

perience, is able to give that advice which a soul aspiring after heavenly things so greatly needs, and which none but those who know what spiritual difficulties and spiritual comforts are, can impart; while in all peculiar cases he has his pastor to whom we can refer his young charge, or from whom he can himself receive directions how to proceed. It is here that we are to look for the real religious education of our people, and to the perfecting of this system religious persons must bend their minds. No government system of education can interfere with this; but, on the contrary, if the day-schools turn out well-disciplined children thoroughly grounded in all that they profess to know, the duties of the Sunday-school teacher will be lighter—the children will come to the Sunday-school, and to be catechised at church, with that advantage which is now only possessed by those who live in the vicinity of a good national school a circumstance which must always be doubtful, while the majority of the masters remain untrained.—*Dr Hook's Letter to the Bishop of St. David's.*

Communications.

THE MARCH OF INTELLECT.

It is a lamentable fact, that our own community has been long bound in the chains of intellectual inaction, many have been the attempts made by some individuals to emerge from this deplorable condition, through the medium of literary or debating societies, but, unfortunately, their efforts highly commendable they were, for reasons to be afterwards stated, here uniformly failed. But a bright, a glorious era has at length burst upon the locality: The dark and gloomy clouds of mental darkness, which have so long hovered over us, are dissolving, and the sun of intelligence is beginning to dart his enlightening rays into the minds of a public that has been long enshrouded in ignorance, and fettered in the emanacles of mental lethargy! That the spirit of intelligence is breathing upon us, awakening us into intellectual life, is evident from the fact, that a Mechanics' Institute has lately been established in Chatham, under very favourable auspicious and gratifying circumstances. But it is a question, whether it will prosper. Time, that great unraveller of mystic futurity alone can tell. Most of our own Mechanics seem to take a lively interest in it. But it has been remarked, that there are some very respectable and clever Mechanics, who do not attend it, and why? Because, say they, "It will be of no advantage to us, to give our attendance there. When there is any work to be performed in our line of business, we who have a stake in the place, spend our earnings here, and have made this our home. We who have some pretensions to a knowledge of our calling, are overlooked, and transient, itinerant and inferior tradesmen, are employed in preference to us to perform it—now there is some reason in this argument. The principal object that Mechanics have in view in attending the Institution, is to obtain that knowledge which will render them more skilful in their professions, enable them to perform their work with more credit to themselves, and satisfaction to their employers—and place them in that position, in which they will stand a better chance of being employed than those who are not so skilful. But they find no matter how skilful they are, no matter how much time and money they spend in acquiring knowledge in their professions, they are totally overlooked, and others, who have not so good a right, are employed in preference to them. They very naturally therefore, come to the conclusion, that while such a state of things exist, their attendance at the Institute, will be of no advantage to them. This is no chimera of the imagination, but a palpable and glaring fact. It is a circumstance that argues either a lack of information, or a want of consideration on the part of those who give employment. It is an evil, which if not removed, will be a clog to the progress of the Institution, and until a reformation in this particular effected, the attendance of Mechanics will not be so universal as desired.

Again, the leading and influential members of Society, have taken a less interest in the Institution. One prominent reason among others, why institutions of a literary character hitherto established in our midst did not meet with success, was because the leading men in the community did not encourage them. Why they did not, I will not now wait to enquire. Fortunately for themselves, and others, they have got the better of this weakness, and have come boldly forth with hand and heart, and purse too, to further the glorious cause of intelligence amongst us. The want of perse-

verence in those who composed our former literary institutions was another principal reason while they fell through. The perseverance of the members of our Institute has yet to be shewn, but methinks, we need not be alarmed for its safety nor fear its shipwreck, if all its other members possess and exemplify the same enterprising and persevering spirit as he who stands at the helm of its affairs.

But lastly, tho' not least, not a few of the fair sex of our community appear to give it their countenance. This is undoubtedly, one of their chief pillars on which the Institution rests. Let those who doubt the extent of female influence, and the certain success that is sure to follow any project undertaken or countenanced by them, having for its object the improvement and welfare of society, think of the Ladies Bible Society established in Miramichi, upwards of twenty years ago, and which amid the wreck and annihilation of other institutions, has ever since, is now, and is likely to continue, in healthy and vigorous operation, notwithstanding the shameful opposition which has been, and is still so strenuously exerted against its success, by those who call themselves Christians, and profess to take the Bible as their rule of faith, and they will discover the importance of having the fair sex favourable to our Institute.

