

have ceased when the decapitation was effected. The skin of an alligator will not strip off like that of any ordinary animal, as the hard, tendinous flesh grows into it, and thus renders the operation of separating the two both difficult and tedious.—*Simmond's Colonial Magazine.*

Communications.

THE MARCH OF INTELLECT.

There is nothing so awful in its effects, as the reign of ignorance over the human mind. If we but glance our mental eye back to the days of the ancients, and take a retrospective view of the state of society in those early ages the truth of this proposition will plainly appear. During the night of darkness and superstitious ignorance that so universally reigned throughout the then known world, no rays of intelligence were seen to beam, save in the countries of Palestine and Egypt, and in the empires of Greece and Rome. But these instead of having a beneficial and enlightening influence on the surrounding nations, served only to render their ignorance and superstition more visible. These few and flickering rays of intellect, however, were destined soon to be extinguished, by the overwhelming darkness of barbarism. Amid the bloody carnage, the merciless rapine, the burning of cities, the destruction of empires, and the murder of millions, which, about the fifth century after the christian era, marked the march of those numerous bands of European and Asiatic barbarians, who "rushed like a torrent," down upon the northwestern parts of the Roman Empire, then the principal seat of learning. The light of intelligence was extinguished, every existing memorial of science was annihilated, and from that time forth, till the dawn of the glorious Reformation, a long night of ignorance and debasing superstition reigned supreme. The mind of man, so darkened and debased, and consequently inadequate to the contemplation of noble objects, was employed chiefly in inventing ways and means, whereby human learning and felicity might be subverted—the earth appeared, to be but one great theatre of war, rapine and devastation—the voice of reason was drowned amid the tumult of sophistry and falsehood—the light of science was totally extinguished—every moral principle was obliterated from the human soul—and all mankind seemed to be marching onwards, with hasty strides, to the crisis of utter destruction. Such were the awful effects of mental darkness during that period. But, why, let me enquire, are there so few and such evils to be found in our world at the present time. Why, in our day, compared with ancient times are there so few instances of revolution and changes in the government, with all their awful consequences. 'Tis, because mankind have become more enlightened and consequently, more virtuous, loyal and happy—the menacles of ignorance have been struck off by the diffusion of knowledge, and under all well organized governments, the people are no more the tools of tyranny and high handed despotism, but are considered as a constituent part of the constitution. And in the Empires of the East, and in those countries of Europe where we, from time to time, behold revolutionary principles in exercise, and so many changes in the state occurring, we will find their governments, in a greater or lesser degree, to be of a despotic nature—the glorious light of liberty almost completely extinguished—and the people sunk in ignorance and the grossest servility.

What important and happy results, on the other hand, flow from intelligence, may be seen by contrasting the position of the ignorant man with that of the man of learning, in the scale of knowledge. The illiterate man grows up to maturity as the beasts that perish, regardless of every thing but sensual gratification. His thoughts run riot among mean and grovelling objects. If he ever casts his eye abroad upon the face of nature, it is with the vacant stare of ignorance, and with a mind destitute of philosophic ideas; and if he ever raises his head to gaze upon the heavens, it is only to know there is a sun that gives him light by day, and a moon that gives him light by night—he imagines the stars to be but objects of ornament spread confusedly there, but he knows nothing of the order, beauty, and magnificent grandeur, of their periodical revolutions—he never thinks of improving his understanding, but for the accomplishment of base and unworthy ends—he has no idea of the importance of mental pursuits, nor of the exquisite pleasures they afford, and if he values

knowledge at all, he values it only as an instrument for the attainment of sensual gratifications. How infinitely superior the position, and enjoyments of the intelligent man. Like our sun that dispenses light and life to the worlds that revolve around him, so the intelligent man, shining in the firmament of society, sheds an enlightening and a beneficial influence around, which is felt and exemplified by every individual in the community, on whom the rays of his intelligence may happen to fall. Through the medium of his natural or mental eye, he traces the history of our world from the beginning of time till now, and surveys our globe in all its various and diversified aspects. Through the medium of microscopic vision, he opens the portals of the minute animal and vegetable kingdoms, and gazes with rapture on the structure, order, and beauty of innumerable objects, invisible to the naked eye, and inconceivable by the mind enshrouded in darkness. By the assistance of his telescope, he can betake himself to our sun and the various planets which move around him, and in the observation and contemplation of the unerring harmony and beauty of their motions, "looks up through nature unto nature's God," experiencing gratifications as far superior to the enjoyments of the ignorant, as man is superior in the scale of creation to the beasts that perish. What has been observed with regard to individuals will apply with equal force to communities. Just in proportion to the increase of intelligence in a community, will its social and domestic happiness be increased.

