

still, it possesses those functions that relate to be used habitually, or else it cannot be ever ready and faithful servant of man. If a never used his different senses, such as touch, seeing, hearing, &c., he would make an awkward use of such facilities in his first efforts. He would experience equal awkwardness and bulky in the first efforts at reasoning.

You see, my son, that people that are not accustomed to reason, don't know how to do it. People that never handle the axe don't know how chop wood. But they have the ability to learn. So it is with the exercise of the intellectual moral faculties; they don't know how to use until they have tried the use of them.

— Well father, all this is plain enough; but it has the brain to do with these intellectual moral faculties? When I learn to dance, I say that I must practice, and practice gives me

But does dancing exercise my brain and it to lodge some new thoughts in my brain?—Is there some corner of my brain better fitted to retain thoughts than some other part; and is this called memory, from which I can go and get thoughts that have been put there by dancing on my feet or by playing with my hands?—
—You ask some weighty questions, and I only tell you the best that I know, and then must judge for yourself whether I tell you truth.
Using my hands or my feet for some game or amusement gives me some new and skillful ideas, these are certainly treasured up somewhere in your or upon earth, or between the crown of my head and the soles of my feet. Several things come to me to think that they are lodged in the brain rather than anywhere else. If my brain is severely injured, my mind is also injured and rendered

ing injured, my brain is not injured, and is
useless. But my mind is not lodged in my
arm, because when one loses his foot or
arm, his judgment and understanding often re-
main just as sound as ever, and not in the least
impaired. But not so with that organ called the
brain; destroy that, and you destroy the ability to
direct intellectual and moral efforts. When
you see a tree, you discover that the trunk, limbs,
and branches, all spring from the root or roots,
and limbs and branches partake of the root. The
limbs may live without the branches, but the
branches cannot live without the root. It is then
perfectly agreeable to analogy, my son, that the
controlling power of any human organization
should have some particular and definite locality
in the human frame. There is nothing in the
veinous, muscular or spinal, or in the venous
connections to forbid the idea that the brain is the
seat of authority and power from whence this
organization of your body is controlled. Every per-
sonal organization has a head, and that head is
something of a leading and superior influence; all
other combinations are framed upon this prin-

side and cannot be franted upon any other opposite principle with any capability of self improvement. And every head to any organization must have a positive locality, for the simple reason, that whatever person or thing there may be which has locality or place, is itself nothing, and cannot be conceived of or talked about only as having reference to some place where it is, in distinction from some place where it is not.

S.—If the brain is the central mansion of the mind to my body, does it follow from this that a large brain is a sure index of a large, capacious mind?

F.—No, my son, by no means; the size of the brain does not invariably show the capacity of intellect. The size of bodily organization does not ensure with certainty the strength of a man or of a beast; the ounce of gunpowder may be made to lift a greater weight than an ox or elephant—the kind or quality of the matter composing the brain, and the convenience it has for exercise and expansion, and the uses to which it is put, are matters to be taken into account in estimating the

over and value of the mind.

S.—But cousin — at Yale, who has been studying phrenology, says that the man who has a high, wide forehead is very likely to have a large and powerful mind; but you think that this is no certain sign of a great mind, if I understand you.

F.—Your cousin may be partly right and partly wrong. Certain faculties of the mind may be prominently expressed or developed by certain prominent manifestations of the forehead. But there is the phrenologist that would know when man's head indicated all the faculties and qualities of true greatness? A very great intellect makes a very great fool of one that is so destitute of some other qualities as not to love God and keep his commandments. A great fool has not in my estimation, a great share of wisdom.

S.—Does it take something besides the intellectual faculties to make a wise man, my father?

F.—Most assuredly it does. All the faculties should be duly combined and developed in order to make a wise person.

S.—Yes my father, that is just what phrenologists teach.

F.—They may indeed teach this, and teach it with all sincerity; but no unsinpered men would know the infallible marks of a good and truly wise head when he should see it.

S.—How is that? May not a phrenologist by scientific and diligent observation learn to determine what are the true manifestations of a wise head?

F.—No, not if God has given us correct information upon the subject. He says it is only those who have been endowed with the gift of the Holy Spirit that can judge all things, while those who have not the Spirit, can judge nothing at all.

S.—Well father, what do you think constitutes perfect head?

F.—It is very easy to answer your question my son. Every head that is perfectly fitted to answer the ends of its formation is perfect.

S.—What! Do you think that heads bearing very different forms and shapes from each other may at the same time be perfect heads and yet at

the same time widely differ one from the other?

P.—Most assuredly I do, and will give you a more particular and satisfactory illustration of my meaning at another time.

[To be continued.]

THE WEATHER

Since the 15th has been colder than at any previous time this season, though very mild for a mountain winter. The frosts have occasionally been pretty severe, though the earth has been frozen only to a very small depth in the city; none on the south side of buildings, and only two or three inches on the north. On Tuesday night the 22nd, or Wednesday morning, a slight shower of snow fell (about 2 inches), which was mostly gone on the 23th. On the morning of the 29th, about 2 inches more was found on our gardens; and after a brisk air from the N.W. through the day, with flying clouds, another

all I need to know, to walk uprightly before all intelligence. Such holiness, such a life, continued, enduring to the end, will produce *happiness* with-

and puts out for California or Australia; and because all his available means is used up to procure

has got nearer the heavens, nearer the tops of the highest mountains than we have, on the face of the whole earth, we wish he would report himself next mail, and we will be happy to offer an exchange, and most sincerely hope he will not refuse our humble offer, for we want light from above, when we cannot get it sideways.

vious year. The land wants fence, and the crops will want harvesting; and it is time for those saints who have been here from one to five years to stop their picayune calculations, and help all

of that neglected arm causes weariness and even pain much sooner than is felt by the other arm that has been kept in habitual use daily. Now the brain, though a material substance lodged in the

was mostly gone on the 20th. On the morning of the 29th, about 2 inches more was found on our gardens; and after a brisk air from the N.W. through the day, with flying clouds, another

through the day, with flying clouds, and