

peculiar organizations, education and circumstances of their authors.

The first class, and by far the most numerous, consists of those who, as they frequently remark themselves, "believe there is something in it," that is, admit its general principles and bearings, but reject it in its details and minutiae. Upon examination, it is almost universally true of such, that their investigation of the science have been quite limited, as they themselves are ready to acknowledge. Putting this fact with another, namely that unbelief always gives way, upon more thorough investigation, the evidence seems very conclusive that ignorance is both the foundation and top-stone of skepticism upon this subject. Another class are those who neither have examined nor desire to investigate for themselves, but rely simply upon what they may have heard others say, who were, in reality, quite as ignorant as themselves, and yet by whom they have been accustomed to be blindly led on other subjects, and are consequently willing dupes to anything the ignorance or prejudice of their leaders may suggest. Others oppose, because Phrenology does not, or as they suppose it does not, ascribe to them all the talent their egotism may claim, or the goodness their vanity and dishonesty might desire others to suppose them to possess. Again: there are others who have been educated to denounce everything new, or which has not been included and expressed in a particular set of stereotyped views which have been handed down to them from the darker ages, and been modified only as a matter of necessity, in order to continue in existence. Such persons, also, make it a rule of life, never to admit anything to be true or useful of which they, or their still more conservative, anti-progressive predecessors, have not been the originators or discoverers. If, by chance, evidences of their error become so conclusive as to intellectually convince them against their will, they will still denounce, for they have expressed an opinion upon the subject, and they would consider it weakness to take back anything once uttered, however apparent an palpable the error, or to think differently from what they did fifty years ago.

Another class is the try-to-be fashionable, would-be aristocracy, with both soft hands and soft rains—who look down upon what they are pleased to call the "common people"—but who are in reality the most honest, industrious, and useful portion of the community, and upon whom such trash in human form is dependent for the very bread they eat. Such reject because they fear it is not popular, or because they cannot endure the idea of being engaged in the pursuit of any object in which the "common class" is interested, but such cannot escape the just penalties of nature's violated laws—which are weak bodies and weak minds. Nature has made ample provision for the ridding of herself of such miserable apologies of human nature. Such must reform or die out.

(To be continued.)

### LIVE A VIRTUOUS LIFE.

BY L. R. P.

What are the advantages of a virtuous life?—Briefly these:—We gain the greatest happiness thereby; we do our duty to ourselves, and render ourselves capable of following the Golden Rule. We develop much more extensively the capacities, moral, intellectual and physical, with which the great God has endowed us, and thus—only thus are enabled to realize the destiny which it is our privilege, yea more, our duty to fulfill.

To elaborate them as they demand would be to multiply pages beyond the patience of all.—We must therefore be content to seize upon the bolder points, leaving the remainder to the private reflections of the reader.

We are born into this world for a two-fold purpose,—Social and Physical. (By the former we mean moral, mental, and religious. We give them the name Social because their legitimate working is always of that kind.) Our social relations are imperative as our physical relations immutable. In the former we have countless duties to perform—self-denial and forbearance to exercise in the latter sublime laws to obey—

In failing to perform the duties of the former we do ourselves infinite injury,—directly by depriving ourselves of the necessary stimulus to the development of the faculties concerned in our social relations, and which are indispensably requisite to our well-being, and by calling upon us the direct weight of penalties which society instinctively inflict upon those who thus fail.—Indirectly by sending forth a poisonous, that, in so far as it corrupts the general body, reacts with heavy and wide force upon the individual. In failing to obey the laws of the latter, the result is more dreadful. We thrust a dart barbed with many sorrows, and poisoned with the most corroding evil into our heart of hearts, there to fester and ulcerate until the dungeon of forgetfulness alone can confine the raving fiends that ever come to take up their abode in a structure once so passingly beautiful, now, when health and hope have forsaken it, haggard and wretched.

In fulfilling our social duties we gain self-respect and contentment, the genial influence of an approving conscience, and the cheering smile of the good and noble, everywhere. We place ourselves in a condition to become socially developed, thus enlarging our capacity for enjoyment, and increasing the power to enlarge that capacity. We make practical our acknowledged belief in the mortality of man, in the efficacy of Christ's mission on earth, and secure that sublime consciousness of doing our Master's will, which is attended with a satisfaction more sweet and lasting than aught else. Our eyes are opened to the manifold beauties of the mind and soul of man; we are enabled to enter deeply into their mysteries, and there read of the merciful and loving God who creates and supports them in their wondrous workings and progress; and, too, read of His justice, awful, yet worthy of his infinitude.

(To be continued.)