It was thought that a Debating Society connected with the Institute, would be a powerful auxiliary to its progressive improvement. In debating societies, a question is proposed and stated, and the different sides are taken up and argued by different persons. Every member is naturally eager to support the opinion which he has adopted, be it right or wrong, and unless he keeps a strict watch over his temper, his feelings are apt to get the better of his reason—to lead him to the expression of ungentlemanly epithets against his opponent—and to throw out uncalled for remarks, which in his cooler moments, he would scorn to make. Again some are disposed in their disputations, to lose sight of the truth altogether, and contend only for victory; and having taken the wrong side of the question, and ably handled it, they are often time unintentionally led to adopt it for the right one, tho' before, they believed it to be erroneous. There are on the other hand, many advantages arising from this method of disputation. Each member being allowed to take a part in the debate, a universal interest in the subject is excited—it calls the reasoning faculties into vigorous exercise—it leads to the discovery of truth—and is highly calculated to throw light on many obscure and important subjects. But here, where society is so much divided and the tide of feeling when once let loose, runs so strong, the establishment of a debating society in connexion with the Institute would, in all probability, be productive of more harm than good. The spark of animosity if once rekindled there would not be content to burn and blaze within its precincts, but would find its way into the Institute itself—burst into a furious and destructive flame, and eventually, in its expiring energy, leave it smouldering in ruins, Alas! the spirit of jealousy has already crept into the Institution, and if not crushed in the bud, it will lead to fatal consequences. It is not my intention in this communication to enter minutely in a consideration of the advantage likely to arise to our community from the Institute, but merely to state, that we have commenced a march which will if persevered in, lead to more general cultivation of our minds—a more exclusive diffusion of rational information—and that will be productive of the most important and beneficial results to society, individually and collectively. In no place have Mechanics Institutes been established and supported that they have not been productive of happy and glorious results. They naturally lead to concentrate the straggling rays of talent in one focus, and enable them to act with combined energy in the diffusion of knowledge they serve to advance general science—they excite a relish for intellectual pleasures, and consequently stem the tide of folly, dissipation, and immorality, with all the awful consequences, and, in a word, enhance the moral, social, and domestic felicity of our species.

Chatham January, 8th, 1847.

MENTAL PHILOSOPHY AS ILLUSTRATED BY THE SCIENCE OR PHRENOLOGY.

Phrenology, however, as has already been demonstrated, has avoided both these extremes, inasmuch as it seeks not to find out the essence or nature of either mind or matter,

further than is exhibited to our view by Revelation. The fact of the brain being the organ of the mind, or medium of thoughts, is demonstrated by the clearest inductive reasoning from ascertained facts. Metaphysicians admit this, but maintain the whole brain to be necessary to every thought, feeling and impulse, as well as to a combination of those. Phrenology, establishing on the contrary, that different portions of it are, so to speak, devoted to the service of single faculties. The exact position on the cranium of those different organs being ascertained by them, and of observations.—Farther—The systems of metaphysicians hitherto have been founded on inductions from imaginary premises, and arguments for and against might be used *ad infinitum* with reference to them. Phrenology, on the contrary, is grounded on established facts—proofs of which are within every one's reach. This is itself, a strong argument in its favour—every human being having a mind, and consequently interested in the attainment of the leading principles of a true philosophy of that mind.

It has been stated that the most important organ of the human system is the brain, of which it may be said that it makes man what he is, whether for good or evil. If well developed, and correspondingly trained, it confers on him knowledge and virtue, and under circumstances the reverse of these, it entails on him ignorance, and gives him a proneness to vice. According, therefore, to its nature, character, and cultivation, it is the source of human exaltation or abasement.

The human brain consists of three compartments, the animal, moral, and intellectual, and to raise their mental character to the highest perfection, each of these must be large, well organised, and healthy, and that a correct balance must subsist between them, skilful training, by turning to the proper account these high gifts of the Creator, and in that way ingrafting improvement on capacity, will furnish the work. Were the whole human race thus happily tempered, the condition of man would be as perfect as it could be rendered, and the state of Society correspondingly prosperous. Talent and knowledge would prevail, and be respected, morality and active virtue would prevail over profligacy and vice, and that every one should be happy in himself, and useful to others, would be the ambition and earnest endeavour of all. This would be a millenium brought into existence by means of education, and in conformity to the constitution implanted by the All-wise Creator of man. This influence of education is beautifully illustrated by the celebrated Dr. Chalmers, in his Bridgewater Treatises. Indeed, it is in this department that Phrenology is most necessary, and in which it is destined to produce the happiest results. How should that science fail to be of primary importance to a teacher, which should enable him to turn the studies of his pupils into the proper channel, and to acquire a thorough knowledge of their character, which should inform him with certainty that such a one has a decided talent for drawing, such another for language, a third for calculation, and a fourth for poetry, and which would warn him that it would be a loss of time to urge the progress of a fifth in a particular direction. How many vexations would not the teacher himself escape? and who will presume to foretell the result of a system of Education in which, by proper direction, those dispositions will be turned to the advantage of an individual which would otherwise have been the cause of his inevitable destruction.

