

Then fare thee well, my own dear love,
This world has now for us
No greater grief, no pain above.
The pain of parting thus, dear love!
The pain of parting thus!

sang the persevering musician, spreading his
legs very wide apart, and, with his hand on
his heart, extending his head towards the
lady.

'Come, let's have no more o' that, old
feller,' said the watchman. 'We will just
take a small somnambulation together, my
nightingale, for these 'ere people seems to
believe as you're no more musical than a tur-
key;' and he linked his arm in his new friend's.

'Ah, ha, Monsieur Amateur,' exclaimed the
Frenchman, exultingly, 'You sing anozzer song
to-morrow, when you be bring before the Re-
corder—he make a you sing upon ze ozer side
of your mouse! Ha! ha! you dam my little
baby—by dam I dam you too, an' to-morrow
I shall go appear an' make a complaint
against you—see if I don't!'

'Go to the d—l, old fellow,' said the musi-
cal man, and let watchman and me fight; our
own battles,' and away they started down the
street, the watchman's companion roaring out
the 'flash' song of Balwer's, beginning—

'In a box of the stone jug, I was born—
Fake away!

Of a hempen widow the kid forlorn,
Nix, my dolly pals! Fake away!
Nix, my dolly pals! Fake away!

The last faint sounds of the inebriate's voice
died away and quiet resumed its sway.

Communications.

Mr Pierce,

Sir,—Would you have the goodness to in-
sert the following lines of poetry in the Glean-
er of Saturday next? They were composed
on the birth-day of a christian friend, one of
the people of my charge, on the South West.
Having seen them in manuscript, and highly
appreciating their worth, I requested their
respected author to let me send them for
publication in your useful paper. I therefore
forward them for that purpose, believing that
the lofty sentiments, and soul-stirring aspira-
tions, which they so admirably express, are
deserving of all commendation; and eminently
fitted, by the blessing of God, to minister to
the edification and furtherance of aged pilgrims,
as well as middle-aged, and young persons, in
the way everlasting; and to encourage, and
quicken them, to breathe a kindred spirit, and
cultivate a congenial taste. "The hoary head
is a crown of glory, if it be found in the way of
righteousness."

Yours, &c, J. T.

Blackville, Nov. 3, 1846.

FIRST PART.

Almighty God, who fills all space,
Creator of the human race,

It is by thy almighty power,
That I'm supported every hour.

This day full eighty years have passed,
Since first I on thy care was cast;

Thy watchful Providence o'er me,
Unites my heart and soul to thee.

From unseen dangers, and from death,
Thou still prolong'st my mortal breath;

Awake, asleep, at home, abroad,
I am protected still by God.

I thank thee, Lord of earth and heaven,
For all the mercies thou hast given;

But temporal gifts cannot suffice
The soul that thirsts for paradise.

SECOND PART.

Now I am old, and full of days,
And frailties me distress;

O may they yield to me the fruits
Of perfect righteousness.

May all my frailties, and my pains,
Be sanctified by Thee;

May I esteem them from thy hands,
Tokens of love to me.

Make me to know I'm justified,
Through Christ's redeeming love;

Who died for me, that I may live,
And reign with Him above.

How would my soul rejoice to see,
My Saviour's glorious face,

And reign with him eternally,
In perfect love and peace.

When I survey my time that's gone,
How swift my days have passed;

Few and uncertain that remain,
This day may be my last.

But if it be thy sovereign will
More days to me be given,

O may Thy grace prepare my soul,
To dwell with Thee in heaven.

THIRD PART.

And when the hour of death shall come,
Dear Jesus, be Thou near;

Stand by the purchase of thy love,

And banish all my fear.

Thou God of love, do Thou me keep,
Secure from Satan's power;

And save me for thy mercy's sake
In my expiring hour.

And when all earthly joys are past,
O may my soul arise;

On heavenly wings, of faith and love,
To fly beyond the skies.

