves and recognize it as a right institution, as it then existed.

The achievement of our liberty was made by slaveholders, and if they have since dispossessed themselves of slaves, now they exist in only one portion of the country. There they are not objects of cruelty, they are not objects of harshness, they are not doomed to a state of heathenism; they have the lights of religion, of civilization, of morality. It is the care of masters there, who desire the countenance and fellowship of the community, to see that on the Sabbath day the slave attends the worship of the Supreme Being. The word is given to them by their own preachers, or by white preachers, and they are instructed in religion. Masters rightly constituted there, feel anxious that their slaves should be acquainted with the mysteries and the joys of revelation.—They do not wish it shut out from their spirits, nor from their eyes. The house of a man who would make his slaves labor on the Sabbath—I have known but two who have been charged with employing their laborers on the Sabbath day—would become like an infected place. No one consorts with such a master, or trusts office or distinction to him. These I know are statements that are not in conformity with the general and excited state of feeling which exists in certain portions of the country, but they are, nevertheless, true, and I feel called upon, by the respect shown to me, to state the truth in return for that respect. (Applause.)

So far as the South has heretofore expressed itself—and I have come to vindicate the South against the responsibility sought to be cast upon it for that for which it is not responsible—the South has said, "Let us alone, let us regulate our domestic institutions for ourselves. You gentlemen of the North, you legislators, you governors, you statesmen, go on and regulate your domestic institutions as you think proper. Give us the same privilege, and it is all we ask. Let us alone." How long has that spirit of acquiescence existed? How perfect was it on the commencement of the last session of Congress? Not a voice of discord was heard, not a jarring sound was heard, throughout the broad land. Peace, concord, harmony and unanimity of feeling existed throughout the whole Union. Acquiescence in the Compromise of 1850 had accorded to the country a state of peace, and there was a tranquility not before heard of. To be sure, there were some exceptions; but I speak of measures generally. There was no jarring sound until a voice was heard in the ears of the American community, "Nebraska! Nebraska!" That was the note of discord. From whence did it come? Was it from the South? (A voice, "No.") I deny it. I will prove from history that the South never demanded it, nor did *all* of the South acquiesce in it either. (Applause.)

I know it requires some iron nerve to stand up against clamor and members, but I would not give a fig for a man that could not stand against the world when his breast-plate is honor, and his helmet truth. (Cheers.) Not one Legislature of the whole South, not one executive, exhibited an uneasiness under the Missouri Compromise. Not one single community, not one editor, not one orator, not one voice, was heard clamoring for the repeal of the Missouri Compromise. No, not one. It came from the North, and I repudiate the idea of its being an effort of the slave power to encroach upon the rights of the North. The North was not injured by it. The injury was done to the South, as I insisted at the time. It was putting the knife to the throat of the South, whilst it was an abstraction at most, because not one slave would ever be recognized in the Constitution of the country north of 36 deg. 30 min., on the score of economy or policy; for slave labor could never require the owner of the slave 36 deg. 30 min., but south of that, slave labor could be productive and beneficial to him.

It was an abstraction, but it was a kind of mischievious abstraction that broke up the harmony of the country, and excited apprehensions of the North that the South was struggling for dominion. I felt that I occupied an isthmus between two oceans—that when I had navigated the troubled sea, whose tempestuous waves tossed me, I should soon cross the isthmus, and that a broader sea would receive me. I felt that I had to leave a posterity in America, and they were to have their destiny for weal or woe blended with the people of America. I could see no North, no East, no West, no South. It was one country, an undivided Union, in which I hoped to live and die. These were the feelings that I had; and to see the peace of the country broken, and no benefit resulting, led me to suppose that the North would resist the encroachment. They felt veneration as well as the South for the Missouri compromise line. It had produced great benefits for the country, which had gone on growing and prospering until its millions had more than doubled.

