

If we were to follow the argument no further, we convinced that there is an irreconcilable difference between them; and that it does not necessarily, because brutes have certain faculties, which, in some respects, resemble the attributes of the human mind, that the properties of the soul, which have been enumerated, do not prove its existence. The very opposite appears to be the natural and necessary conclusion.

Man, as already noticed, is an intellectual being; but brutes do not display a rational intellectual principle. In man, as in all the inferior orders of the animal creation, we behold the common principle of vitality; but the former display an intellect which brutes never manifest. They rise superior to the latter, though both present us with phenomena which mere animation can never furnish. The superiority of the one cannot be denied; still, in many instances, the latter so far approach towards man, in their sagacity and knowledge, as to show a striking gradation in the chain of sensitive and intelligent being, if not an alliance by a nearer conformity.

GEORGE JOHNSON.

Point de Bute, Dec. 20, 1851.

For the Wesleyan.

Letters on Haiti.

NO. VIII.

When the Governor Blanchelande, who was mentioned in our last as having stirred up the slaves in the Northern Province to revolt against their masters, when he saw the results of his bad policy, that no less than eight thousand desperate blacks were in arms, that several hundred plantations had been burnt to ashes, that hundreds of rich planters, with their families, had been reduced to poverty, and most of them cruelly butchered in the woods, that these bands of savages were increasing every hour, and were spreading terror and alarm through the Province, and that unheard of barbarities were nightly being committed upon the poor young white females that fell into these monster's hands, he was terrified at what he had been the means of doing, and determined to put down the revolt by force. Happily for him, the colonists did not know that he was the author of it, or he would undoubtedly have been torn in pieces. He called out the European regiment and the Militia, and a great many of the colonists took arms and went after the rebels. They succeeded in dispersing them, but not in destroying them, or even in disbanding them; only a few of them were taken, the others fled to the mountains, more enraged than ever, and determined to fall upon all the whites, without distinction, for they thought they saw a determination on their part to exterminate the black race, for they saw the very man who had advised them to revolt, come with an army against them, they were enraged to the highest degree, and exercised on their unhappy prisoners the most frightful indignities.

The Western Province was not in a more peaceful condition. There, the free coloured people, most of whom were *mulattoes*, had an army regularly organized, and had also an auxiliary army, composed of blacks, whom they had freed or reduced from the white planters; many skirmishes had already taken place between them and the whites, but the latter were generally beaten, and at last consented to admit those *Afranchis* to the rights of citizenship as prescribed by the decree lately sent out from the mother country. They met accordingly, and went to the parish church in procession—a coloured man and white man walking side by side, and even arm in arm. A Te Deum was sung, and they all swore to be faithful to the compact—to forget the past, and to unite against the common enemy. Soon after, the colonists hearing that an army of 6000 men had just arrived from Europe, and feeling themselves strong enough to keep the other party down, they broke their engagement, displaced those to whom they had given an office, rose in a body against them, and drove them from the town, a great many of them lost their lives, not having time to escape. This, as may be expected, greatly exasperated the whole party, and they saw plainly enough that they could place no confidence in those who could so easily violate the most solemn oaths and such public engagements.

The Southern Province of the Colony differed but little from the one we have just spoken of; only the revolted slaves had formed themselves into an army of many thousands, and had but little connexion with the free coloured people, and the result was the acts of cruelty there were more shockingly terrible, as they were without that control which the blacks were under in the West. Such was the state of the Colony when three Commissioners, sent by the National Constituent Assembly, arrived from Europe, charged to establish peace in the Island, and to bring about an order of things consonant to the ideas of liberty and human rights, prevailing at that time in the mother country. These Civil Commissioners belonged to the party known in the Assembly as "Constitutionalists." They landed at Cape Haytien in November, 1791. It is said they were enraged at the number of *gibbets* placed in all parts in the vicinity, each containing the ghastly remains of some poor negro or mu-

