

Pending these arrangements, I had fixed my eye pretty sharply on the movements of "Mick's" heroic companion. He approached the mate, made an attempt to bribe him for the purpose of being put first on shore. This was of course indignantly rejected.—The boat was soon let down, and though I am unable to account for the process by which the thing was done, still such was the fact, that the fearful youth was tucked up to the last inch of his six feet in the forepart of the boat, seemingly saying, *Perish old men, perish females, perish even "Mick" himself, my household god—here I am, the first in, and placed where I am the most likely to be first out!*

The passengers were soon landed on the said rock. As many as the boat would contain were at once rowed to the little island on which rests the Quacco lighthouse. A cup of warm coffee kindly administered by the venerable partner of Capt. Lamb, who has the management of the establishment was as acceptable as it was refreshing. The next step to be taken was to reach Quacco with the hope of obtaining some mode of conveyance back to the city. The kind-hearted Captain had, however, already anticipated our wants. The only boat on the Island was in process of preparation. Necessity demanded dispatch, in order that being landed at the village, the Captain and crew might return before the tide would be too low to allow them to reach the Island.

The most marked man, among the whole, was still the person so oft alluded to. So deeply imbedded, were meanness, and selfishness, in his nature, that I found him in the attempt to negotiate, with the Captain, for the purpose of monopolizing the boat to himself and his companion, at the expense of course, of leaving all the rest of us behind. This commodity was unsaleable in the Captain's market. I had lived too long and travelled too far, easily to allow so raw a recruit, to steal a march on an old campaigner. Without the least pretence to the science of physiognomy, I have by long practice attained to the art, of pretty correctly construing, the phases of the "human face divine." Plainly did I perceive a desire on the part of the Captain, that if precedence was to be the order of the day, there was no difficulty in the way of my election to that favour. A pious Baptist had now become my companion. Placing therefore my luggage in the boat, and intimating to him, that without ceremony he had better do the same, we took possession, shoved off, and left our selfish companions, literally to themselves—but not without emphatically telling the trepidated young man, that in all my travels never had it fallen to my lot, to see so much of meanness and so little of natural courage, in any one bearing the exterior of a man as in himself.

We had hoped that on reaching Quacco, we should find no difficulty in procuring a conveyance to return to the city. Hope was however disappointed, for difficulties met us on every side. To go by what is termed the regular conveyance we were just one day too late. On one point, however, there appeared to be no obstacle whatever, and that was, in finding persons who though they could not help us onward themselves, referred us to others, of whose ability and willingness they professed to entertain no doubt. Unavailing application was however the issue of repeated efforts, until we had concluded our case for the present to be hopeless. One man's horse was too young, another's was too weak. One was employed in hauling in hay, another had just returned from a journey. Thus, yielding to stern necessity, we were striving to reconcile ourselves to an offer made us by the regular stager, which was, that if we would remain until his horses came home, which would be about midnight, they should after a little rest, return with us to St. John. It was all the man could do; but the offer would not meet our case.

One chance yet remained, unpromising at the commencement, but leading to eventual success. We were informed that a Mr. Somebody had a horse which was thought might be obtained through the advocacy of Dr. Raddicks. With this gentleman I had no personal acquaintance. He was known to me however by report as a Methodist, and as a man of generous action. Time was precious. I therefore bent my course to

the Doctor's residence somewhat far in the distance. My commission was opened in a few words. The eye at the sametime was fastening on the face of my auditor, to see what effect was likely to be produced by my brief relation of circumstances. Clearly was it perceived that no ceremonial process, would prolong the decision. The problem was soon to be solved—shall I reach St. John to-night, or stay in Quacco until tomorrow morning. The Doctor broke silence by asking, why do you come to me Sir? The reply was,—I was told that you would use your influence with a person living near you, to take me to the city. No use, said he, his horse is spavined, but you must go to St. John. That he meant what he said was soon apparent. The passenger was fed—the waggon was prepared, the animal to do the needful was harnessed, and we were soon speeding onward to the city, drawn by what? A horse? No—but one of those sure-footed, self-willed, swift-paced, and untiring quadrupeds called a mule. Thanks to the Doctor for relieving me from my difficulty. His Christian, manly, and bland, demeanour, as a travelling companion, rendered this journey one of the most agreeable, I have ever taken.