What harm had the Missouri Compromise done? I recollect the time of its adoption—too young to participate in the political scenes of the day—but I recollect the delightful influence it had in the country when it was brought about. The great pacificators of that day had pæans sung to them, and joy reigned at the restoration of harmony in the country.—These were scenes that I well recollect. I had seen its benefits, and I sustained it for the good of the country. (Applause.) I sustained it for the repose of my own hopes in the future; I sustained it because it was a compromise; and because it was a pledge of honor in my estimation, I supported it. I viewed it as the other compromises of the Constitution—for the spirit of that instrument was compromise. It grew out of that. The spirit of conciliation and compromise produced the mighty fabric of the American Constitution, and laid the foundation of our liberties. Hence this compromise had existed for no less than a quarter of a century. Its antiquity entitled it to veneration and respect. If it had remained without molestation so long, even if we had realized no extraordinary benefits from it, it should have been respected. But when it was repudiated and repealed or violated there was no excuse, to my apprehension. But I have met the responsibility of opposing every attempt to impair its force or abrogate its principles. (Applause.)

I know that many things that I may think—and an honest man ought never to fear to say what he does think—may not be acceptable to this auditory. But whatever I may say that shall jar upon your feelings, I will promise that I advance my own opinions, not for the purpose of contact with others or of attacking the most delicate sensibility. (Applause.) When I look around me and contemplate the extent of this country, the diversity of its productions and of the pursuits of the inhabitants of America, I can but believe that there is a reciprical duty of one portion of the country to another, and of mutual dependance of one section upon another. The people of the South are little more than overseers for the North. They stand pretty much in the relation of overseers for the gentlemen of the North. Why is it so? We produce the raw material; we have the physical responsibility of seeing to the laborer and tending the hands who produce the raw material. When it is prepared for the market, the marine of the North comes and receives it and brings it here. Our cotton and sugar are brought here for consumption.

Cotton especially is the most important article of this kind of commerce. The cotton is transported here and you derive the benefit of the carrying trade. You have the advantage of your industry, your ingenuity, your machinery and its fabrication. By the same means that brought it you transport it back again, and we consume it. So then we are the producers and consumers, while you are the manufacturers, and to you we pay tribute. This is all right enough. I don't think hard of it. But it is truth. Thus you are benefitting by it. Where would be your spindles and looms but for the productions of the South on which they depend? We take your manufactures and you supply our demand. This is all fair trade and it is all right. It shows that there is a mutual dependance of one section upon the other, and without both neither can exist and be happy and independent.—Hence it is that I have always been devoted to the Union. Upon that subject I may be a monomaniac; at all events I am very much devoted to the fancy. [Applause.]

We found slavery in our country. We use slaves but we not abuse them. One race or the other must give way. If slavery were to give way the spindles of the North would stop. It may be objected that I am appealing to the cupidity of the Northern people. I am appealing to their common sense and experience, and they may give it what name they please, that object to it. Look to Jamaica. Has the slave advanced with all the advantages of emancipation, after passing through all the stages of apprenticeship? No, he has deteriorated. He is lower than when he was a slave. His labar is unproductive; he is not profitable to himself nor to any other. How would it be in the South? Turn them loose, and they could not set up in business. Land could not be appropriated to them; and if it were they would not work it. They would be as they are in Bermuda and every where else where they are thrown upon their own resources. They are listless, inert, lazy, living on the fruits of the earth where they can be had, but never will be industrious.

How could two races exist together without amalgamation? It is impossible. Well, they would produce nothing in the South; the spindles of the North would stand still; the implements of husbandry would remain here unsold, and the whole South would present nothing but a spectacle of wretchedness, if not of bloodshed and carnage. Who derive happiness from this? It would not elevate the slave in the South. You might call him free, but he would be an object of want and wretchedness. Now if he is sick, a doctor is provided, and he is attended to by the master because he is his owner, and it is his interest to care for him. But if free no one would take care of him. His toil would stop, and his recompense, that would be his situation.—Whereas it is the master's duty not only to improve his intelligence, but improve his moral condition, that he may be more honest, trustworthy and faithful; and to take care of his physical condition, that he may perform the amount of labor with less inconvenience and more certainty.—These are the facts.

