

of his own essence which he has conferred upon us, nay, the springs and wheel-work of animal and vegetable vitality are concealed from our view by an impenetrable veil, and the pride of philosophy is humbled by the spectacle of physiologists bending in fruitless ardor over the dissection of the human brain, and peering in equally unproductive inquiry over the gambols of an animalcule. But how nobly is the darkness which envelopes metaphysical inquiries compensated by the flood of light which is shed upon the physical creation! There all is harmony, and order, and majesty, and beauty. From the chaos of social and political phenomena exhibited in human records—phenomena unconnected to our imperfect vision by any discoverable law, a war of passions and prejudices governed by no apparent purpose, tending to no apparent end, and setting all intelligible order at defiance—how soothing and yet how elevating it is to turn to the splendid spectacle which offers itself to abtinal contemplation of the astronomer! How favorable to the development of all the best and highest feelings of the soul are such objects! The only passion they inspire being the love of truth, and the chiefest pleasure of their votaries arising from excursions through the imposing scenery of the universe—scenery on a scale of grandeur & magnificence compared with which whatever we are accustomed to all sublimity on our planet dwindles into ridiculous insignificance. Most justly has it been said, that nature has implanted in our bosoms a craving after the discovery of truth, and assuredly that glorious instinct is never more irresistibly awakened than when our notice is directed to what is going on in the heavens."

PHRENOLOGY.

FOR THE INSTRUCTOR.

Having proved the brain to be the organ of the mind, and answered the great objection to the science, we will conclude by giving our readers a general idea of its nature and use-

fulness. The brain, though designated an organ, consists of an aggregate of separate parts, each being the medium of a distinct feeling. Upon the crown of the head are situated the religious and moral faculties, such as reverence and benevolence; in the frontal region are the intellectual ones, such as even-tuality, individuality, &c; and at the back and sides of the head are the propensities, such as destructiveness, amiteness, &c. In all there are 33 organs, and the great variety in the character of man is produced by the endless combinations of those.

As the limbs and muscles strengthen and increase in size by exercise, so it is with the brain. If the thinking powers of the mind be exercised, the medium of it will increase, and consequently the mind itself will act with more ease and vigour. In the education of children we find the great utility of Phrenology. Some children require more attention in rearing than others, whilst more are quite tractable. This proceeds from the different developements at the time of birth, and the different impressions imbibed after birth by the external senses. All, however, by proper management may be led into the path of virtue, so that "when they are old they will not depart from it." To discover the exact situation of every organ requires much study, but the general character may be determined by comparing the size of one portion of the head with the other. For the various combinations we refer our reader to a work upon the science.

With regard to animals, their minds act according to their developements of brain—his is what I call INSTINCT. This instinct then prompts them to act. Different classes of animals have different proportions of brain, and consequently have different kinds of instinct. But animals of the same species, universally inherit the same instinct. Man also, the head of the animal creation, has this mind and this instinct—and more—he has a SOUL, an everliving soul. To harmonise or correspond with this means of communion with his God, he is endowed with higher faculties—