latto. Soon after landing, they received a deputation from the slaves, who had revolted at the instigation of the emissary of the Governor, expressing a hope that something would be done to ameliorate the condition of the slaves, and then they promised to return to their masters and their work. The Commissioners were disposed to treat the deputation with kindness, and receive them favourably, but the Colonial Assembly, composed principally of planters, drove them from their presence, and refused to treat with them until they were disarmed and returned quietly to their masters. Never was a more favourable moment lost—never was another such offer made—never were men more blind to their own interests. The reception they met with, and the unwise treatment given them so enraged them, that on their return they resolved to cut the throats of all the whites they had as prisoners,—and they had some hundreds. This they would have done, if Toussaint L'Ouverture, (of whom more in a future letter,) who had better feelings and a more penetrating judgment than the rest, had not undertaken to soothe their feelings, and to induce them to alter their minds. The Commissioners disapproved of the conduct of the Assembly, and appointed to meet the deputation in another part of the Province. The chief of the revolted slaves went himself, with some others, to meet the Commissioners, and to plead the cause of the oppressed; but a foolish member of the Colonial Assembly fell upon him with his horsewhip and beat him unmercifully; and it was remarked, that so accustomed were these poor fellows to be whipped and beaten by the white man, that it did not provoke the least resistance to him personally. All, however, could see distinctly enough what would be the result of such foolish conduct. The Commissioners were indignant, and disowned the man and his actions, and succeeded in calming the chief's mind, who they knew had nothing to do but to nod his head, and in an instant hundreds of white families would be butchered, by the 12 or 14,000 negroes who were at his command. It was here agreed that four hundred of the revolted slaves should be declared free, and the others should be all pardoned, and the chief promised to make all the rest return to their masters, until something was done to better their condition. Before this was to be confirmed, they were to deliver up all the whites they held as prisoners. A few days after they were all sent to the Cape, under a strong escort, and delivered up; but such was the heat of party feeling, that the royalists and others persuaded the blacks that the Commissioners were deceiving them, and drawing them into a snare; and the Commissioners themselves, neglecting to fulfil some promises they had made the blacks, they became more than ever enraged at the thought they had been imposed on, and had been persuaded to give up all their prisoners. These Commissioners succeeded no better with the free people of colour, nor could they in the least appease the white population. The entire colony was in arms, and on both sides it was a war of extermination. To complete the confusion and anarchy, the Spaniards, who took the side of the royalists, fomented the evil, and supplied the revolted slaves, who called themselves royalists, with arms, powder, and provision in abundance, and bought from these royalist slaves all the coloured prisoners they made among the revolutionists, and all the men, women and children they could steal from revolutionists' plantations. These poor wretches were sold by their fellow-blacks to the Spaniards, who shipped them to other Islands, and made much money by the traffic. Two of the Commissioners, feeling how impossible it was to restore peace and order in the Colony, soon returned to France, and the other was in a few months superseded by three others, sent out for the same purpose. On the 24th March, 1792, the Legislative Assembly in Europe passed a law, more positive than any preceding one, that in all the French colonies in the West Indies, men of all colour, who were free, should be admitted to all civil rights, and be eligible to all places and offices. This was again resisted by nearly all the white population, and it was only when force prevailed that it could be introduced. The planters again armed numbers of their slaves, and employed them to hunt the free coloured people, and gave some as much as \$40 a head for every one they could bring home. One may judge of the ardour with which they would be pursued, and what would be the result of such fiendish conduct. In November, 1792, it was calculated that one tenth of the entire population had been exterminated in this way; therefore nearly one hundred thousand victims had been already offered on the altars that had smoked with so many thousands of the departed Aborigines of the Island.

Just at this time the three new Commissioners arrived. They were of the party of the *Gironde*, and were animated with noble sentiments towards the oppressed African race. Governor Blanchelande was called to France, where he was accused of being a royalist, and also of misgovernment, and soon after, with many others, who had committed less faults than himself, he was guillotined. The doings of these new Commissioners will be spoken of in our next.

W. T. CARLETON.

Carlton, N. B., Dec. 24, 1851.

Correspondence.

For the Wesleyan.

Rev. Mr. Knight's Letter.

