

character as resulting from this or that part or organ of mind, but from examination of each part, its power, activity, direction, &c., as acting in conjunction with the others, and influenced by them. It is the combination of organs which gives as a result the character or talent of an individual.

It requires all the parts to complete the whole man, and it requires a knowledge of all the parts to judge correctly of the whole.

The propensities furnish a motive power, the intellect a guiding or directing power, and the moral and religious sentiments a governing power.

Let, then, the moral and religious sentiments be instructed by the intellect to command, and the animal propensities and feelings taught to obey the joint guidance and governance of the other two, and man will progressively become a wiser, happier and better being.

But it is argued that Phrenology cannot be true, because we have instances of sudden conversion from evil to good, while the organisation remains the same, and the opponents ask with confidence,—How can this be?

The reply is as simple, though not so brief as the question:

Change of conduct does not require a change of organization, but simply a change of direction in the faculties of mind, in the case of the heathen idolater becoming a Christian worshipper. The conversion was not by rendering veneration less powerful, but by the aid of revelation, applied to intellect, and exciting conscientiousness, hope, &c.—giving a new direction to the organ or faculty.

Suppose a man whose besetting sin has been an inordinate love of gain, without regard to the means of acquiring it, to be, by any mode, brought to see his error.—Conscientiousness is aroused, Caution produces fear of consequences, and under the influence of these, and perhaps other mental faculties, he resolves to govern his acquisitiveness, or, in other words, to gratify its desires by honest means.

We frequently find the money-making disposition as great in the benevolent man as in the miser; but while the one hordes, the other employs his gains. Ask the man who has suddenly changed his evil course, whether he does not feel the tempting of his propensities as formerly, and whether he has not at first experienced difficulty in resisting the temptation? Ask him, too, whether by constant resistance he does not find the particular propensity less powerful and the moral or restraining power gaining strength and ascendancy by exercise, and depend upon it his reply will be, that Phrenology is true. That the change was not produced by a sudden destruction of the propensity, but by a discovery of the evil, calling upon the moral and religious sentiments for a restraining or resisting power; and he will tell you, too, that when he had secured the victory, it was not by a destruction or annihilation of the propensity, but simply by reducing it into servitude and obedience, or by giving it a new and innocent direction.

Thus, the tongue used to blaspheme may be converted to sing praises. The same hand which could protect a fellow creature from peril, could also drive a dagger to his heart, and whichever occupation they are engaged in they are the same organs, and the difference, not change of power but of direction only. Benevolence in one man may qualify its feeling by lavishing on the worthless. In another, whose intellect predominates, its direction might be to educate the poor. Or, where veneration prevails in conjunction with these, churches might be endowed, or the missionary fund increased; and yet in each case the feeling of the organ would seek and receive its qualification in the direction prescribed by the combined action of the particular organization possessed by the individuals.

Note.—Since these Lectures went to press, I received an anonymous note expressing dissent from two statements said to be made in delivering the second.—

1st. That 'Comparison' was not employed comparing the form and size of the candlesticks, but merely the organs of 'Form' and 'Size'; and—

2nd. (As the writer understood me to say) 'That character cannot be determined by Phrenological examination.'

In noticing these objections I beg to thank the writer for the delicate manner in which he has conveyed his dissent.

The remark first objected to, formed no part of the written lecture, but was one of those illustrations given on the spur of the moment; and on reflection I cannot change my opinion 1st—because it is in principle correct: Comparison being a reflecting faculty of mind, compares things of different natures and by analogy; and we find that animals, which of course want the reflective or reasoning organs, can yet distinguish form and size; and 2nd—because I have authority for what I said. Andrew Combe says:

'We have an organ of *Tune* which compares tunes; one of *Color* which compares colours, &c. Comparison compares things of different natures, as a note and a colour. *Tune* would be pleased with good music, but *Comparison* be offended at sprightly music, however good, on a mournful occasion.'

And Fowler says:—Form may compare different shapes; Tune different notes, and Colour may contrast different shades; but Comparison may compare a colour and a shape, a tint and a note, an idea and a substance, which cannot be done by these other faculties alone.'