It is not the love of slavery that causes it to exist in the South, but the necessity of their condition that has forced it upon them. They are obliged to do it. They cannot liberate them. But we see men when they come to close their account with the earth, anxious to benefit them, make provision to transport them to Liberia. If the same amount had been expended in building up and colonizing Liberia, which has been wasted in other ways in relation to them, it would have been better. That colony has gone on in improvement. There they can rise to the stature of men; there they are prospering and doing well, where there is no oppressing race, and they are not trodden down. The slave turned loose here cannot rise to the condition of the white race, and the white race cannot sink to the condition of the black. Hence the system of transportation to Liberia is the only one that seems to loom up in the distance, by which a provision can be made for restoring these people, at some future day, to the land of their origin.

Strange as it may appear, and difficult as may be the task, the Providence that rules the world, that has built up and pulled down nations, though His plans are mysterious, and beyond our comprehension, can again show his power as in days past, in a way to meet his divine purposes. When Joseph was sold by the patriarchs to the Midianites and the Ishmaelites, and when he was transported to Egypt, no one could have divined the subsequent wonders of Divine power.—The children of Israel remained four hundred years in Egypt ere they were redeemed, and then it was by miraculous and infinite power. Was this all chance? Was it the result of national mutation, or of policy of men, or of Moses, uninstructed by Deity? No, for he was raised up by wonderful power to teach them that the God of Israel could redeem the nation from bondage, and overwhelm their oppressors.

Here was an act of emancipation. And how do we know by what means at some future day, if we use our influence to excite humanity towards these beings, and endeavor to get rid of them little by little, imbuing them with the light of christianity, they may become nations as numerous as the sands of the sea, and that from the point where they may establish themselves they may radiate science and religion throughout the continent of Africa? These are things which we cannot foresee, for we cannot tell what is in the womb of futurity, nor in the mind of the Almighty.

My devotion and the sincerity of it to the Union, my desire for its perpetuation, my love of harmony, my anxiety for the future my country, all have made me to contribute during my whole life, to its general welfare, to its harmony, and to its advancement. I would advocate in the abstract nothing. Nor is it a subject that I am going to discuss. Men have a diversity of opinion, and I accord to them the right of opinion. I accord to them everything they claim, and in doing so, I only claim the equal privilege of enjoying the same liberty that they enjoy. I know that all cannot think alike. All do not think alike, and while they abstain from overt acts, which trench upon no rights, I would not interfere with their opinions. I would not trench upon one single iota that pertains to the North, nor would I take it well to see the North trench upon the South. But whatever the South does, as a community, she is responsible for. She, on the other hand, only asks what the North demands—Let us alone. And if pestilent men exist in the South or in the North, it is no reason that discord should exist between the two sections of the country.

The two sections cannot be separated. How would you separate them? Would Mason & Dixon's line be the line of separation? Would not fortresses and cannon be placed on either side of that line—an ideal or a true one—or, if you please, a river would not they oppose each other? Would not standing armies grow up to protect this frontier? Would not a military power grow up to defend this boundary? Would not taxation and oppression be the consequence of it, and would not despotism follow armies and taxation? Are you prepared for that? Rational men cannot desire it. They desire union. The men of the South and the men of the North desire union and tranquility; both sections are interested in the Union, and neither can repudiate it and be happy and independent. [Applause.] No. All we ask is to be let alone. We do not wish to obtrude our institutions, but we wish all the benefits of the Constitution. We wish that to be the controlling principle of the country. We are willing to give the pound of flesh, but not one drop of Christian blood.

