

he has the moral and religious ones. And what, we would ask, were those heaven born feelings intended for, if not to induce man to lead a religious life? He has marvellousness, that he might believe spiritual things; hope, to cheer him along; and reverence, that through this soul he may reverence his Creator. To govern those and the other faculties, he has the reflective ones.—(Reader reflect!) This soul then makes the distinction between man and the lower animals. They have only this instinct, but man has both it and a soul. Into this soul it is that the heavenly spirit can be infused, and a change wrought which will operate upon the moral and religious faculties by causing them to act with more vigour.

By experience it can be proved that the brain is an aggregate of separate parts: Firstly, the powers of the mind manifest themselves only as their respective organs become developed. Secondly, dreams are caused by some organs being awake while the others are at rest. Thirdly, particular organs become diseased, producing partial insanity. Fourthly, genius is partial.

We regret that we cannot, through the medium of the Instructor, treat of this subject more fully, we therefore rest satisfied with the idea we have given, and refer our readers to the perusal of a work upon the science, which may be had at any of the principal book stores.

It will appear that Phrenology is not contrary to religion; that it is the true philosophy, and guides our judgment in social intercourse; that a knowledge of it prevents insanity or instructs in the treatment of the insane; that it is an inexhaustible subject of entertainment and enquiry; and that it is the BASIS OF EDUCATION.

In the next number we intend explaining, phrenologically, how it is that intoxicating drink operates upon the animal frame in producing temporary insanity.

W

MISCELLANEOUS.

THE DIFFERENCE.

The infidelity which prevailed towards the close of the last century commenced among philosophers, and it is no wonder that it flowed for a time down through the lower orders of society. Opinions, as naturally as fluids, run down hill.

The infidelity of this day, particularly that of New York, has commenced among the lower orders—the ignorant, the abandoned. To this class of men lamentable evils may ensue; but the contagion will not affect the higher classes of the community. Opinions, like fluids, will not run up hill. One might as well think at this day to make men of sense proselytes to the grand lama, as to Voltaire. It is too late

HOW TO BE LOVED.

The eldest daughter of Dr. Doddridge was a most love'y and engaging child. She was a great darling with her family and friends. Her father once asked her what made every body love her so well. She answered, "Indeed papa, I cannot think, unless it be because I love every body."

POETRY.

At the solicitation of a number of our readers, we insert the following pathetic line, written by a father on the loss of a lovely infant. Though not original, we have no doubt the beauty and simplicity of its language will prove a sufficient apology for its appearance in the Instructor.

ALAS, MY JANE!

He was delighted with the work of his hands—he saw it beautiful, he made it good, and took it to himself.

I had a daughter, sweetly fair,
With hazel eye, and auburn hair;
A dimple, too, in either cheek,
And cherry lips. She could not speak,