And, in fact, Comparison furnishes simi-

lies and analogies in reasoning. Form, &c., would discover the similarity in the teeth or limbs of an unknown animal with those of a known species, but Comparison would decide that the one animal was of similar habits to the other, because the structure was similar, as from the teeth that it was carnivorous or herbivorous, &c.

The second objection arose from a misapprehension of my language. As the whole tenor of the lecture goes to shew that character can be distinguished by examination. What I did say appears in writing, and is: That Phrenologists did not contend that in all cases and under all circumstances they could tell a man's actual character, &c. Many circumstances, independent of form and size of head or even temperament, may concur in producing actual character or conduct, viz.: education, occupation, &c.; and this I argued when I said that change of conduct did not necessarily imply change of organization, but a change of direction in the faculty of mind, or even a change of activity. It would not be difficult to extend the argument, and multiply proofs on both these points, but the above will be sufficient in explanation, and will, I think, satisfy A B C.

Mr Editor,

Sir,—I am not a little gratified to see so large a portion of your journal devoted for the last few months, to certain movements that have been made by some of the members of the Assembly who represent this County; and also concerning some other gentlemen who seem to take as lively an interest in the welfare of this County, whose labors, I hope, will be instrumental in performing much good. The members for this county, as well as those of other counties, no doubt have been allowed to carry certain measures for their own private ends, and not for the benefit of their constituents. But a new era in legislative matters has partly dawned. Though we in this Province are the last in claiming certain rights, which as British subjects we are entitled to, it is never too late to do good. A movement has at last been made in the right direction, in a few respects, by the Hon. Attorney General; and as a commencement has been made, let us not rest here, but carry out every measure which will tend either to the temporal or spiritual welfare of the community. But what can we expect from our members for the next four years, when the Attorney General tells us he is the same old "John Ambrose Street," and if we may judge from his actions he never spoke a truer word. Take a glance at his School Bill, and every thinking man in the community will pronounce it nothing but a "clap trap measure," and that he has in view some particular friend, for whom he intends the office of Secretary. And only think, friends, (but more especially such as were supporters of Mr Street), the appointment of the Trustees of Schools being vested in the Sessions! In my opinion, such measures as the Hon. Attorney General wishes to pawn upon his constituents, will not be tolerated but for a short time.

The Hon. A. Rankin, as he is advanced in years, shall be allowed to pass for the present.

Mr Williston, our cash payment man, it appears, can be bought by either side for a small sum, but I would advise all parties to have recourse to nothing unbecoming, but rather show a spirit of independence, by giving him his walking ticket at the expiration of four years.

Next comes the last, but I am happy to say, not the least—John M. Johnson, Jun., Esq. All will be right on his part, should he not err in judgment. To be brief about the matter, we may say we have only one member out of the four who seems to take anything like a right view of matters.

A great deal has been said of late by the St. John Morning News concerning the darkness that prevails at the North, and it is not much to be wondered at, when we find some of our farmers such "ardent admirers" of Mr Street, as a politician. I would say to those that are of the new school, to unite together in fervent prayer for a year of jubilee, to enable some of our farmers to study politics, and learn a little more of christian charity, than to traduce in the public prints the characters of some of our aspiring young men, who deserve to be applauded.

That "plain, unpretending, practical man," tells us that "he ploughs his own land, and reaps his own harvest"; but if he has earned more by holding the quill than the plough, I am only mistaken. He also cautions the public, and particularly his own class, the Farmers, to be aware of these "aspiring boys," because they want a living out of us; and who has a better right to an office, if any are to be disposed of, than the young man who has fought for the rights of his country.

In one part of that wise farmer's communication, we find him admiring Mr Street's conduct, both as a private man and as a politician, and in another part he says, "he feels satisfied it is from ignorance, inadvertence, or want of thought, that he has been led to deliver to the House of Assembly, and the country, such a jumble of nonsense." These two statements, in the eyes of the thinking part of the community, will be esteemed but as the chaff that is blown to the four winds of heaven. In fact, if one was to reply to the communication of the Freeholder, he would require to combat every argument, which would take more time than I can spare; but on the whole, to use his own words, it is composed of nothing but a "jumble of nonsense."

But, Mr Editor, the darkness that is spoken of in this part, is fast dispelling, and the morning star is already visible, which will

be succeeded by the more brilliant light of the sun; and very soon it will require more subtle craft than such practical farmers at present possess to convince rational men that such ideas are entertained by any but a simpleton.

