

as to display equal power in the most minute and the most magnificent of those works.

Look to those countless orbs which illumine and cheer the heavens, their positions, magnitudes and influences upon and with respect to each other: do we doubt that they have been created for a purpose, though too magnificent and sublime for us to comprehend? Look again to our own planet, its mountains, seas and rivers, its roaring cataracts and placid lakes; are not they, too, the evidences of design and wisdom? Take next the vegetable kingdom, many of whose species have not yet been applied to any specific purpose by man, but do we doubt their utility? Then the animal creation: how many of the beasts and insects would appear to short sighted mortals to be even prejudicial? and how many of those which, in former times, were so considered, have been proved the reverse by naturalists? Surely the difference in their formation and structure as adapted to their habits and their wants, and as rising in the scale of existence from the animalculæ to man, are sufficient to convince us that all is for a purpose. Thus, wherever you can trace a difference in the structure of any created thing, that too, however minute in itself, is most certainly a cause intended to produce a corresponding effect. For instance, we never doubt that there was design in forming man to walk erect, in furnishing him with hands, the power of language, and so on, nor do we doubt the effects produced by such formation. We see again, that no two faces are exactly alike, and we trace design in this also; for we know that we are hereby enabled to distinguish one man from another, friend from foe, kindred from strangers, &c.; and if they were not so distinguished it would be useless in the extreme that we called them by different names. Should we then stop here?—refuse the evidence of our senses, and in opposition to the strongest reasons, assert, that while the Creator has done all else for a purpose; and while he has formed the heads of mankind more or less different from each other, He has in this single instance only acted without design, or in sportive heedlessness? The man who gravely called upon us to decide, would be treated as an idiot; and yet this is no more than the opponents of phrenology are every day doing, when they affirm that the different formation of the brain as manifested by examination and dissection, has no influence upon character or talent, while they at the same time admit that the brain is the organ of mind.

It is a fact no less singular than certain, that the opponents, while heaping abuse and ridicule upon this science, will not hesitate to acknowledge that they have never examined even its leading principles. They will tell you that they know too well the value of time, to devote their precious moments to the consideration of a palpable absurdity. No! no! they cry triumphantly, we are not to be cheated with such nonsense; let fools and madmen do as they please, but we are quite satisfied without investigation; we will try without evidence; (and they might safely add) condemn without justice.

Let me ask those who deny the influence of brainular formation, how otherwise they would account for cases of lunacy and temporary mental derangement, where the parties are perfectly sane upon all but one or two particular points? What is wrong in these cases; is it the brain and organ of mind, or is it the mind itself? If the former, then the state of the organ does affect and influence the manifestation of mind, and phrenology is true. But if they assert that 'tis not the brain, but the mind which is diseased—then they make themselves materialists, while accusing us for that which is liable to disease, is liable to decay and death; and they would be denying the existence of an immaterial spirit and the immortality of the soul.

On the other hand, how readily does phrenology solve this question, by telling you that it is not the mind, but the medium through which it acts, that is deranged. Nay, further it accounts clearly for the different species of insanity, by showing that different organs or parts of the brain are deranged in the different instances.

Again, the opponents do not seek to deny the diversity of character, and that there are no two persons in creation, exactly alike in talents, sentiments, or propensities, but when they are called upon to account for this by any rational argument, other than phrenology, they must at once either admit their inability so to do, or prove such inability by the attempt.

Difference of education, for instance, will be advanced as a cause; and it is not sought to be denied that education has much to do in improving, directing, and controlling our intellectual powers, moral sentiments and animal propensities, but though it will influence, education cannot create. There must first be a something to be improved, controlled and directed. The Poet has sung—

"Education forms the common mind," and well though this may sound in verse, it could never have been advanced as logic;—for what education could convert the great mass of mankind into Newtons, Bacons, Lockes, Burkes, Currans, Byrons, Shakespeares, and Wellingtons, or what education could have made Byron a Newton, or Bonaparte a Burns? It would be as absurd to expect that we could, by education, invert the order of things, and enable these persons to change character, as to expect that we could set down the Island of Great Britain in the Gulf of St. Lawrence, by means of the Telegraph.