I well remember that when we were living separate as a community—as a separate republic—when we in the far distant South contemplated a union with the far distant States, we did not count Southern States or Northern States. We contemplated the American Union; and if we entered into the confederacy it was to be a domestic confederacy of the North as well as of the South. If our domestic institutions were similar to the peculiar institutions of the South, our political institutions were the same as those of the North, as to republicanism and as to freedom, so that we looked to them as one great community, one vast and mighty people—a union that could resist the world. [Cheers.] All that we had to do was to cultivate harmony among ourselves. We were wary of dissensions; we knew that there was a North and a South—a bank and anti-bank—a tariff and anti-tariff. We knew there was in different sections peculiar notions, and we looked at all these, and did not leap in the dark. But when we took a survey of all of them, and saw the great disadvantage of building up a living power on this continent in antagonism of the people of our language, race and religion, we believed it was impolitic, and injurious to the prosperity of two countries. We saw that at some future day evils would grow up; that England might seek to advance her interests, that Europe with all her power might seek to foster an enemy among us, to hinder our march to glory and grandeur. Though Texas might reap the benefit of it, we saw the evil to the nation of supporting a separate power.

We had no diversity of interest among us. On the institution of slavery we were a unit; we were aware that coming into this confederacy we should have to participate in all the incidents of your government, and we came in and united with you for weal or for woe. We desired union for the sake of the strength and power of the Union—that we might be able to act in conjunction with you to elucidate the great principle of self-government, that men of equal condition, intelligence and caste unite in achieving in our country. These are the benefits we anticipated, and these the blessings for which we united with the government.

Upon these principles, too, we agreed that the North and the South should be equal to recipients of the benefits of the annexation of Texas. We agreed that the Missouri Compromise line should be applied to Texas, and all north of 36 deg. 30 m. comprising 5½ degrees of latitude, the North should have dedicated to their peculiar institutions, while in all south of that line the South should retain an interest.

We were willing to do this, to show the equality of our principles, upon which we have acted up to this day. I invoke the North to regard these things; they are evidences of our sincerity and good faith. These concessions have not been eschewed by the people of Texas any more than by the North. The bill that has produced this agitation, which I would be glad to see laid, was not discussed in the South, nor anywhere but in Congress. It was hurried through Congress—there only it was discussed—with precipitancy almost indecorous. It was forced through over those who made but a weak opposition in point of numbers, and, I am not sure, but in point of earnestness. It was carried for special purposes, I suppose; and judging from past events, it must have disappointed the hopes of those who did it. [Cheers.]

Ladies and Gentlemen—I have been led to the reflection that in the adaption of labor to climate and production, it would be impossible to furnish supplies to meet demand, if it were possible to wipe out slavery and transfer every one of the Southern slaves to the soil of Africa. It would be impossible to supply one-fourth or one-sixth of the demand that has gradually grown up in the present condition of the country. The white man's labor could never supply that of the slave, whose constitution is adapted to Southern labor, climate and production. It is not the slave has to bear the burden and heat of the day. Our laborers rise with the sun, are allowed half an hour to breakfast and two hours at noon, avoiding the heat of noonday, and return at night to their supper and repose. They are not overworked; yet any white man undergoing the same process, would be unable to endure it. He would fall under the heat of the sun. They are physical causes why this is so, and they known to physiologists.

The negroes originated in a Southern climate, and the cannot live in a Southern climate with the enjoyment of the same declimate with the enjoyment of the same degree of health, activity and vigor they enjoy at the South. They are healthy, active and cheerful. They are of all people on earth the most happy.—Have you ever heard of a slave committing suicide? If they were wretched and could not bear the chains, or the moderate slavery which they enjoy, they would have recourse to suicide to break their chains, and give their spirits freedom, but I never yet heard of a slave that committed suicide. [Applause.]

Let us look for a moment at the condition of the North. The immense improvements you have made I am delighted with; I congratulate the people of the North with all my heart upon their many beautiful, convenient, profitable and elegant improvements. Your States are like gridirons, your fields and gardens, and your houses are elegant. In the interior of the State I was gratified with beholding more than oriental splendor; you have founded an elegant and enlightened state of society. But do you believe that if it had not been for the influx of foreign labor, you would have had these railroads? [Cheers and laughter]. Would the Americans, sons of the revolution, ever have been able to do the digging and all the other work that has been done here? [Cheers]. No. You never could have done it in the world.—Well, it is well done, and I am glad to see it done. [Laughter]. But let us reason a little further. Suppose these railroad projects had taken place before the time when you emancipated your slaves, and no foreigners had come.—Emancipation did not take place in the North until the adoption of the Federal Constitution. I think in about the year '90. Do you think that if railroads had been started then, emancipation would have been begun? You would have had negroes at work building railroads to this day, just as sure as the world.—[Applause and laughter].