When a child is born with a particular development of brain, which, if left to himself, will cause him to become cruel and ferocious, and perhaps commit murder, what does a Phrenological teacher do in such a case? He endeavours to place beyond the reach of his pupil all objects calculated to call into action the organs of his most dangerous propensities, and to present to him only those of an opposite tendency. Strongly calls his attention to the charms of an amiable disposition, to the affections which it generates towards itself, to the praises which it calls forth, and above all, to the internal complacency with which it never fails to bless its possessor. Such representation exhibited to the infant mind, incessantly, and in a thousand different ways, incline him to make an effort at amiability. He is praised for his first virtuous act, he is skilfully encouraged to persevere in the same line of conduct. Ever accidentally, and as opportunity offers, he is made to feel, by some striking

example, the melancholy and deplorable effects of indulging criminal passions; and by assiduous and long continued care, the result of years of perseverance, he becomes a man of courage and coolness, who is not to be diverted from a useful enterprise by feelings of too great sensibility, but also actuated by those principles of virtue, which having gradually become his constant guide, will restrain him from indulging in acts of cruelty.

In conclusion, and the better to illustrate the applications of the principles of Phrenology, to education, I now state one fact chosen from among the thousands of instances. In a letter addressed to the Phrenological Journal, published in Scotland, the author writes thus—

Sir—Some time ago I heard from a friend who lives near Cheltenham, and who has a small school there, in which he has found Phrenology very useful. Part of his letter may be interesting to you, and I shall extract what he says on the subject. "I had the good fortune to be introduced to Dr. Spurzheim, by a common friend; he was a most amiable, modest, and well informed man. It was a weight of most conclusive evidence falling under my own observation, which led me to apply myself actively to the study of his science. Upon first seeing my boys, he remarked, I had some difficult dispositions to manage, and that there was little talent in the whole number. This only created a smile, but on proceeding to look at them one by one, he astonished me by giving a most correct outline of their characters; and pointed out their propensities most exactly. In fact, Mrs. F. could scarcely be persuaded that I had not been prompting him and giving him all the boys' history previously. Following the hints he gave, I have adopted a different method of treating one boy, and had the pleasure of seeing the good effects. I considered his discoveries of wonderful benefit to Education, and am sure of their truth. Upon the sight of one boy he said, "Don't torture him here" pointing to the eye, alluding to the organ of number, which is very small. This very boy's dullness at cyphering had perplexed us all, and carried with it the appearance of obstinacy. I have not since my acquaintance with Phrenology, allowed his days with the writing master to be clouded with tears. The faculty must be exercised in a playful manner.

From such facts as these, it may safely be predicated, that the day is not far distant when every Teacher will require to be versed in this science, and when the rod, as a relic of a barbarous age, shall be buried in oblivion.

LOUIS INUS.

WESLEYAN MISSIONARY MEETINGS.

The Annual Missionary Meetings of the Wesleyans in Miramichi, were held in the course of last week in the following order. Preparatory Sermons were preached in Chatham on the Sabbath by the Revd. Messrs. Chesley in the morning, and Pickard in the evening—at Newcastle by the same Gentleman, Mr. Pickard in the morning and Chesley in the evening—On Monday evening in Chatham the meeting was opened in the usual way by Mr. Pickard, and the chair taken at half past seven by J. A. Pierce, Esq. who introduced the subject for consideration in a very neat, concise, and appropriate speech.

Mr. Pierce was followed by Messrs. John Fraser, Chesley, Spratt, Pickard, Taylor and Shepherd in moving and seconding appropriate resolutions, in the course of whose addresses, a general, and extensive, and liberal view was taken of the Mission field—labours—wants and prosperity; and finally the meeting closed after a liberal collection from a highly entertained and gratified audience, by the Rev. James Taylor.

At Newcastle, on Tuesday evening, the meeting was also opened in the usual way, by Mr. Pickard; chair taken at 7 o'clock by H. B. Allison, Esquire, followed by the Rev. Messrs. Taylor, Chesley, Henderson, Presbyterian Minister of Newcastle, Pickard and Shepherd. An unusual degree of interest was manifested at Newcastle—the congregation was much larger than usual; and in the course of the remarks made through the evening, appeared to be particularly gratified, more especially during the address of Mr. Henderson in seconding Mr. Chesley's resolution, in which the meeting expressed their gratitude to Almighty God for the prosperity which had attended the labours of Wesleyan and other