Some cause other than education, must exist to produce so great diversity of character and talent. These drawings have been

prepared to illustrate this subject, and are correct likenesses of the Individuals. Here you find as great diversity in the formation of head, as the originals displayed in character. Contrast the head of Franklin with that of the Idiot,—here an immense development of the reasoning organs; there a total absence of them. Compare this of the celebrated benevolent Negro—Eustache, with that of the foul murderer and infanticide Mrs Goffried, the former full and rounded in the coronal or moral region, the latter low and receding, and shewing by far the greater part of the brain above and behind the ears, which is the portion of the head assigned by phrenology to the animal and selfish propensities.

It is not my intention, however, to enter into a description of the organs or their positions this evening, but at another time I trust I shall be enabled to show that in these drawings the formation of head is similar in all points of mental similitude, and different only where the characters vary.

In anticipation, let me ask—can you account for the coincidence of character with the form of head without believing phrenology, if not, it is evident that those persons who are sceptical of this science, must frequently behold an effect without any known cause, and as frequently see a cause from which they trace no corresponding effect, while the phrenologist at once escapes both these difficulties; for when he finds character and formation of head always corresponding, he has but to trace and attribute the effect to the cause.

Let us now follow our opponents through another labyrinth of non-reasoning difficulties in which they have wilfully chosen to wander, and from which they can only extricate themselves by the Chart and Compass of Phrenology.

When they admit the diversity of character, they must at the same time admit either that the mind is a single immaterial spirit, acting by means of separate organs, or that the mind consists of so many separate and distinct spirits, acting through the brain as a single organ. That is, either the mind or the brain must be divisible. Now, they do admit that the brain is the organ of mind, but contend that it is a single organ, and that the mind is itself single, and of course it would follow that every operation of this mind must employ the whole brain in its manifestation. But if this doctrine were true, it would be at variance with every other instance of created beings, and particularly so with that of the organs of the five senses—for as has been argued by Fowler, or some of the phrenological writers 'the eye is made for vision; the ear for hearing, the nose for smelling, &c.—but if all the varied and multiform acts of the mind can be performed through a single organ, why could not those of the body, viz., hearing, seeing, smelling, &c., be likewise performed by the eye, or the ear alone.' We find however, that the course of nature has been to assign to each member a separate office, and thus enable us to see, hear, and smell, at the same instant, which we could not do if all had to be performed by one organ only; and a man could no more reason through the organ of time, or calculate through the organ of benevolence, than he could see with his nose, or hear with his eyes.

Again, we know of many cases where persons are insane upon some points, and yet manifest much cleverness upon others; and there have been instances of Idiots, who possessed too much cunning for their protectors or keepers—but if the brain were a single organ this could not be, for Idiocy indicates some derangement, or rather malformation of the brain, and if the organ was imperfect all its manifestations would be so likewise. Phrenology then tells us, that the Idiot does not possess the reasoning faculties, (Causality and Comparison,) the upper part of the forehead recedes, or in fact, is altogether wanting—and he cannot reason, but the organ of secretiveness may be large, and that of caution or acquisitiveness may cause him to exercise it. Be this as it may, the fact is, that the Idiot always wants the faculty of reason, and often possesses that of secretiveness or cunning, and frequently destructiveness and combativeness. Now the lower animals also want the reasoning faculties, though they as frequently have those of secretiveness, combativeness, and destructiveness, and if phrenology be false, it is rather a singular coincidence, that the lower animals are all wanting in the upper frontal region of the head, just where the Idiot is wanting, and that they possess the organs of secretiveness, destructiveness, and combativeness in the same region of their head which has been assigned to those organs in man; and all have them developed in proportion to the degree in which they manifest the faculties.