And by way of advice to Farmers, I would say—if all your fence rails and firewood are hauled, and the latter split, cut, and piled neatly in a shed, ready for the coming summer, and the early part of next winter, and every article put away in its proper place, my advice would be, to peruse some scientific Farmer's Journal; but should you not possess one, by leaving your address at the Gleaner Office, I shall take great pleasure in sending you one, which, you will find, will give you something like a thorough knowledge of your business, and raise you higher in the estimation of your fellow men. In my opinion nothing is more hateful than a coward, who would pen a communication, and be afraid to put his name to it; though for the present I adopt the same plan, thinking it will be the means of stopping such a principle. Should the learned farmer reply to this, probably it will be shewn clearly that he is in pursuit of an office himself, owing to a few of the old farmers formerly in office, being at present suspended.

One of the Reform Party, in its fullest meaning.
Newcastle, March 19, 1851.

March 12, 1851.

To the Editor of the Gleaner,

Sir,—For fear that my letter to you of the 6th instant, should for a moment lead people to suppose that I am opposed to Home Manufactures (by which I mean *Provincial*), I beg to explain that I am most decidedly in favor of such establishments, but that I am opposed to the doctrine that every farmer ought to be proud of being his own manufacturer; that it is this system (suitable only to an age of barbarism) which is the great obstacle to the establishment of manufactures, by which I mean Spinning and Fulling Mills, and such like—better tanners, better and cheaper shoemakers, agricultural implement makers, &c.; that while we are to do these things ourselves, what encouragement does there exist for any one to risk his capital in such a way. I do not for a moment suppose that any one who reads this will deny that the shoemaker can make shoes cheaper and better than the farmer, or that the man who devotes his time, attention, and capital to the manufacturing of cloth, can do the same; neither do I expect that any will deny that the farmer can produce wheat, potatoes, beef, pork, &c., cheaper than the shoemaker and the manufacturer. Is it not, then, to the advantage of the farmer to devote all his energy to his farming operations, and his family to such domestic manufactures as really appertain to farming, and domestic arrangements in general. I do not apprehend that it will be said in a country like this, where labor is so scarce and dear, that farmers cannot find employment for their sons. Would it not also be to the advantage of shoemakers, blacksmiths, and all other manufacturers, really and truly to be such, and devote his whole time and energy to his trade? He will not then have to neglect his farm for his shop, or his shop for his farm; neither will the farmer, after having ridden eight or ten miles to the shoemaker or blacksmith, be told on his arrival that the shoemaker or blacksmith is at his farm, and that the farmer must either go home again, or wait until evening.

There cannot be a doubt that the Legislature acted wisely in giving the encouragement which they have to the establishment of Oat Mills; and since Oat Mills have now become pretty general, I cannot but think that the Legislature would show a most wise discretion in offering a handsome bounty for the establishment of Spinning and Fulling Mills, in any and all parts of the Province. And here I would beg most humbly, but earnestly, of our honorable Attorney General, to try to divest his mind of that antiquated and barbarous notion, that farmers should eat nothing but what they grow, and wear nothing but what they make. I hope he will not be offended at my telling him that farmers like good things as well as he does, and then I would ask him, why are they to be denied the good things of this life, when he acknowledges their calling to be of such vital importance to the Province? Let me entreat of you, Mr Street, to understand that a good farmer has the moral feeling to appreciate the comfort of a shirt finer than sack-cloth, and the comfort of a good boot or shoe, notwithstanding the leather was not tanned by himself, or sown together by his own fingers.

Your obedient servant,

A FREEHOLDER OF NORTHUMBERLAND.

THE GOVERNMENT MEASURES.