### WHAT MAKES THE DIFFERENCE?

Of the ten thousand boys who have grown up to manhood in your own city or county, reader, within a few years, only one or two, perhaps, have become distinguished, either in state, or church, or business. All the rest are living out a "so-so" life—some working for day-wages, some owning a small house, and doing a tolerable business in manufactures or merchandize, but no way distinguished. Yet a few of all this ten thousand have shot out from the general dead-level, and become stars—one in the monetary world worth his hundreds of thousands, and redoubling every few years; another an intellectual star, on whose lips or pen the multitude hang for mental food and moral sustenance.—He is not merely looked up to by thousands and tens of thousands, but depended on. What he says is true law and gospel. He sways almost unlimited influence over them, and moulds them, like potter's clay, into whatever vessels he chooses. He is indeed their prophet.

Now why all this difference among men? It is not caused by circumstances; for the same schools, churches, soil, atmosphere, and general influences operate in all. Nor do the more minute family circumstances cause all this difference. These three causes are mainly instrumental:

First, PARENTAGE—the hereditary faculties, and their primitive direction—what they are by nature; that is, their Phrenology and Physiology. Without favorable conditions here, no one can ever become good or great. As no one can think without a brain, so no one can think powerfully without a good one. But,

Secondly, many have good brains who do not use them. And this is the special point we would present. Their talents are where California gold was twenty years ago—there—but there undiscovered, buried, and therefore useless. None, even great men, begin fully to employ all their gifts. The most talented are far more so by nature than by practice, much more those in every day life. With little to stimulate them, they doze on, and waste, in life's commonplace avocations, energies which, if equally cultivated and rightly directed, would outshine their distinguished playmate. Unused iron rusts out.—So of unused brains. Action increases power, while inertia begets weakness. Say, readers,

which of you comes anywhere near up, in practice, to your original capabilities?

To bury one talent is bad enough. To bury five, five times the worse. We have examined the heads of public men enough to know that as good ones—even better—are to be found by thousands in private life. Great occasions are sure to produce great men. That is, they already possessed the talents which the occasion developed. As far as natural capabilities are concerned, your plodding farmer, or poor blacksmith, might have outshone, not merely your minister and lawyer, but very likely your State's senator. Reader, have you felt, while listening to a distinguished speaker, that placed exactly in his situation, you could have done better—could have worded this sentence more handsomely, and presented that argument more forcibly, or avoided committing the other error or impropriety? And very likely you could. Yet, mark, they deserve better than you, because they use their powers to the best of their capabilities, while you do nothing with those you think still superior. Better do poorly with inferior capabilities, than nothing with good ones. Mental inertia—what, applied to body, we should call sheer laziness—stifles and buries the great majority of human talents. And this inaction is consequent partly, perhaps mainly, on a want of something to stimulate these powers—something to enkindle, arouse, electrify, and incite to exertion. Hence, religious meetings and revivals deserve public thanks for furnishing this needed stimulus, to young converts, and even elder members; for every meeting at which laymen officiate, even if only leading in worship, calls out, only to re-increase, the mentality of every one who "takes an active part." Debating, and other similar Societies, are doing a like work of human development for their participants and should be got up everywhere—in every school district even. Political meetings are calling out other species of talents, temperance meetings other minds, and singing schools and other meetings others still, so that every gathering, open to all for participancy, is a public benefaction.

All hail, then, to that country and those institutions which thus arouse and develop human talent! In the old world, few such motives, no such facilities and incentives for making the first attempt exist. Oh, how much genius the old world stifles!

### IMPORTANCE OF A PHRENOLOGICAL EXAMINATION.

Once, mere curiosity prompted the idle or the doubter to "have his head examined;" or, more vulgarly speaking, his "bumps felt." Once, "a long time ago," school teachers invited the Phrenologist to "test the new science" upon their pupils, and point out, if he could, their peculiar traits. He was also invited to visit prisoners in their cells, and name the crimes committed, if he could, on phrenological principles. When travelling—when in church or private circles, he was invited to "give an opinion" of this man, or that, even when not permitted to "lay on hands;" and thus entertain and amuse the listener. But, while thus occupied, the Phrenologist took occasion to enquire into the correctness of his statements and observations; and by experience or comparison, to confirm or refute his opinions. In the lower walks among profligates, bets were sometimes made upon the relative size or influence of this or that organ of faculty, and the opinion of the Phrenologist decided the bet.

But what a change have a few short years wrought in the estimate in which Phrenology was then and is now held! Now, it is looked upon in a very different light. Now, it is consulted by all classes—rich and poor, learned and ignorant—as an oracle of wisdom; and the instruction, advice, and direction of a competent Phrenologist is as conclusive as that of an inspired prophet. He is consulted in regard to the training, management, and government of children, to the particular occupation and pursuit to which they are best adapted, and in which they would be most successful; to the qualities most essential in a companion, to render the matrimonial relations happy and permanent—to enable persons to adapt themselves to