The Cat for instance, has no reason, and we find no organ of causality, but the Cat has much cunning, and therefore a large organ of secretiveness, the bull dog has no reason or any causality, but he is bold and ferocious, and therefore we find in his head large combativeness and destructiveness, and this rule holds good throughout the whole animal kingdom. The hound is less daring and ferocious than the bull dog, he is narrower across the ears where the bull dog is wide. The Hawk and the owl are carnivorous in their habits—the hen and the turkey not so, the former are wide across the head in the region of combativeness and destructiveness, and the latter narrow. Surely these coincidences existing in all animate creation are too remarkable to mean nothing. Try the question by another test—if the brain were a single organ, then a clever man would have this organ perfect, (humanly speaking) and if this one organ were capable of performing all the functions of mind, then again, it would follow that he who was clever in one thing was clever in all; he

for instance who was a good poet would make a sound mathematician, and we should constantly behold such anomalies as Newton's Principia, and Moore's Melodies flowing from the same pen. Conceive this who can; I confess it is beyond the poor powers of my imagination.

I put it to the common sense of every mechanic were I to inform you that the same steam applied through different machinery would saw up logs, grind corn, card wool, roll out sheets of iron, print books, and in fact, produce any variety of work corresponding to the variety of machinery through which it acted? would you have any difficulty in understanding or believing this? but were I to inform you that this steam acting through the medium of a single machinery (a carding apparatus for instance) would still saw up logs, grind corn, and print books, would you not find this equally difficult to comprehend or believe. Well this is in effect what the opponents of phrenology do tell you, when they assert that the brain is a single organ, and that the mind acting through this single medium will yet be capable of all kinds of varied operations.

[To be continued.]

Communications.

Mr Editor,

To the kind consideration of a friend am I indebted for the following very interesting piece of information, contained in the *Skouhegan Clarion* of the 5th ult., which paper was politely sent me per mail, at a very trifling expense, by a friend in that neighbourhood:—

"I must not forget to notice a very interesting affair which came off at Sawyer's Hotel on Wednesday evening. Mr JOSHUA JEWETT, the Plaintiff in the celebrated Equity suit now pending in the Supreme Court of the United States, where the rich firm of CUNARDS of the Province of N. B. are Defendants, was married on Wednesday evening by Wm. B. GOULD, Esq., a young Attorney at Law, who has recently opened an office in this village, to Mrs MARY JANE O'HARA, an accomplished Protestant Irish lady, of some considerable fortune. The ceremony was performed at 8 o'clock, P. M., in the presence of about half a dozen couples of the elite of the village. The gallant Dr. T., and the accomplished and beautiful Miss S. officiated as bride's man and bride's maid. I never attended a more interesting ceremony of the description, in my life. Taking it altogether, it was brilliant and appropriate. And what added very much to the interest of the occasion were a few songs which were sung with much spirit by some of the guests, who had previously prepared themselves, without the knowledge of the happy couple who were married."

It would, indeed, be selfish in me to withhold this very interesting piece of information from the old friends and acquaintances of the happy bridegroom residing in this region, and who, no doubt, will as cordially rejoice with him, as they admire the good taste of the "accomplished Protestant Irish lady, Mrs Mary Jane O'Hara," in bestowing upon the happy bridegroom her hand "and some considerable fortune." I therefore beg leave to make use of your widely circulated paper as the medium whereby to communicate this consummation of Mr Jewett's happiness, to his friends on the South West branch of the Miramichi, and elsewhere, through the Province.

A SUBSCRIBER.

THE ROADS AGAIN!

Mr Editor,

You have so far done your duty, in calling the attention of the Commissioners of High Ways to the performance of theirs;—how promptly they have responded to the *called for call*, the people of Chatham and the travelling public can judge. *Quere*—will not the Sessions at their January sitting, on the appointment of Parish Officers, have something to say upon the subject? By connecting another item of complaint with the two brought before you in your last week's paper, having reference to the streets of, and roads in the suburbs of Chatham, you will be laying the public under yet further obligation to you.

