

so according to the formation of these organs is the other parts of the face altered, so much so that the entire appearance of the face depicts a person's dispositions. What the senses have to do with this organization, and the healthiness and culture of the senses to do with the alteration of these organs may be next slightly explained, (and as I intend enlarging a little upon this subject in each number, my readers must be content with a little only in each, so that space be allowed for other subjects). A person with strong eyesight will, in general, show those dispositions prominent, more or less, that are around the eyes. The same may be said of the ears and nose. And it may be said of taste and feeling, that the stronger these senses are, so in comparing judgment concerning the things tasted or handled, there is a greater keenness produced. We may deduce from this, that persons enjoying the full healthiness of their five senses, will be expected to show their frontal dispositions more evenly than others, yet each of these considerations are subject to other considerations, and are subject to modification thereby, as the regular habits of a person and his wilful ambition for some object or profession, also difficult circumstances under which he may be for the time laboring, and many other considerations. The noblest faculty of a man, and most worthy dispositions in general business, are placed in front of the head. This enables persons to judge to some extent what manner of persons they are dealing with by their looks and general appearance of countenance. Are not passions, sorrow, merri-ness, thoughtfulness, carelessness, and kindness or cruelty to some degree generally portrayed in the countenance. Most persons make use of these traits of countenance in choice of a companion, man in choice of a wife, &c., upon which they pledge their future happiness. Man, the most intelligent and noblest piece of workmanship of God's creation upon this earth is in himself a world of admirable and wondrous composition fully understood by God alone. Man! know thyself, is the continual exhortation of the voice of nature. Man, in general, may be said to have the greatest knowledge of all things else but himself; neglects his own essential culture, which is the basis of all his understanding, and without which he would be an idiot. Whilst those whose ambition is to know most of them-