MY DEAR DOCTOR,—

In my last, it was stated that preparations were being made for the holding in Anniversary of the Branch Missionary Society, at the pleasantly situated village of Richibucto. Parsimony, when permitted to carry out its pleadings, finishes its plea as a far-seeing economist. Meetings whose object is to raise "ways and means" for the promotion of religion and humanity, must not, according to its wisdom, be held immediately upon each other, lest the frequency of the appeal should produce a stunting influence on the generosity of the human heart. Genuine benevolence, however, holds and cherishes a widely different opinion. Her motto is an inspired one. It is this—"The liberal man devises liberal things, and by liberal things shall he stand."—"There is that giveth, and yet increaseth."—"Every good work and alms deed that it doeth" proves its expansive power and freedom of action.

To this doctrine our friends in Richibucto seemed disposed to subscribe. They thought the tea meeting, which made all cheerful, would by no means hinder, but certainly help, the missionary meeting. They judged rightly. At the usual hour, the Chair was taken by the highly respected President of the doings and sayings connected with the consumption of the "Hokian" beverage, JOHN PALLEY, Esq., M. D. The meeting was well attended, and the interest evinced by the audience of the most encouraging kind. There was evidently no weariness manifested; but, on the contrary, unmistakable indications that both feeling and judgment were in full accordance with the object held forth by the different speakers, who, though we say nothing of the ability with which they treated the subjects of the resolutions entrusted to their advocacy, are still bold to say they treated them as those who felt a deep desire that the glory of God might be made manifest in the salvation of mankind generally, and especially among the destitute tribes of the Pagan world. The collection was in respectable advance on the proceeds of the last year.

The business ended, we retired to the truly hospitable home of the Chairman of our meeting. Things here were English all over. Host, hostess, hospitality, arrangements, proceedings, conclusion—all, all, truly British, so much so, that for the time being I had altogether lost sight of the fact that a watery space of some two thousand miles lay between us and the endeared land which gave birth to our existence and habitudes. Englishmen, it is said—but it might as well be said, men of all nations, for that is about the truth—like to make preparations for a long journey with a comfortable breakfast. This matter of taste and convenience we found duly provided, after which we entered on active arrangements to proceed to Chatham. Thus we left the domicile of the generous hearted doctor, which was destined soon after to become the scene of an event bearing the aspect of more than ordinary importance, involving, as it did, a more than common amount of parental responsibility, and, doubtless, producing a correspondent degree of gratitude towards Him "who steth the solitary in families, and maketh him families like a flock"—and placed him with the "happy, who have their quiver full of them," so that they can "speak with their enemies in the gates." With all sincerity do I present the Patriarch's prayer—"God bless the labors."

The road from the "Beard" to Richibucto we found most excellent, and of this excellence there was no abatement, in that leading from the latter place to Miramichi. The road is all but a perfect level. Waving fields of wheat and oats on either side delighted the eye, and gladdened the heart. The only inconvenience felt was the extreme heat. In sending out his burning rays, Sol was more than commonly profuse. On our arrival at Chatham, we found this to be more than a matter of imagination, as the thermometer had risen to 102° in the shade.

The next day was the "holy Sabbath, blest type of heavenly rest." In the morning I had the privilege to address a small, but very attentive congregation, in our neat, and commodious chapel in the above named place. In the afternoon proceeded to Newcastle, and in the evening returned to a second service in the place, where the services of the day were commenced. Things in this place are sadly changed, since I visited it some fifteen years before. The extensive establishment of Joseph Canard, Esq., was then in full operation, finding employment for hundreds upon hundreds of the population, creating and sustaining a ceaseless scene of labour. That one large establishment cannot be so conducive to the prosperity of a community, as several of moderate extent, is what, I presume, will be questioned but by the few. Monopolies ever have been, and necessarily must be, injurious to society generally, and that more especially when they are under the control of men who produce and retain them for the purposes of personal profit and ambition. Soon will the actions of such men be no other than the daily

exponent of the doctrine, that the location was created for their sole advantage, and the population placed there with no other design than to consummate their selfish purposes. Such, however, was not the case with the head of the establishment alluded to above. He was one of those men who never ought to want money, desirous as he seemed to possess it for the main purpose of using it as an agency to widen the circle of manual labour, and thereby keep the labouring classes in active operation as extensively as possible, while his hand was never higgardly withdrawn from objects of charity or the institutions of religion.