It is necessity that produces slavery; it is convenience, it is profit, that creates slavery; though often the owners are not as much benefitted by it as it is thought. It is true that labor must be performed, and when foreign labor had become reduced to a standard, at which it was cheaper than that of slaves, with the capital invested in them, you employed foreigners, and turned off your slaves. Had there been such an influx of foreign immigration at the South, do you believe they would have continued to hold slaves? No! they would have constructed ships, though they are no hands at it there, to transport them to Africa, rather than to have them among them. These are the things the North should look at. Your slaves became unprofitable here, and they were thrown off. Labor, and institutions too, are governed by convenience and necessity to a great extent, without canvassing the morality of the institution. Now, whenever the South should employ foreign labor, if it were possible to do it, it would depreciate the value of slave labor, slaves would become worthless, and possible it would get rid of them.

Look at Mexico. How is it with her? Mexico is often brought up as a reproach against the South, but it ought not to be. Never bring up Mexico against America if you please [Laughter.] They are not free agents or free beings. They belong all of them to two masters; first to a despot, next to bigotry. There is not one man in her whole dominions but has sworn allegiance to the Pope and papacy, and will support that religion and tolerate none other on the face of the earth.—That is the condition of "Free" Mexico. They are all bound to papacy, and it was required of Americans, too, and that was what produced the hubbub between Texas and Mexico. [Applause and laughter.] Well, the Mexicans found they could take a man with a family to subsist, and make a slave of him, cheaper than to buy negroes. A man who was twenty-five cents in debt, was brought before the magistrate of the city or town, who is called the "Alcade, and was adjudged to slavery until that twenty-five cents, or two "bits," as they call it, should be paid. In the meantime he had to support and clothe his family; his wages were nothing, and every day accumulated his account. The consequence was that after a period, not having paid the debt, he was again brought before the Alcalde, and adjudged to perpetual peonage and his wife and children with him, liable to be bought and sold like their cattle and their lands. In this way Mexico obtained slaves. Finding it more convenient, they repudiated their African slaves, who had to be purchased, and transferred their fellow-countrymen into peonage. That is Mexican liberty; and there are on one certain hacienda no less than 13,000 slaves, belonging to a single master. They are more abject, and not as enlightened as our servants at the South. They are in general more restricted, and infinitely more abject, for they never approach their maste or superior within twenty-feet, without putting their hats under their arms, and crawling into his presence in the humblest manner. This is what Mexico has done, and this only.

After the extreme fatigue of travelling, loss of sleep and mixing in company, I know, ladies and gentlemen, my lecture been very desultory. It has been no doubt unsatistactory to you; I know it has been unsatisfactory to myself. All that I can do is to assure you that I had not a moment's preparation; I had no opporunity to write a line or a note to-day. Gentlemen, here can attest that when I left Washington it was from the toil of office I arose, and I have had no repose of consequence since. I had made no preparation whatever to lecture upon this subject; and I can only promise that if I address you to-morrow night, it will be upon a subject I have been more in the habit of talking of, because I was an actor in it. I hope, therefore, to make it more acceptable. I have given an honest exposition of my sentiments to-night. I have not sought to be censorious nor to reflect upon any; I have told you the truth, and how, by the necessity of our condition, we are forced to act as we have done in regard to slavery. I trust, though a misunderstanding may have arisen between the two sections, no deplorable result may arise, such as has been prognosticated.

