

boathome to gaze upon; and with hurried step we move aside to avoid contamination from the wretched inebriate, as we would shun the poisonous reptile, already coiled to plunge his fangs into our vitals.

Reader! for the cause of humanity: for the sake of the poor drunkard; above all, for the interests of the soul that never dies, do something to arrest this dread evil. I beseech you, lend the helping hand to the Temperance cause. If it be not in your power to do so by personal effort, aid, cheer, and kindly encourage those who are willing and ready to do the work.

Christian reader! I appeal to you, amid the petitions daily ascending in your orisons before the throne of God for his blessing to rest upon means used to disseminate the light of his glorious gospel, and upon the various charitable objects of the present day, is there one—let me earnestly and affectionately ask—is there one fervent, heartfelt aspiration that God, in infinite mercy, would speedily sweep the sin of intemperance from our glorious continent not only, but from the whole earth? I entreat you, neglect not this duty. It is your privilege, though often painful, to sympathize with and speak words of comfort and consolation to the afflicted and erring. Again I say, let this human cause recommend itself to your favourable consideration. Through your prayers and faithful Christian effort, may some reclaimed wanderer from the paths of intemperance and vice bless you while living, and finally unite in ascribing everlasting praises to Him by whose infinite power we too were kept from falling!—*Christian Intelligencer.*

For Farmers.

Remarks on Wheat Culture.

All lands, with a subsoil impervious to water, will heave out wheat on the breaking up of winter. It is caused by the surface soil being surcharged with water, which the night frost congeals, forming an infinity of icy pillars raised two or three inches above the surface, with the wheat plants embodied in them, and torn up by the roots; the succeeding day thaws the ice, and leaves the wheat on the surface to perish. Whenever wheat is much heaved out, it rarely escapes the rust, and the crop is either destroyed or greatly injured. The first object of the agriculturist, in such soils especially, should be to draw off the surplus water. He will so plough the fields in such lands, that the last furrow, on being opened by the plough, after harrowing, will drain off the water. No water should stand on a wheat field. The spade and shovel should both be freely used. But after all this is done, he will find it only a partial preventive. Subsoil ploughing would be highly beneficial in such cases; as that would give a greater depth for the water to sink from the surface. The subsoil plough is an important implement of the age. But the most effectual, though it is the most expensive preventive, is under-draining. All the superabundance of water can be readily discharged by under-drains.

Early sowed wheat is less liable to freeze out than late, but is more subject generally to the attacks of the fly. The Rochester wheat, called in this country the white chaff bearded, requires to be sowed early—from the first of September till the 20th. The red chaff may be sowed much later on an inferior soil, and succeed well; but the fly is more destructive to it than any other. The Mediterranean wheat, so far as it is known to me, resists the fly better than any other kind, and being about ten days earlier, is not liable to rust; but it is much endangered by late frosts in the spring, and it would be advisable if it be rank in the early part of March, to feed it off with sheep or calves. I greatly prefer the Rochester wheat to the Mediterranean, on a wheat soil that is in good order. But it should never be sowed on fields which heave out wheat much, or late in the season. It is highly important to sow wheat in good season, that it may have time to take deep root to resist heaving out, and I recommend it to be done if your ground should be considerably too wet. The succeeding winter will prevent

its baking. But the same practice would be very deleterious in the spring.—*Pow's Address.*

Upland Cranberries.

At length we have ocular proof of the fact that cranberries in the greatest perfection can be raised on an upland, sandy, and gravelly soil. Mr. Joseph Orcutt has brought us for exhibition a box of fruit, and a large root of cranberry-vine, placed in a box which is made to contain a quantity of the soil from which it has been removed, the vines thickly hanging with ripe fruit. He made the experiment three years ago last May, planting forty bunches in one row, two feet without previous culture, merely by removing the sod, and planting the bunch of cranberries with no more trouble or attention than he would have taken with a cabbage plant. The soil is a sandy gravel, fit for peach trees, and of which 523 are growing in an orchard so near as to shed their leaves on the cranberry vines. The first year he picked about a pint of fruit; the second year, four quarts; the third, or present year, from seven to eight quarts of remarkably fine fruit. The vines have shot, the present season, three feet six inches in length, are surprisingly strong and healthy, and the old wood is loaded thickly with the finest berries. The peach trees adjoining are from three to four years old, the land having been carefully cultivated before they were planted. Forty feet from the cranberry-bed, there is a run of water, by the sides of which, quince and apple trees are growing luxuriantly. This bunch of vines growing in a box, we have at the office for exhibition, and should be pleased if our friends would call and examine them and the fruit, and also the soil in which they are growing. We now consider the question, "Can cranberries be cultivated with success on upland?" as decided in the affirmative.—*Boston Cultivator.*

Literary.

For the Wesleyan.
Mental Science.

NO. XIX.

THE EXISTENCE OF THE HUMAN MIND.