For the last six or eight years the population has been rapidly draining off, but the opinion generally prevails that things have come to the worst, and the tide of affairs will soon turn in their favour. There is manifestly much room for improvement, both in Church and State.

On Monday evening we held our Missionary meeting at Newcastle. The attendance was good, considering circumstances, and the collections better than last year. On Tuesday evening we held our meeting at Chatham. The Chair was occupied by JAS. PIERCE, Esq., Editor and Proprietor of the *Gleaner*, a well conducted paper. Here, too, the fruits of our meeting were on the increase. On Wednesday we proceeded fourteen miles up the beautiful Miramichi river to Crocker's Settlement. In this place we have a pretty little chapel, rendered more so, on this occasion, by reason of its being filled from end to end, and from side to side, with a willing-hearted people, who came, as the issue proved, not only to hear and see, but to feel and give. The amount was nearly double that of the last year; seldom have I witnessed a more interesting meeting. Methodism here is in a prosperous state, as also in another section of this Circuit, called English Settlement. Here some souls have been recently converted to God; I felt desirous of visiting this place and people, but could not accomplish my desire. The next day was intended for our proceeding to Bathurst, having held all the meetings connected with the Chatham station.

R. KNIGHT.

St. John, N. B., Dec. 29, 1851.

For the Wesleyan.

Wallace Circuit.

DEDICATION OF WENTWORTH CHAPEL—TEA MEETINGS, &c.

REV. AND DEAR SIR,—

It may be gratifying to some of the Ministers who have laboured on this Circuit, and others of our friends, to know that the Chapel at Wentworth, commenced under the superintendency of the Rev. WILLIAM WILSON, has been lately finished, and solemnly dedicated to the worship of Almighty God.

The Rev. Mr. EVANS, and the Rev. Mr. PICKARTS, who had kindly consented to be with us, and conduct the dedicatory services, were unexpectedly prevented from attending; but the Rev. J. G. HENNIGAR, with Brother BEALS, responded to the urgent request of the Trustees, and came to our help; and truly they came "in the fulness of the blessings of the Gospel of Peace."

On Sunday morning, Decr. 21st, our neatly finished Chapel was filled with attentive worshippers of different denominations. The Rev. Mr. Beals opened the service by singing and prayer; after which the Rev. Mr. Hennigar read the dedicatory lessons, and preached a very suitable, instructive, and deeply affecting sermon, from Psalm cxxxii: 14, 15, 16. Never was our congregation more delighted than they were at this time, in hearing the word of God from him, by whom many of them had been brought to God thirteen years ago. To them it was "the very gate of Heaven." Brother Beals preached in the evening from—"Holiness, becometh thy house, O Lord, forever." God's most holy truth "came not in word only, but in power, in the Holy Ghost, and in much assurance."

On Monday morning, Mr. Hennigar again addressed us; and the Rev. Mr. CHUTE (a Baptist Minister) closed the service by prayer. After these exercises, the preference of pews was sold. Two instances of this kind will show the spirit of our Wentworth Wesleyans. The upset price on the two square pews on the right and left of the pulpit was £20. As soon as Esquire Huestis had offered one, it was advanced upon, till Mr. Rufus Perdy took it at £33. The Esquire thought he would offer the other, while they were in the spirit of bidding, and Mr. Aden Beeby took it at £42; in an hour every pew was sold, and two of the singing seats, for £160 more than the Chapel cost; and all retired, seeming to say,—"One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple." May I also add, we have had three Tea Meetings this year; one at Malagash; one at the head of the Bay; and one at Wentworth; at which we realized between £30 and £40 for Chapel and Mission House purposes. The speeches at all these social meetings were excellent.

And now, my dear Brother, in conclusion allow me to say, that however reluctant I was last June, to leave my kind friends at Gainsboro;