The joy which thou for saints prepar'st,
Laid up by thee in store,

Are uncorrupted, undefiled,
Endure for evermore.

O glorious state of perfect bliss,
Where all is praise and love;

Fain would my soul forsake this earth,
To reign with Christ above.

And while these thoughts possess my breast,
I cannot yield to fear,

A large fulfilment of them all,
When I in heaven appear.

MENTAL PHILOSOPHY AS ILLUSTRATED BY THE SCIENCE OF PHRENOLOGY.

'The noblest study of mankind is man' Pope.

A student of that department of history
which treats of those discoveries which have
at various periods been made in Science and
Philosophy, will be surprised almost invariably
to find that in the same ratio to the amount of
benefit mankind have derived from them, have
they been opposed and condemned on their first
promulgation. In proportion, says Archbishop
Whately, as any branch of study leads to im-
portant and useful results, in proportion as it
gains ground in public estimation, in proportion
as it tends to overthrow prevailing errors, in
the same degree it may be expected to call
forth angry declamation from those who are
trying to despise what they will not learn, and
wedded to prejudices they cannot defend. Galileo, Newton, and Harvey, would probably
have escaped persecution and contumely, if
their discoveries could have been disproved
and their reasonings confuted.

If we are to profit by the lessons of history,
we ought, after surveying the mortifying ex-
amples of human weakness and wickedness it
presents to our view, to dismiss from our
minds every prejudice on the subject before us,
founded on its reception, by men of establish-
ed reputation of the present day. He who does
not perceive that, if Phrenology shall prove to
be true, posterity will regard the contumelies
heaped by philosophers of this generation on
its founders, as another dark speck in the his-
tory of scientific discovery, and who does not
feel anxious to avoid all participation in the
ungenerous treatment, has reaped no moral
improvement from the records of intolerance
which we have just contemplated. In survey-
ing the external world, we discover the fact,
that man is possessed of a compound physical
and immaterial or intellectual nature; that he
alone is peculiarly connected with this world
and the next, having his best interests united
equally with the one as the other. The num-
erous animated but irrational beings that are
distributed over the globe, have no existence
beyond the period when the sentient life ceases
to exist; and all their enjoyments and in-
terests perish forever in the dust, to which
their spirits as well as their bodies descend.
The Angels, the highest order of created in-
telligences with which we are acquainted,
have never (so far as we can learn) inhabited
this lower world, and though created in time,
immediately entered upon a ceaseless eternity,
unchequered and uninterrupted by any stated
revolutions of ages or periods. The constitu-
tion of man, however, partakes of the qualities
of both these classes of beings. Like the in-
ferior animals we have sentient bodies, supe-
rior indeed to theirs in capacity and power,
but still composed of the same material ele-
ments, subject to similar laws of disorganiza-
tion, and like them, in due time, and in ac-
cordance with those laws, return to the earth
from which we originally sprung. Yet, like
the angels, man is possessed of an intellectual
nature, of a rational and intelligent soul, en-
dowed with the noblest faculties, capable of
the sublimest contemplations, and from its
delicate and beautiful organization, susceptible
alike of the most exquisite pleasure and pain,
and formed to survive not only this organic
tabernacle in which it here resides, but the ma-
terial universe itself; and destined hereafter,
when its capacities and susceptibilities are pu-
rified and refined, to mingle with and reside in
the same sphere as those celestial intelligences
throughout the circling epochs of eternity!
Here the reflective mind is deeply impressed
with the sublime character which pre-eminently

