

the laws of nature, and by God himself, but that it is imperatively and absolutely demanded by this mighty combination of all the highest authorities known to mankind.

We shall take it for granted, that all now acknowledge what the universal race of man has ever been more and more ready to admit, in exact proportion as it has become civilized and enlightened, viz: that we are governed in all our relations by immutable laws, adapted to the multiplied elements in our nature—guarding against an abuse of those elements, and providing for their rights—each securing different results, but never conflicting; all acting in beautiful harmony, and together calculated to secure the unlimited developement of humanity, individually and in the aggregate, and determining its present and future destiny in accordance with the observance or violation of such laws—These things admitted, it must also be admitted, that to attain this object, an acquaintance with these laws, or with some standard by which we can measure the absolute and relative capabilities of our natures, is indispensable; and that what that standard may comprehend demands of every man, woman and child immediate investigation as the first and greatest object of their being.

Phrenology claims to have established the fact, that there is a relation between the conditions of the human physical organization and manifestations of mind—recognizing the brain as the medium through which the mind displays itself; but that its condition is essentially modified by the condition of the body; that, consequently, a knowledge of the structure and conditions of the body is absolutely necessary in determining, not the nature of the function, but its direction and degree. It also claims that different parts of the brain are adapted to the plurality of the mental faculties, each part performing a distinct function, yet modifying all others, and itself modified by the general condition of the body.

Again: this science claims that the different portions of the brain are capable of being increased in size and activity, and that mental manifestation will be in accordance with such increase. It also holds that the health, vigor, and capacity of the bodily functions impart vigor to the brain, and render the mind correspondingly vigorous.

Thus we are possessed, in Phrenology, of a standard, or system, by which we can ascertain the nature of the different functions of our organization—the reciprocal influence of one upon another; the absolute and comparative developement of each; and the means nature has assigned for increasing, restraining, harmoniously developing, and rightly directing the entire being. Where else can we find such a system? What else, within the limits of knowledge on earth, can be of such vast importance to all, and especially to every young man and woman?

Who can be so stupid, in the present advanced state of Phrenology, as to deny the facts upon which this system is based—to deny that there is a relation between mentality and organization?—Certainly no honest person of common sense, who has investigated sufficiently

to entitle them to a right to judge in this matter. Some of our so-called learned, and would-be popular men, who sneer and "chuckle" at Phrenology, would do well to take a lesson from the following anecdote:

A certain medical student, in the absence of the senior J. D., was called upon to administer to a patient, and, after a faithful overhauling of "the books," prescribed according to the most popular authority. Upon the return of the older physician, he told him what he had done. With a hearty and contemptuous laugh, and a sneer, our M. D. informed his student that there was no authority for such treatment in such a case. The student modestly suggested that it was on such a page of a certain book. The work being produced, the old gentleman found that he "stood corrected." "Now, sir," said the student, "with due respect to your age and position, let me tell you that a man never appears so contemptible and ridiculous as when he laughs and sneers at his own ignorance."

An intimate knowledge of these laws of our nature is of incomparable value to every member of civilized society. Without this you cannot be as happy, healthy, long-lived or useful. Acquirements of other kinds, will not make up for a want of this, for it is the only true basis of human culture. Know yourself first, and other things afterwards.

Dollars and cents, or a fashionable reputation, are but as trash, in comparison with such knowledge. There is a satisfaction and enjoyment in the pursuit of this study which no other affords. Nor does any other so well discipline the whole nature, and prepare us to answer the end of our creation.

As a young man, I can well appreciate the feelings and views of youth—those powerful emotions of ambition, of the desire to be and to accomplish something worthy of one's self and of mankind—those purer aspirations of philanthropy which desire to do good and to benefit our fellowmen. From an active experience of ten years, I am prepared to say, that in no other way can you gratify these noble impulses of your nature so well as by the aid of an intimate knowledge of the comprehensive sciences, Phrenology and Physiology. If these were to be my last words, I would say to every young man and woman, study Phrenology and Physiology. No other pursuit will so well qualify you to discharge the duties you owe to yourself, your race, and your God. Could I but have the power to reach and convince every one of the young in our land—in the world—of that fact, it would satisfy the utmost stretch of my ambition. It would be doing more for humanity than any one man ever before accomplished. Then should I be prepared to say, with one of old, "I am ready to depart"—*Phrenological Rooms, 142 Washington street, Boston*

MEANS OF IMPROVING LANGUAGE.

"But this glorious gift is susceptible of improvement, and to an astonishing extent. Undoubtedly every reader, by duly cultivating his natural gifts and graces, might surpass our best speakers in both conversation and delivery. Cer-

tainly all can incalculably improve both. Would you, then, who hesitate in conversation, and stammer in speaking, perhaps cannot speak at all in public—you who have good ideas and glowing feelings which you would give fortunes to be able to convey, but either utterly fail or else fall so far below your conceptions as to spoil even the attempt—loam, the cause of this decline? Look for it in your having been compelled to sit on a bench and say A, or to smart under the lash or ferule every time you whispered. Or would you learn the remedy? Talk. Drive out your ideas—well if you can, and as well as possible—but well or ill, give them utterance. Join debating and speaking societies. Seek and make opportunities for engaging in conversation and public speaking. Do not quake to appear before an audience; they are only men. Let us have vastly more public speaking on temperance, science, religion and all moral and intellectual subjects. Religious meetings afford excellent facilities, where the pastor tries to bring forward his lambs, for improving this gift, and at the same time doing good. Bear in mind that its exercise is its restoration, just as inaction was its decline. Use words, oral and written, in public and private. This will discipline language and augment its power. Action—exercise—this is the sovereign mental panacea, the universal cultivation of mind.

"Conversation furnishes the very best possible opportunity for cultivating and improving style; because while others are talking, we can both listen and arrange our ideas and language. Those who cannot be really eloquent in conversation, cannot be eloquent anywhere. It lacks neither interest nor excitement, because both are brought to their highest pitch of healthy action. There is also something in the very nature of this conversational interchange of ideas and feelings—in answering, replying, and answering again—every way calculated, not only to elicit mental action and beauty of sentiment, but also to facilitate this eloquent, charming, forcible expression. In public speaking, the sentences must be cast too rapidly to allow that strength of thought, that arrangement of ideas and sentences, or that beauty of diction, amply provided in conversation. But these facilities are too little improved. Neighbours spend far too little time in this interchange of ideas and sentiments, man was made to talk much. One boon my soul desires—frequent and protracted conversations with those choice spirits occasionally met in our journey through life. Few know how to converse, or attempt to improve. Most conversation is tedious. Few talk ideas, and fewer still take pains to express them well. But when we do meet kindred souls, or those highly gifted in conversation, hours become minutes, so much more do we enjoy and live in their society, than in ordinary life. Oh! for a life-time, an eternity of such enchanting converse!

"One conversational excellence should be generally adopted. Each should speak longer at a time; say from one to five minutes, or till he has fully presented his particular idea in its various bearings. To do this effectually, a score