[To be continued.]

T.

Chatham, December, 1846.

[Written for the Gleaner.]

LOVE OF COUNTRY, &c.

The "Love of Country" is one of the strongest feelings of the human breast, and there is no person of sensibility but has felt the thrillings of deep emotions while wandering over those scenes which have so often witnessed the joyous smiles of infancy, and echoed to the reckless pastimes of boyhood, before the advancing care and anxieties of life were summoned into existence by the grave and sedate habits of maturer years. Those things we were accustomed to consider as too insignificant for notice, becomes, when connected with some new association, possessed of the most brilliant and attractive beauties; and objects over which our eyes have glanced a thousand times regardlessly, will suddenly be arrested, as if by the power of fascination. When we turn to those scenes, so closely connected with bygone days, how striking seem to us the unaltered appearance of our early haunts—how readily comes up with every rock and purling stream, some fond though almost faded recollection. The river upon whose bosom we first learned to manage the rudely constructed boat—the pine-clad hills over which our feet have run with eagerness—the projecting cliff where we have stood to witness the fury of the roaring wave as it dashed its white foam against the rocky barrier, and the wild scream of the sea gull, all combine to raise those pleasurable and thrilling emotions of which the mind is so susceptible. We prefer the scenery of our native hills to the vivid descriptions of more favoured climes;—we delight to wander through the death-like stillness of our vast forests, liveried in green and attired in foliage;—we love to gaze on the wild upland solitude, and the pensive beauties of the vallies, and trace the maniac path of the cataract, and listen to its long sullen roar through the fearful solitudes of profound silence. The home of our childhood is linked with a thousand fond recollections, which the rush of years can never purloin;—memory recalls the period when we used to draw around the circled fireside, (that chartered area of the heart's warmest affections,) to listen to the oft-repeated tales of the privations which were undergone by the first settlers, who had crossed the Atlantic wave to make their home in a land of forests, "where the Micmac ruled by menace, and the savage legislated by the bloody statutes of the tomahawk and knife." Places are still pointed out where the Aboriginal dwelt in his rude and native majesty, "the monarch of all he surveyed." Long before science discovered, or Revelation enlightened him, and the traditional tales of sanguinary cruelty, which still continue to beguile the winter evenings, would furnish a sufficiency of material for the author of the "Last of the Mohicans," "to point a moral and adorn a tale." Tangible proofs of

Indian occupancy are observed not only on the banks of the main river, but also on some of the tributaries; and the heads of arrows, hatchets of stone, and fragments of culinary vessels, fantastically carved, are collected by the curious, which serve not only as specimens of savage ingenuity, but also form a cabinet of curiosities.

In the latter part of autumn, I (in company with two woodmen) "made the tour" of one of those streams, which continues to bear the name of some warrior chief. The forest was beginning to change its hue, and the brown russet was stamped here and there on the foliage, which breathed a deepening solemnity, emblematic of the season. Our course lay over ground rugged with rocks, and intersected with ravines, while in a southern direction a chain of mountains ran parallel with our path, of such a regular height, that the eye could not perceive a break in all the range, only a few slight undulations, as if the hand of the painter that drew the line along the horizon trembled here and there. Near a beautiful spring that gushed from the hard rock, there stood a moss-covered pile that attracted our attention by its curious shape. We pulled away the moss-covering, the growth of years, and were surprised to find a large rock, bearing evidences of having been fashioned to its present shape by the hand of man. The more narrowly we examined we were in the opinion, and its Urn-like appearance suggested the idea that it was the "final resting place" of some noted Indian. We endeavoured to wrest off the supposed lid to satisfy our curiosity, but the power of adhesion mocked our united efforts; we were therefore left to those imaginings which such a circumstance was calculated to produce. Here, thought I, has reposed in silence amid the deep stillness of the forest, the dust that was once animated with the indomitable spirit of the dark savage—this spot has witnessed the strange rites of Indian sepulture, and echoed to the wild phrenzy of Indian sorrow,—here the untutored savage has erected this rude mausoleum, to enclose the remains of perhaps their venerated Chief now reduced to atoms; but the Spirit that once tenanted the decomposition, towers beyond the ashes of destruction, and builds its own monument in immortality. I was aroused from my soliloquy by the whirring past of a partridge, which alighted on a birch tree a short distance from where I stood. As I surveyed his plump form, I thought it would be a noble addition to our evening meal, and instinctively seizing my "shooting iron" secured the prize. As I gazed for a moment at the Indian Sarcophagus, and then at the fluttering partridge, I was forcibly reminded of the oft repeated couplet—

"He sees with equal eyes as Lord of all.