Through the divine Providence I arrived in safety, after the lapse of some seventeen hours to the place of my departure. I had travelled a circle of unexpected, and unprecedented difficulties, and had to form my plans for future action. The particulars of which must form another communication.

RICHARD KNIGHT.

St. John, N. B., October 8, 1851.

For the Wesleyan.

Letters on Haiti.

NO. IV.

ESTABLISHMENT OF THE FRENCH IN THE ISLAND.

About the year 1600 several lawless Europeans, mostly of French and English origin settled upon the Island of St. Christopher's. They were generally very desperate characters, and soon became the terror of the new world. Being driven thence in 1630 by the Spaniards who thought they had destroyed them they took refuge in a small island belonging to Hispaniola, named "La Fortue," and separated from it by a channel three miles wide. Here about 200 of them fixed their abode, having with them a few Negro slaves, but not a single female of any colour. They spent most of their time at first in hunting the wild cattle that abounded already in the forest on the large island. In these exercises they did no harm to the Spaniards, and were never known to injure their property. The hides of the cattle they sold to some Dutch merchants that were established in the country. The flesh of the animals they had taken was dried in the smoke after the Indian fashion. This action was expressed by the Indian term *Boucan*—hence these adventurers were called in French *Boucaniers*—and hence the English word *Buccaneer*. This was the designation generally given to them at that time. After a few years they were dispersed again by the Spaniards and driven from *La Fortue*. When, however, the Spaniards withdrew, they rallied again and vowed vengeance upon their enemies. They now chose for their leader a desperate Englishman named Willis, and while some continued to hunt wild cattle, the others built several small vessels, and set up as robbers on the high seas.—They were soon known and dreaded by all who frequented those seas. They often boarded and took Spanish vessels laden with gold for Europe, and those vessels were often twenty times the size of their own. They attacked everything—they shrunk from nothing. Never, perhaps, were there found such desperadoes in any other part of the world.—While as hunters they were called *Boucaniers*—as Pirates they were called *Flibustiers* in English free-booters. These, when unemployed all lived in common upon the island of La Fortue—they wore but one garment and, they used before wearing them dip them in blood, and like the ruffians who, with Romulus, founded old Rome, they could not find for sometime a single female who would consent to live among them. Their number increased rapidly—and some one hired them a great many French from Dieppe who sold their services for three years, and then became equal to their masters, and took

part with them in their ravages and murders upon the mighty deep.

These freebooters, feeling the need of being under the direction of some great power, applied in the year 1640 to the French-Governor of the Windward Islands, who sent them one L'Assesseur with directions to establish something like order among them.—Several Frenchmen from the Island of St. Vincents accompanied him. The number of French being thus greatly increased, they ordered the English who were among them to withdraw and look out for themselves; these retired to Jamaica with one Morgan a desperate Welchman at their head where they carried on the same practices and became a terror to all who navigated those seas. The French party living still at La Fortue, being thus reinforced and somewhat organized, became more terrible than ever, and perhaps no set of men ever performed such daring acts as did those French Flibustiers in those days. Peter the Great, as his comrades used to call him, in a barge carrying only four guns, and having on board but 28 men attacked, and took the ship of the Spanish Vice Admiral. Another of their chiefs with a craft no larger, and having no more men, led triumphantly into one of the harbours of La Fortue a Spanish man-of-war laden with a million of piastres. In 1648 the Spaniards made an attempt to drive these Pirates from the Island, but were completely beaten by them—soon after they made another attempt, but finding it labour in vain, they left them in quiet possession of their stronghold and never annoyed them again. Louis XIVth hearing of the success of his subjects, determined to sustain them, and so sent them a Governor from France. This gentleman's name was D'Ogeron, and he succeeded admirably in his new undertaking; he established something like discipline, and introduced laws among them; he persuaded a number of French women to go out, and sold them by auction to the Flibustiers; he soon now prevailed on them to abandon piracy, and to turn their attention to the cultivation of the soil, and they soon began to settle on the coast of the large Island and formed a number of little settlements that quickly became villages and towns. Thus by female influence they were mostly changed from *Buccaniers* and *Free-booters* into *Agriculturists* and *Planters*—and soon into large slaveholders and oppressors.