Our country is too glorious, too magnificent, too sublime in its future prospects, to permit domestic jars or political opinions to produce a wreck of this mighty vessel of State. Let us hold on to it, and guide it, let us give it in charge to men who will care for the whole people, who will love the country for the country's sake, and will endeavor to build up and sustain it and reconcile conflicting interests for the sake of prosperity. This can be done, and let us not despair and break up the Union. [The lecturer here related an anecdote of the man and his wife who quarrelled about the color of a cow—the man insisting that it was brindle, and the woman that it was red. Words ran so high that they finally separated.—Many years after mutual freinds effected a reconciliation, but unfortunately, the old dispute was brought up in their first interview, and they again separated. I pray said he, that this brindle cow may never get into this family, and that the Union may be perpetuated while time shall last, and while there is one heart to throb at the name of America and Liberty. [Great applause.]

THE SUSPENSION BRIDGE AT NIAGARA.

On Wednesday afternoon, the 14th instant, the new suspension Bridge at Niagara Falls was crossed by a locomotive and train of cars. The directors of the Bridge Company, several directors and officers of the New York Central and the Great Western Railroads, and many others were present and participated in the brief excursion ride. The locomotive Milo, weighing thirty-two tons, and three open freight cars, crowded with men, made two trips each way. The Niagara Falls International Bridge Company exists by virtue of charters given it by the Canadian Parliament and the New York Legislature. The first wire suspension bridge was finished in 1848, and was built by Mr. Charles Ellet. It was a light and airy structure, a mere spider-web, compared with the present substantial railroad bridge. The first one cost less than $50,000. For several years it answered every purpose and formed the common highway between New York and the Provinces. The tolls of the bridge constantly increased, and last year amounted to over forty thousand dollars. The stock was the best in the country, and could not be had at any price. The completion and opening of the Great Western Railroad to the Falls rendered necessary a new suspension bridge for railroad purposes. New stock was issued, and the bridge, under the control of John A. Roebling, as engineer and architect, is now nearly finished, at a cost of about $500,000.

It is entirely impossible by words, without diagrams, to convey a very correct idea of the suspension bridge; but we will give a few of the figures relating to it, and attempt a brief general description:

Length of span from centre to centre of tower	800 feet.
Height of tower above the rock on the American side	88 "
Height of tower above the rock on the Canada side	78 "
Height of tower above the floor of railway	60 "
Height of track above the rock on water	258 "
Number of wire cables	4
Diameter of each cable	10 inc.
Number of No 9 wire in each cable	3,659
Ultimate aggregate strength of cables	12,400 tons.
Weight of superstructure	800 "
Weight of superstructure and maximum loads	1,250 "
Maximum weight the cable and stays will support	7,500 "
Base of towers	16 0. "
Top of towers	8 "
Length of each upper cable	1,256 6
Length of each lower cable	1,290
Depth of anchor pits below the surface of the rock	20 to 15
Outside width of railroad floor	24 "
Inside width of railroad floor	22 "
Total length of wire in miles	4,000

It will be remembered that the old suspension bridge was hung by cables passing over wooden towers, and the whole affair was a light and apparently frail structure. This, however, has stood all the Blast that rage through the river gorge for eight or nine years, light as it was.—The present bridge is, however, much heavier, and has every appearance of stability. It does not vibrate to the foot fall; gives no oscillation under a heavily loaded wagon, and beneath a railroad train the jar is no more perceptible than upon any of the strongest truss bridges. We stood upon the bridge once when the train passed, and we rode over once, and each time were astonished at the firmness and immobility of the structure.

In building the new bridge the old one was used as a platform. The wooden towers have given place to solid stone towers, and the airy old bridge to a firm smooth carriage way. The immense cables, 10½ inches in diameter, formed of wires, bound together by a wrapping also of wire, are deeply imbedded in the rock on each shore, and securely fastened into great anchor plates. They pass then to the tops of towers and fall away in inexpressibly beautiful curves, and rising again to the tower on the other shore, pass to their secure anchorage in the solid rock. These cables are painted white, and resemble in appearance a white birch log as it lies in the woods. From the cables, at distances of eight or ten feet, other smaller iron ropes drop, on which the wooden and iron truss work of the bridge is suspended. Cables cross and recross in every direction essential to give strength and to obviate lateral or vertical oscillation, and to equalize as far as may be the pressure over the whole bridge. The railway is laid on the top of the bridge, and is made of heavy iron castings, fastened to timbers of great length and size. This track is about twenty-eight feet above the carriage floor. The carriage floor is therefore an enclosure. It is the bottom of a tabular structure, on the top of which is the railway.