A hero perish or a sparrow fall."

The next morning I paid a hasty visit to the spot, and carving the initials of my name on a lofty pine which stood in frowning majesty as the guardians of the sacred deposit, I left this "stony tomb" to crumble amid the deep silence of nature, where the wild flowers will wreath it with a grave-like beauty, and every wind wake for it, a mournful requiem.

PUBLIUS.

December, 1846.

Editor's Department.

MIRAMICHI:

CHATHAM, TUESDAY, JANUARY 5, 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.

Gleaner Office, October 23, 1846.

UNITED STATES.—We perceive by an exchange paper, that the Governor of the State of Virginia, in his Message to the Legislature, recommends the passing of a law, compelling all free negroes to leave the State after six or twelve month's notice; and that "such persons shall not thereafter be permitted to reside therein." They at present number 50,000.

ST. JOHN.—Charles Redburn, recently found guilty of the murder of Patrick Curling, on board the ship Jane Hammond, lying in this port, was executed at the east end of the Jail in the above named city, on the morning of Tuesday last. It is stated that the unfortunate man was deeply penitent, and perfectly resigned to his fate.

RICHMOND.—We were extremely sorry to learn, that the account recently published in our Journal, of the Dinner given in this place, in honor of Scotland's tutelar Saint, contained so many gross mis-statements, that the parties sending it must have done so for the purpose of turning the meeting into ridicule. One of the gentlemen wrongfully accused of this contemptible trick, called on us the other day, and procured a portion of the manuscript, which we trust may lead to the detection of the guilty parties; and if so, we trust they will be held up to the just indignation of the community which they have so wantonly laboured to burlesque.

COUNTY OF GLOUCESTER.—We perceive by the Royal Gazette, that six blocks of Wilderness Land, containing 5,890 acres, situate on the East side of Bathurst road; three blocks, containing 2,460 acres, on the West side of said road; nine lots on Bass River, containing 443 acres, a block containing 1,512 acres in the rear of Sutherland and Gould's Grant, and ten blocks, in the rear of Salmon Beach Grant, containing 11,115 acres, are to be offered at public sale, at the Crown Land Office, in Fredericton on the sixth of February next.

FREDERICTON.—We perceive that a number of Lectures, on various subjects, are to be delivered at the Temperance Hall, in this town, during the season. The following gentlemen purpose Lecturing—Rev. Messrs. Brooke, C. Spurden, S. Elder, and Messrs. W. Watt, Jun. S. B. Babbit, and T. Pickard Jun.

AGRICULTURAL SOCIETY.—Our Farmers will bear in mind, that the Annual Cattle Show, &c. of the Northumberland Agricultural Society, will be held at Newcastle, on THURSDAY next, 7th instant.

We are requested to state that a Meeting of the Board of Directors will be held at ten o'clock, at Hamill's Hotel, on the morning of the same day.

CANADA.—The Quebec Gazette of the 23rd December, furnishes us with the following brief summary of the exports from that port during the past season.

Flour, barrels,	287,090
Beef, barrels,	992
Do., tierces,	399
Pork, barrels,	307
Butter, pounds,	98,632
Wheat, minots,	54,375
Pease, do.,	62,083
Oats, do.,	5,029
Oatmeal, barrels,	2,887
Ashes, Pot, barrels,	5,052
Salts of do., do.,	73
Ashes, Pearl, do.,	3,530
Salts of do., do.,	20

ROWDYISM.—We perceive by the Saint Andrew's Standard, that several rowdies were brought up before the Justices in that place, for assaulting a young man while driving through that town on Christmas day, and heavily fined.

Complaints have been made to us by persons who received very ill treatment from parties who crowded our streets on Christmas and New Year's day. We wish we could announce that an equal measure of justice had been dealt out to them, as in the case above noticed. We would recommend all persons who may in future be molested while walking or driving through our streets, to endeavour to identify some of the parties, and have them brought up before the authorities. They have been so long allowed to take possession of our streets, and with impunity to annoy and insult passers by, that