WE are not alone in supposing that the animal creation is in the possession of a principle superior either to matter or organization, and from which they manifest intelligence. Many of the great and the good, the wise and the learned, have embraced, and still adopt, this sentiment. At the head of those we may place the Rev. JOHN WESLEY. He contends that they have "an innate principle of self-motion";—are endued "with a degree of understanding";—have a "will, including various passions";—have "a degree of liberty,"—"a power of choice,"—which "is still found in every living creature." And who can deny that brutes have these? But this, he says, "is the specific difference between man and brutes: Man is capable of God; the inferior creatures are not." Dr. H. SANDWICH remarks: "Instinct thus appears to consist of ideas truly innate, impressed by the Deity alike on the minds of men, animals, and insects, which, though wholly independent of, are yet influenced by, a refined organization." The same author states, "that animals, though mainly impelled by instinct, complete the circle of their operations by the aid of an intelligence which is covered by the necessities of their nature, and operates within certain circumscribed limits, in the same mode, and by the same cerebral organs, as in man."

Altho' brutes, as well as men, possess those faculties, which have been referred to; yet, we must admit, that there is a vast difference in the quality of these properties as existing in the former and the latter. In men they are superior; in brutes they are dissimilar and inferior. But the question may naturally arise, In what are animals dissimilar and inferior to men? Their dissimilarity and inferiority consists in several particulars. Brutes have few or no general ideas;—have a very limited power of communicating ideas by means of articulate sounds;—have no consciousness of identity;—appear void of rationality;—are guided by natural instinct; their memory appears, in a certain sense, inferior to memory in man;—they compare imperfectly; compound but little; they cannot abstract;—do not display an intellectual principle;—are destitute of reason, and so submit to mere impulses;—they cannot discover moral good from moral evil; are incapable of knowing, loving, and obeying God; and consequently are not accountable to God for their actions. Here then we perceive there is a vast line of demarcation which distinguishes animals from men. There is, most

evidently, an essential difference between the human soul, and that of brutes.

Let us, however, endeavour to manifest, more distinctly, wherein this dissimilarity consists, and consequently, the superiority of the one, and the inferiority of the other. Man we know has many ideas, both simple and complex, which, taken together, may be variously formed by composition, abstraction, and comparison; whereas brutes have few or no general ideas. They possess, we are ready to admit, the power of association, or of uniting a few of the most simple ideas, by which they acquire cunning and skill; yet they must necessarily be both very few, and exceedingly limited. They soon attain their little stock, beyond which it appears impossible for them to pass. But man can accumulate ideas without number, combine them in forms almost endless, and incessantly increase his enormous treasure of knowledge.

Brutes, it would seem, have a kind of language, or some mode of communication with their respective species; but it is certainly confined within very narrow bounds. They have no use, or knowledge, so far as we can judge, of general words, or any other general signs. Their language, or mode of communication, is scanty, and their signs are few and generally imperfect. But man has language by which he can express every variety of thought and impression; and should there be any defect in the organs of speech, he fails not to express his general ideas by signs, which serve him instead of general words. In this the whole species of brutes are widely dissimilar to man, and which widens to so vast a distance, that they appear wholly separated.

Nor can we conceive it possible that animals can have any consciousness of identity. By considering any thing as existing at any determined time and place, and by comparing it with itself, existing at another time, we form the ideas of identity and diversity. To see anything in any place, in any instant of time, we are sure, be what it may, that it is the very thing, and not another, which exists, at the same time elsewhere, no matter how much they resemble each other, or however difficult it may be to distinguish them in all respect. In this consists identity. When the ideas attributed to them do not vary at all from what they were the very moment in which we considered their former existence, we cannot but view them as the same. For whatever has the same substance, with the same properties, the same organization, with the same essential configuration, or the same life, and is the same now, as it was in all time preceding, we must consider the same. This mode of reasoning will apply to the identity of all substances.

There are only three kinds of substances, of which we have any conceptions; viz. The Divine Being, finite intelligences, and mere bodies. As to the identity of that Being who is without beginning, eternal, unchangeable, and present everywhere, there can be no doubt. "Finite spirits having had each its determinate time and place of beginning to exist, the relation to that time and place will always determine to each of them its identity, as long as its exists. The same will hold of every particle of matter, to which no addition or subtraction of matter, being made, it is the same."

Animals are living organized bodies; and consequently the same animals have the same continued life communicated to different particles of matter, as they happen successively to be united to these organized living bodies. Here we have the identity of animals. Thus, colts grown up to horses, sometimes fat, and sometimes lean, are all the while the same horses. There may be manifest changes of their parts, or the particles of matter of which they are composed; so that they are not truly the same masses of matter, though they are truly the same horses.

GEORGE JOHNSON,
Point de Bute, N. B., December 17, 1851.

For the Wesleyan.
Letters on Haiti.

NO. VII.

GREAT EXCITEMENT AMONG ALL PARTIES—THE BLACKS ARMED, AND CALLED TO FIGHT IN THESE PARTY WARS.