The Spaniards still molested them on the main land, but the French were nearly always victorious, and on one occasion they attacked one of the principal towns of the Spaniards, and carried off a booty of 25,000 piastres. In a few short years the French increased to many thousands, and every year many flocked from the old country to this new colony, so that before long the French possessed more than half of that large and beautiful Island. Slaves, being in great requisition, many thousands were annually transported thither from the coast of Africa—not to work the mines as for the Spaniards, but to cultivate the soil which the white man could hardly do under that burning sun. These descendants of the hardy *Free-booters* soon became possessed of immense wealth, wrung principally from the sweat and blood of the poor degraded Negro—and many of them purchased at a high price, titles of *grandeur* and *nobility*. By about 1660, this colony was in great prosperity—several hundred slaves were often owned by one man—houses resembling palaces had sprung up on all sides—large estates were under high cultivation—thousands had grown rich and had gone to reside in France. All must have appeared delightful to persons unaccustomed to search for great principles—to men living only for themselves but there was something wrong. A great portion of the inhabitants of Haiti were suffering cruel bondage—and many a tyrant's hand was pressing upon them—this will form the subject of our next letter.

W. T. CARDY.

Carleton, N. B., October 15, 1851.

TRUE KNOWLEDGE.—The excellent John Newton, on being asked his opinion on some topic, replied, "When I was young I was sure of many things; there are only two things of which I am sure now: one is, that I am a miserable sinner, and the other that Jesus Christ is an all-sufficient Saviour."—This is the sum of all saving knowledge.

THE WESLEYAN.

Halifax, Saturday Morning, November 1, 1851.

MICMAC MISSION.

The Resolution, passed by a majority of the Committee of the MICMAC MISSION, and which was published by request in our issue of the 18th ult., respecting the transference of the words *baptizo* and *baptisma* into the proposed Micmac Version of the New Testament, has greatly disturbed the equanimity of the catholic-minded editor of the *Christian Visitor*. Our readers will bear in mind the fact, that the Resolution in question was accompanied by a paper, signed by the Rev. Dr. CRAWLEY, REVS. MESSRS. RAND and MILLER, and Dr. SAWERS, containing a statement of the ground, which induced them, as Baptists, to comply with the Resolution. We cannot conceive of anything more fair, more just, more honourable, or more christian, on the part of the entire Committee, than the action taken, as that appears both in the Resolution and in the accompanying explanation. The majority of the Committee, conscientiously believing that *sprinkling* and *pouring* are scriptural modes of Christian baptism, resolve, "that in the event of a translation of the Holy Scriptures, or of portions thereof being laid before the Committee for approval, with a view to publication, the Greek words, rendered in the authorized version by *Baptize* and *Baptism*, shall be, in like manner, simply transferred in the Micmac version." The Baptist brethren explain, that, "in complying with the above resolution, we wish to say that we do it in the way of concession to the majority, &c.—a concession, however, which we make most cheerfully, because we judge it infinitely better that the Micmacs should have a translation of the Scriptures, though not in all respects what we might wish it to be, than remain, as they now are, without any; and more especially as it is the understanding that Mr. Rand is at full liberty to translate according to his own conviction; and when the translation shall be presented for their approbation, the Committee will make any alteration of the words in question upon their own responsibility, should such alteration be necessary."

All honour, say we, to these noble-minded men, who, to gain so important an object, could "most cheerfully" make a "concession," which, in point of fact, as far as yet appears, involves no serious compromise of principle. "Mr. Rand is at full liberty to translate according to his own conviction"; and if any alteration of the words in question be deemed necessary, the Committee are to make it "upon their own responsibility."—What more could the most fastidious request or demand? We envy not the narrow minds of those who would judge it infinitely better for the Micmacs to remain as they now are, without a translation of the Scriptures, than to have one, unless it were made to comport in all respects with their own peculiar views. But what has the *Christian Visitor* to say to the foregoing Resolution and explanation? Read the following characteristic remarks, but be not surprised over much:—

"It will be seen, by the names appended, by whose countenance and advice Brother Rand has acted; as for a reason or an apology or a pretext for one they do not contain it. We feel ashamed of the whole act, and doubt not the whole body of Baptists in both Provinces will withhold their countenance from what the *Church Times*, notwithstanding the honied words of the other papers, truly calls a *concession on the part of the Baptists in the committee*."

"Br. Rand and all others may mark our words: The whole affair will fall through in such hands as now take it. If he does not succeed in winning some of the Indians to christianity they will drop him on that pretext; and if he does succeed, and baptises any of them, they will more readily drop him as a Baptist and a bigot; and he must take the only remaining half step

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