Mr Editor.—The Bill also provides that there shall be a Warden appointed from and by the Councillors, the latter of which are to be elected, by the rate-payers of each Parish sending two Councillors, each of which Councillors shall possess a qualification of £300, real estate. In this portion of the Bill the government have shown their ignorance of the real wants of the country, or the application of those political remedies which our case requires. They require the distant country parishes, some of which are thinly populated, to send each two councillors, exactly the same number as they allow for the central parishes, in which the population is five times greater, and whose proximity to the place of meeting makes the duty much lighter on them. It is also a well known fact that the lands of our country, particularly the country parishes, have within the last

few years decreased in value from 150 to 170 per cent., or in other words, the farm that would now realize £300, would, seven years ago, have brought £700 or £900. In fact, the real estate of this county has now only a nominal value, and yet, in the face of these facts, the government require a qualification for councillor of £300, well knowing that the representation, particularly of the country parishes, will be thrown into the hands of a few wealthy individuals, to the exclusion of men of much greater ability, though possessing perhaps less property. The qualification should, in my opinion, be abolished altogether, or, if the principle is sustained, it should not exceed £100. This would enable the rate payers of the county to avail themselves of the services of many who, by the present bill, will be excluded, and who, though limited in means, may be independent in principle. But perhaps the government do not agree with the sentiment of the poet, who says—

"Worth makes the man, want of it the fellow,
The rest is naught but leather and prunella."

The time has however arrived when the country appreciates such a sentiment, and in judging of the merits of an individual, look less at his wealth than his intelligence.

I now come to the most objectionable feature in the whole bill, and which is a complete burlesque upon self-government. I refer to the clause that provides that all Bye Laws made by the local Councils, are to be subject to the approval of His Excellency in Council, who may disallow the same. The whole working of the system is to be regulated by the Bye Laws, to be made by the local councils, who may, after mature deliberation, adopt a code of laws, which, though satisfactory to the people, may be displeasing to one or two individuals, who may, for the time being, have the ear of the government, and through whose private information, or to serve whose purposes, the Governor and Council may abrogate and annul the official decision of the local councils. Is this supposing an extreme case? I believe not! But taking a more moderate view of the working of the bills, supposing each of our 14 counties should act under it, we may reasonably suppose that for the first two or three years repeated alterations would be required in the local regulations, each of which would have to receive the sanction of His Excellency in Council, and the whole time of the Council would thus be taken up (to the sacrifice of the general Provincial interests) in deciding upon the propriety of petty regulations, or local laws; that is, provided His Excellency and Council would really take the trouble of reading and giving them consideration, which I do not believe they would do, except when their attention might be specially called to them by the local influence I have before referred to, and in which case they should exercise the right of disallowing with a great deal of caution. Should my assumption be correct, that they would not give those local matters that consideration which they deserve, in addition to which they could not know the reasons, nor will they hear the arguments that may influence the local body in their decision—for these reasons I conceive they are a very unfit body in whom to place such a power as is given by the bill, and in support of this position I refer my readers to the Despatch of His Excellency to Lord Grey, dated in November last, (and which may be found on page 135 of the Journals of this Session), complaining of the distance of several of the Executive Councillors from Fredericton, and the difficulty of getting them together; and to use his own words, "when the council have met, they remain together perhaps two days, but the unpaid members who come from a distance, are always in a hurry to return home, and there is the greatest difficulty in securing a full and fair discussion of any complicated business," and if this difficulty existed in considering the appointment of a Chief Justice, the most important officer in the Province, how can we expect that our local municipal laws will receive due consideration. Can the government expect the country to be satisfied with a measure possessing so many obvious provisions? If they do, I would inform them that they do not know the feeling, and are doomed to disappointment. Public opinion is decidedly opposed to that centralizing power which is contained in the clause last referred to, and will not submit to it. If we are to have self-government, let us have it, and not such a combination of democracy with despotism, under the specious name of Municipal Corporations, as this bill exhibits. In copying this measure from the Canadian bill, on this subject, the government should not have added a clause so very objectionable, not contained in the latter; nor should they have omitted to notice that although under the Canadian act, as it originally stood, the qualification of Councillor was £300, the amended act subsequently passed, reduced that sum to £100. Why should not our government adopt the latter sum?

"In vain the sage, with retrospective eye,
Would from the apparent what, conclude the why"

Yours,

HAMPDEN.

Miramichi, March 14, 1851.

RICHIBUCTO, March 20, 1851.

Hon. J. A. STREET, Attorney General, &c.
Sir,—The Government Bill now before the Legislature, to constitute an Elective Legislative Council, arrived here last week; and some of its provisions, especially that which proposes to connect this County with Westmorland, appeared so objectionable, that a