

cultivate their feelings, the source of all their mental power. "The sources and springs (says a fine writer) of all human power and movement, are to be found in what Phrenologists term the *affective faculties*. All the developments of human nature, in all the varieties of its action, are directly traceable to the strength and cogency of human feeling. Devoid of them, the exhibitions of mind would be even less interesting than those of matter. Neither the records of our race nor of our globe would have borne the evidence of human action or passion." Now what systematic efforts are put forth to educate this very important part of our nature? Nothing but load and bury the intellect, while it soon loses the stimuli of feeling, and thus becomes unable to acquire so fast, and unable to make its acquirements bear upon the public mind. But some one may ask, what are those "affective faculties" you talk so much about? We shall mention the most important of them. We give them in the phrenological dialect, because it is more brief.

Combativeness, Destructiveness, Secretiveness, Acquisitiveness, Constructiveness, Imitation, Amativeness, Self-esteem, Adhesiveness, Love of approbation, Conscientiousness, Mirthfulness, Reverence, Marvelousness, Ideality, Benevolence, and Cautiousness. Some seem to think that many of these organs might be dispensed with, and therefore they strive to *crush* them; not to educate them and guide them in their proper sphere of action. If they are useless, why did the Creator endow us with them? Why did he not strike out from our organization those faculties that are pernicious? Man can never be guilty for *using* what God has given him—but for *abusing* it. But why should we labour to prove that *every* faculty with which we are endowed is good when properly used? On the other hand, is not a man, who

does not make use of the faculties given him by his Creator, as guilty as the man who *abuses* these faculties? Most certainly he is. We believe men are guilty of more sins of *omission*, than of *commission*. See the list, furnished us in the 25th Chapter of Matthew.—All sins of omission! We ask again then, why the feelings, those powerful instruments of our nature, are almost entirely neglected in our systems of education? That they are neglected, might easily be proved, by a philosophical examination of the branches pursued in our Colleges and Seminaries of learning. We might ask, what bearing have Greek, and Hebrew, Mathematics, Metaphysics, Logic, and Rhetoric upon the feelings? We do not mean to insinuate that these studies should be cast aside; by no means—pursue them with all vigor, but while doing so, do not neglect those faculties which the above named studies cannot touch. But we can prove our position, by bringing to your minds facts, which have fallen under the observation of all.

Just call to mind the young man who was earnestly enquiring whether it was not his duty to prepare for the ministry. Do you remember how you loved to hear him exhort? Why? Because his ideas were profound? No. Because his language was polished and his manner graceful? No. But because *he felt* what he said, and therefore he could touch the hearts of his hearers. The young man enters the seminary, finishes his preparatory studies, and returns to his friends. He rises to speak in the meeting. Presently some begin to yawn, others pull out their watches, &c. Now why is this? Are not his thoughts good, his language polished, and his manner graceful? Yes; says one, but how cold it was! What a sparkling, but cold icicle he delivered to us! Here is the trouble. The intellect and feeling of the young man