ly distinguish the works of nature, in the pro-
duction of effects which seem to flow sponta-
neously from certain causes, as though uncon-
trolled by their influence, and which are
equally excellent, whether regarded individual-
ly or in reference to the proposed result. What
a comprehensiveness of scheme, what a sim-
ple and harmonious circle of action, by which
every system is made to contribute to the
well-being of every other system, every part to
the harmony and happiness of the whole. The
beautiful, delicate, and ever-rising gradation
from inert matter to form, from form to feeling,
and from feeling to intellect; from the smallest
atom to the crystal—from the crystal to the
plant—and from the plant to the animal—from
organic life to man. To man, the only occu-
pant of this sublunary creation, endowed with
the power of contemplating and appreciating
the immediate laws by which it is governed,
and with the capacity of rising spontaneously
from the sublime in matter, to that of the sub-
limest in mind, to that *supreme reality*, who
comprehends all that He has made, and infi-
nitely more than as yet delights and interests
us, within the scope of one *grand administra-
tor*. To Him, whose ineffable character ga-
thers splendour from all that is good, subordi-
nate to Himself; all that is great, and sits en-
throned on the majesty of the universe.

It is then the compound constitution of body
and mind, of matter and spirit, that forms the
distinguishing characteristic of man in his
present condition. It is a notion inculcated
often indirectly no doubt, but not less strongly,
by highly venerated teachers of intellectual
philosophy, that we are acquainted with mind
and body as two distinct and separate entities.
The anatomist treats of the corporeal structure,
and the logician and moral philosopher with
the mental phenomena, as if they were sepa-
rate subjects of investigation, either not all, or
in a remote and unimportant degree connected
with each other. In a common society, two
men speak of the mind, without thinking of
its close connection with the body. But the
human mind, as it exists in this world, cannot
by itself become an object of philosophical
investigation.

Placed in a material world, it cannot act or
be acted upon but through the medium of an
organic apparatus. "The soul sparkling in the
eye of beauty, transmits its sweet influence to
a kindred spirit, only through the filaments of
an optic nerve, and even the bursts of elo-
quence which flow from the impassioned orator
when mind appears to transfer itself almost di-
rectly into mind, emanate from, and are trans-
mitted to corporeal beings, through the mysti-
fied workings of an organic apparatus." If we
trace the mind's progress from the cradle to
the grave, every appearance which it presents,
reminds us of this all-important truth. In ear-
lier life the mental powers are feeble as the
body; but when they arrive at maturity, they
glow with energy and expand with power, till
at last the child of age walks, the limbs totter,
and dissolution terminates the natural tragedy.
Nay, not only the great stages of our infancy
vigor and decline, but the experience of every
hour reminds us of our alliance with the dust.
The lowering clouds and stormy sky depress
the spirits and enervate the mind. After short
and stated periods of toil, our wearied faculties
demand repose in sleep. Famine or disease is
capable of levelling the proudest energies; and
even the finest portion of our compound being,
the mind itself, apparently becomes diseased,
and leaving nature's course, flies to self-de-
struction to escape from woe! To these pheno-
mena must be referred the organs with which
in this life mind is connected. But if the or-
gans exert so great an influence over the men-
tal manifestations, no system of philosophy is
entitled to consideration, and treats the think-
ing principle as a disembodied spirit. The
Phrenologist regards man as he exists in this
world, and desires to investigate the laws
which regulate the connection between the
mind and its organs; but without attempting
to discover the essence of either, or the manner
in which they are united. Here, perhaps, it
may not be improper to observe that the ob-
jection has been frequently made to phrenology,
that it tends to materialism. Nothing can be
farther from the truth. Let us allow to the
materialist, for the sake of argument, that the
brain is the mind, and that the medullary mat-
ter thinks. What then? If, in fact, it does,
so it must be the best possible matter for think-
ing just because the *divine architect* selected it
for that purpose, and endowed it with that pro-
perty. [To be continued.]

LONGINUS.

To JOHN WHETEN, Esquire, one of Her
Majesty's Justices of the Peace for the
County of Kent.