The upper track is securely railed in, and, though on a larger and more magnificent scale, resembles the old bridge, familiar to most of our readers. The carriage floor is nineteen feet wide.—The inside width of the upper floor is about twenty-two feet. In the centre of this is the iron trackway. The trackway is arranged for three guages, while in fact it occupies only the space of one. It is in this wise: An ordinary track is laid, the rails six feet apart. This is the Erie guage. Between these rails are two others four feet eight-and-a-half inches apart. This is the New York Central guage; and from the south inside rail to the north outside rail is five feet six inches, or the Canada gauge. The arrangement is simple, but ingenious. The switches are distant from the bridge on land, and unless the trains that are to pass over the bridge are switched upon their proper gauges, of course they come to a stand still remote from the bridge. Thus there is no possible danger from this source.—It is proper to say that there are three tracks upon the bridge. At the same time only one train can occupy them at once, as they are all in compass of a single six foot track. It is track-way, and this alone that is leased to the Canada road for $45,000 a year, which they underlet to the N. York Central, and such other roads as may desire to use it. All the rest of the bridge, the carriage way and the foot-way that are beside the track-way, are reserved by the bridge Company. These last will give an income of many thousand dollars above the $45,000 lease.

The loads that have passed over the bridge thus far have been comparatively light; but for a long time past a weight of 250 or 300 tons of stones has been lying upon the bridge as a sort of make-weight. There will be a formal celebration of the opening of the bridge about the first of May, to which "all the world" will gather.—*Rochester American.*

Royal Entertainments.—The London correspondent of the Philadelphia North American, in his last letter, furnishes the following bit of gossip:

"On Saturday last his excellency the American Minister and Miss Lane dined with her Majesty the Queen at Buckingham Palace. Mr. Buchanan and Miss Lane were on the same evening present at a grand entertainment given by Viscount and Lady Palmerston to his royal highness the Duke of Cambridge. They were also present to-night at a splendid entertainment given by her Majesty to the Duke of Cambridge, Gen. Sir DeLacy Evans, the Earl of Cardigan, and other heroes, on their return from service in the British army in the Crimea."

INTERESTING FROM HAVANA.

The Isabel has arrived from Havana, with dates to last Sunday. The *Courier* learns that much excitement prevails at Havana, as Don Ramon Pinto was executed in that city at seven o'clock on the morning of the 22d instant, and to such a pitch had the feeling on the subject reached, that the Captain General had not been seen in public since the event. The lady, however, instead of being exposed the usual time, some twelve hours, was removed within three, the indignation evinced by the populace, rendering the measure peremtorily necessary.

The state of affairs was mainly brought about, we learn, in consequence of what appears to have been the vindictive conflict of the Captain General. Some informality, it seems, having taken place on the trial, the Minister of War refused to countersign the death warrant, on the ground that the evidence convicting Pinto had not emanated from "one whose character stood as clear as the sun at midday," but "from one who had served two apprenticeships at the chain gang." The Captain General thereupon convened a council of four, and, after due deliberation, two declared themselves in favor of the death penalty and two for acquittal. The casting voice was then left with the Captain General, who, instead of inclining towards the side of mercy, condemned his former secretary and friend to the *garrotte*—hence the indignation.

The trial of Estrampes and Felix was to have taken place early this week. Our Consul, however, Col. W. Robertson, had, we learn, protested most energetically against their being brought to trial, and insisted upon their liberation. The result of his application was not known when the Isabel sailed.—*So. Carolinian.*