Our last spoke of the fermentation into which the colony had been thrown by the Revolutionists, and by the free people of colour contending for civil and political rights. The chief of the royalist party was Colonel DeManduit, commanding the European regiment stationed at Port-au-Prince, he had long resided in the colony, was a slaveholder, and a great enemy to the free coloured people. His regiment, however, fell in with the revolutionist party and he became powerless. He was called to give an account of his principles and past actions, and while defending himself before the recently established authority a mob surrounded him, and one of his own regiment severed his head from his body. Men, women, and even children are said to have fallen in revolutionary rage upon his mangled corpse, and tore it limb from limb. His remains were left purposely in the street during the night, when one of his slaves, known by the name of PIERRE, collected them together, and dug a grave near the graveyard, where he religiously deposited them, and when he had covered them, he shot himself, and faithful Pierre was found the next morning dead upon his master's grave.

On the 15th May, 1791, it was decreed in France, "That all persons of whatever colour in the colonies, who were born of free parents, should enjoy the full rights of citizenship." This law the whites refused to receive, and declared should not be executed. The free people of colour flew to arms, and raised an army of several thousands, and to increase their number, many of them gave their slaves their liberty, or promised so to do when the war should be over, provided they would fight for them and help them to gain their rights. About 300 of them were armed and formed into a regiment, and fought desperately in a cause, in which in reality they had but little interest. After several months of desperate struggle, during which most revolting cruelties were exercised on both sides, the whites professed to give in, and consented to give them those rights, and to act upon the aforementioned law. One condition on the part of the whites was that the slaves who had been armed should be sent out of the country. To this, the unfeeling *Afranchis* (free coloured people) consented, and it was agreed to send them in a man-of-war, to *Mosquito shore*, and there to leave them to do their best. They were put on board, and the captain, instead of taking them there, went with them to Jamaica, and tried to sell them, but as the English were afraid they might spread revolutionist principles among their slaves, they would not buy them, so the Frenchman unceremoniously put them on shore, and sailed for St. Domingo. The Governor of Jamaica sent them all back, and demanded an explanation of the colonists, when apology was made, and the captain imprisoned. A few days after these poor creatures were sent back, more than a half of them were put to the sword in one night, by wretches hired, it is supposed, by the Government for that purpose. Some got away and spread the awful news among their fellow slaves in the country. As soon as the whites felt themselves strong enough they refused to keep their word to the free people of colour, and excluded them from the rights they began to enjoy. They then flew to arms again, and peace was never after established between them. The Governor of the Colony, Blanchelande, was a strong royalist, and headed the intentions of the revolutionists, and of the Planters, who talked strongly of proclaiming their independence of France, and of inviting the English to take possession of the Island and so help them to keep up slavery. To prevent this, Blanchelande determined to excite the slaves to revolt against their owners, and to attach even them to the royalist party. He managed to hide his designs from the colonists and selected a part of the Province of the North for his purposes. He got about 50 of the principal and most influential slaves of the plantations convened in a certain place one night, and sent a mulatto with a paper purporting to contain a decree from the King of France, by which he secured to them three days a week to themselves, and they were to work the other three for their masters, then he told them that as their owners refused to obey the King's orders and were about to transfer them to the English Government, they would be justified in taking arms and claiming their lawful rights. By this line of conduct the Governor gained indeed two objects at once, he made them see the King of France was their friend, and the Republicans their enemies, and secondly he inspired them with a horror for the English name and nation, which developed itself perfectly in the after-struggles which took place. But the Governor little thought of the immense evil he was doing his countrymen, and did not foresee the dreadful explosion that would immediately ensue. These slave deputies decided before parting that there should be a general rising in that part of the island on the night of the 22nd of August, 1791. At 10 o'clock on that fatal night, 8,000 slaves met together, armed with bludgeons, axes, large knives, lances, old swords, and a few guns, struck up their wild African war-music, and in a few days no less than 220 sugar plantations, and 600 coffee do., were burned to the ground. Most of the owners and their families were massacred without pity, and those who could escape fled to the city. The slaves encamped in a strong position, and chose one of themselves for their head and chief. His name was Jean Francois—he immediately took the title of "Grand Admiral of France, and General-in-Chief"—he chose his lieutenant—one Blasson—who contented himself with the modest title of "Viceroy of the conquered countries"—they established in their army,—if such it might be called,—a severe discipline, and were more cruel than ever their own masters had been to them. The General-in-Chief displayed great pretensions among his soldiers—he constantly wore some officers' coats that they took from some of the houses they had pillaged—and these were covered with gold lace, cords, crosses, &c. gotten in the same way. He was generally seen among his half naked hordes, either upon a beautiful horse, or in an equally elegant carriage drawn by four horses—taken also from the fine plantations, whose white-inhabitants were either all put to the sword, or dragged from place to place as the rebels were obliged to provide new quarters. While the General-in-Chief governed by authority—his lieutenant did so by superstition—he was constantly surrounded by sorcerers and magicians—and his tent was always full of little cats of different colours, of snakes, bones of dead men