Sir,—Permit me to enquire through
the public medium of the Press, in order
that your answer may be equally public,
why you discharged from the Jail of this
County, without bail or without trial,
a man whom you recently there commit-
ted (as by your Warrant appears) on a
charge of felony? I am fully aware that
you, as a Magistrate, have very extensive
powers, especially in criminal matters,
and should receive every reasonable pro-
tection in endeavouring to bring offenders
to justice, and in guarding the rights of
the public, as a Conservator of the Laws
of the land. But to the point, Sir. Did
not you receive affidavits of a charge of
felony against a person some short time
since, and by your Warrant commit him
to Jail? and a few days afterwards order
him to be discharged unconditionally,
which was accordingly done? and there-
by did you not violate the laws in a most
disgraceful manner, either by committing
an innocent man, or by liberating a man
under a charge of felony, from the pun-
ishment his crime deserved, and which
public justice required? I do not intend
in this letter to give the particulars of the
case, of which you are well aware; but
merely call on you as a public servant of
the Crown, sworn to administer the laws
justly, and to do your duty fearlessly and
impartially, to explain why you discharg-
ed the man as above stated, and thereby
set at rest the many strange reasons
which an enquiring public naturally
enough ascribe; and also of wresting
your public character from the stamp
such conduct has given it.

Trusting you will be enabled to do so,
and thereby save me the trouble of ano-
ther communication,

I am, yours, &c.,

CIVIS.

Richibucto, Nov. 27, 1846.

Editor's Department.

MIRAMICHI:

CHATHAM, TUESDAY, DEC. 1, 1846.

The Subscriber having been com-
pelled to consume a large amount of time, and in-
cur considerable expense, in his too often fruit-
less endeavours to collect his far-spread Out-
standing Debts, he hereby notifies all persons
to whom he is not indebted, and with whom
he has not a running account, that orders for
Advertising in the Gleaner, and for Printing,
in future, must be accompanied with the CASH
otherwise they will not meet with attention.

JAMES A. PIERCE.

Gleaner Office, October 23, 1846.

STORM AT SHEDIAC.—A correspondent
at the above-named place, under date of
November 25, communicates the follow-
ing distressing intelligence respecting
the ravages of the late storm in that
quarter:—

We have never recollected to have heard
or experienced such a continuation of moderate
and pleasant weather, as has been witnessed
this season up to the 22nd instant. On the 23rd,
however, a sudden change took place, and it
was evidently manifest that gloomy winter was
about making its appearance in reality. Dur-
ing the last mentioned day, it blew a perfect
hurricane from the N. E.; and as night ap-
proached, the tide arose to a tremendous and
alarming height, impelled onward by the terri-
fic gale, and accompanied with snow. About
midnight the wind shifted to the North, and
blew if possible more violent and tempestuous.
The morning of the 24th presented a sad pic-
ture of the effects of the storm: fences, for
miles in length, were laid prostrate, and were
borne by the swollen surge to an extent in-
land never before witnessed; several dwelling hou-
ses in the vicinity of the Steam Mill, on the
south side of the harbour, being entirely ex-
posed to the fury of the elements, were abandon-
ed by their occupants, as being completely in-
sulated; chairs, tables, and other light articles
were floating about in every direction; wharfs,
platforms, &c, torn from their foundations; a
large schooner partly laden with brick, was
swept in nearly on the public highway; the
Scodiac bridge materially injured, and render-
ed almost impassable; large hay stacks in
numerous instances, changed ownerships, and
every buoyant article within reach of the ele-
ment, was driven up into the woods and marsh-
es. Among the damages sustained by private
property, we are sorry in having to recount one
of a public nature, namely the destruction of the
Shediac wharf, as the greater part of the abut-
ments, stringers, top covering, &c. have been
totally swept away. The Packet Schooner Dol-
phin, which was moored alongside, was driven
from her fastenings, towards the shore, and
nearly parted asunder, and has become we fear
a total loss: the Packet Schooner Oregon,
was also severed from hers, and was driven up
on the Scodiac Marsh: we understand she has
received no injury, but will require prompt ex-
ertion and attention to get her off again this
season. The Schooner Sarah, Capt. Vigneau,