It is this, that for several years past, and yet continuing, the boys in, and about Chatham, in some one of their new-fangled games, bring large stones into the streets, in order not only to test the tyers of wheels, but also the axletrees of various carriages, and last, tho' not least, the necks of Her Majesty's liege subjects, men, women and children—even to little babies; at the same time that strangers visiting your town do not always come off scott free, even although they should be Yankees.

I am, Sir, your obedient servant,

UNCLE SAM.

Chatham, 15th May, 1847.

[In reply to the former part of the above communication, we refer our correspondent to handbills stuck up about town. In reply to the

latter, we do not think we can do better than insert it, counting upon its being noticed by the proper officers. We would, however, in the mean time, suggest the necessity of erecting some kind of a guard over the hole near Mr Pike's; or better yet—a temporary deal covering.]—ED. GLEANER.

A CHARADE

For the Scholars of the Northumberland Grammar School.

I am a word of seven letters; my 3, 1, 7 is very good food; my 2, 5, 7 is a part of the body; my 7, 2, 5, 4 is a valley; my 3, 2, 6 is a measure; my 7, 2, 5, 3 is a kind of song; my 6, 3, 5 is a sea-term; my 5, 3, 6 is a fish; my 5, 2, 6, 3, 4 is a lady's name; and my whole is to be found in the County of Northumberland.

May 7, 1847.

A CHARADE FOR THE INGENIOUS.

I am a word of fourteen letters; my 5, 12, 13, 14, is a part of the body; my 1, 12, 4, 5, 12, 3, is a Scripture name; my 3, 6, 7, is a spirituous liquor; my 14, 10, 6, 7, is a musical instrument; my 8, 12, 3, 1, is an outhouse; my 5, 6, 13, 14, 10, 9, 14, is a number; my 11, 12, 7, 8, is an animal; my 3, 2, 8, 9, 3, 4, is a man's name; my 11, 2, 7, 8, 12, 3, 14, is the name of a street in London; my 5, 12, 4, is an article of clothing; my 7, 9, 11, 2, 13, is a delicious fruit; my 9, 12, 10, 4, 5, is one of the elements; my 8, 2, 4, 4, 11, 9, is a useful article, my 3, 12, 4, is a small animal; and my whole is the title of an English nobleman.

OMEGA.

May 7, 1847.

Editor's Department.

MIRAMICHI:

CHATHAM, TUESDAY, MAY 18, 1847.

The Subscriber having been compelled to consume a large amount of time, and incur considerable expense, in his too often fruitless endeavours to collect his far-spread Outstanding Debts, 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.

SHEDDIAK.—A Correspondent at this place under date of the 8th inst. writes to us as follows:—

"We may date the commencement of the present spring from the 5th inst., as on that day our harbour ice took its departure, being precisely a month later than that of last season. On the same day the schooner Belt arrived from Pictou, having wintered there, being I presume first among the list of arrivals in any of the northern Ports. In consequence of the coldness and backwardness of the season in common with different other parts of the Province, the scarcity of provender has been severely felt here also, and we are informed that several of the neighbouring cattle have died, and that many individuals were under the necessity of feeding out vast quantities of potatoes and oats intended for seed, which will consequently create a great scarcity in these articles. Our roads are drying up very fast, and should the present favourable weather continue a few days longer, farmers will be enabled to get in their seed, as the clearances and other cultivated lands are perfectly free from frost. In a few instances we have noticed that early potatoes have been already planted."

CANADA.—Active measures are being taken by the authorities of Quebec, to prevent the spreading of infectious diseases, should any be introduced into that port this season. They have been notified that a large number of Emigrants have sailed from the mother country—principally from Ireland.

The papers represent the season as being extremely backward.

COLONIZATION.—We copy the following Letter which was presented to Lord John Russel, from a large body of influential gentlemen, from a late English paper:—

"My Lord—We have the honour to present to your lordship the enclosed Memorial, with the list of names, which we have been authorised to append to it.

"The main propositions which it embodies, and to which those who have signed it consider themselves pledged, are—1st, The necessity of Systematic Colonization, on a very large scale, from Ireland to Canada, and of the assistance of the State to promote it; 2d, the necessity of making religious provision for the