

CUSTOMARY NOTES.

1. Venus (♀) will be Evening Star until October 3d, then Morning Star until July 23d, 1846.
2. The Moon will run highest, this year, about the 27th degree of (♊) Gemini, and lowest, about the 27th degree of (♋) Sagittarius.
3. Latitude of Herschel (♃) about 39° 30' south this year.
4. Longitude of the Moon's Ascending Node (♋) in the middle of this year, 6 signs, 14 degrees.
5. Mean obliquity of the Ecliptic, in the middle of this year, 23° 27' 33.1". True obliquity, same time, 23° 27' 23.6".

EQUINOXES AND SOLSTICES.

	BOSTON.			WASHINGTON.			CHARLESTON.			NEW ORLEANS.		
	D.	H.	M.	D.	H.	M.	D.	H.	M.	D.	H.	M.
Vernal Equinox, March	21	0	49 M.	21	0	25 M.	21	0	13 M.	20	11	33 E.
Summer Solstice, June	21	9	35 E.	21	9	11 E.	21	8	59 E.	21	8	19 E.
Autumnal Eq., Sept.	23	11	38 E.	23	11	14 M.	23	11	2 M.	23	10	22 M.
Winter Solstice, Dec.	22	5	21 M.	22	4	57 M.	22	4	45 M.	22	4	5 M.

CHRONOLOGICAL CYCLES.

Dominical Letter,	C
Golden Numbers, or Lunar Cycle,	5
Epact (Moon's age Jan. 1st),	14
Solar Cycle,	8
Roman Indiction,	5
Julian Period,	6560

MOVEABLE FEASTS.

Easter Sunday,	April..... 4
Rogation Sunday,	May..... 9
Ascension Day,	May..... 13
Whitsunday (Pentecost),	May..... 23
Trinity Sunday,	May..... 30
Advent Sunday,	November 28

ECLIPSES IN THE YEAR 1847.

I. There will be two Eclipses of the Sun, and two of the Moon this year.
 1. There will be an Eclipse of the Moon at the time of her full on Wednesday, March 31st, in the afternoon, invisible in America. Visible in the eastern hemisphere. Magnitude, 3.43 digits on the Moon's northern limb.

II. There will be an Eclipse of the Sun on Thursday April 15th at the time of New Moon in the Morning, invisible in America. Its chief visibility will be in the Indian Ocean, adjacent regions of the Southern Ocean, extending to 80° of south latitude. It will be visible, wholly or in part, at the Cape of Good Hope, Madagascar, Australia, New Guinea, Borneo, Sumatra, Java, and the lesser neighboring Islands. It will be central and total on the meridian in long. 89° 58' east from Greenwich, and lat. 24° 30' south. This point is nearly opposite to the centre of the Gulf of Mexico.

III. There will be an Eclipse of the Moon on Friday, September 24th, at the time of Full Moon in the morning, invisible east of the Rocky Mountains in America. The beginning may be seen at California and in the Oregon Territory; and at Atasha, as likewise in Asia, the whole Eclipse will be visible. Magnitude, 5.04 digits on the Moon's southern limb. Duration, 2 hours, 13 minutes.

IV. There will be an Eclipse of the Sun on Saturday, the 9th of October, at the time of New Moon in the morning, invisible in America excepting the north eastern coast of Greenland, where the end may be seen shortly after the rising of the Sun. It will be visible in Europe, the greater part of Asia, and the northern part of Africa. It will be central and annular on the meridian in lat. 31° 22' north, and long. 47° 11' east from Greenwich.

This Eclipse will be annular in the south parts of Great Britain and Ireland, and in the north of France. The centre will pass very little south of Cape Clear, in Ireland, about 15 miles south of Exeter in England and about the like distance north of Havre in France; while the annular phase of the Eclipse will extend more than 100 miles on each side of the paths of the centre. Thus it will be annular at Limerick, Wexford, Waterford, Cork, and Kinsale in Ireland; at Kardigan and Swansea in South Wales; at Bristol, Greenwich, Dover, Portsmouth, Plymouth, and other towns in the south of England; and at Calais, Boulogne, Havre, Honfleur, Caen and Cherbourg on the neighboring coast of France. Magnitude at Edinburgh, 9.95 digits on the Sun's southern limb; at Brest, 10.87 digits on the northern limb.

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Pamphlets, whether periodical or not, any distance, one ounce or less, each copy two and a half cents; each additional ounce one cent. Fractional excess less than half an ounce not counted. Newspapers and pamphlets must be folded with the end open.

Entered according to Act of Congress, in the year 1846, by FOWLERS & WELLS, in the Clerk's Office of the District Court of the United States, for the Southern District of New York.

SUN ON MERID.		MOON'S PHASES.		BOSTON.		NEW YORK CITY.		PHILADEL.		PENNA.		WASHINGTON CITY.		CHARLESTON.		N. ORLEANS.	
D.	M.	D.	M.	D.	M.	D.	M.	D.	M.	D.	M.	D.	M.	D.	M.	D.	M.
1	Fr	23	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
2	Sat	22	56	2	2	2	2	2	2	2	2	2	2	2	2	2	2
3	C	22	51	3	3	3	3	3	3	3	3	3	3	3	3	3	3
4	Mo	22	45	4	4	4	4	4	4	4	4	4	4	4	4	4	4
5	Tu	22	38	5	5	5	5	5	5	5	5	5	5	5	5	5	5
6	W	22	31	6	6	6	6	6	6	6	6	6	6	6	6	6	6
7	Th	22	24	7	7	7	7	7	7	7	7	7	7	7	7	7	7
8	Fr	22	16	8	8	8	8	8	8	8	8	8	8	8	8	8	8
9	Sat	22	7	9	9	9	9	9	9	9	9	9	9	9	9	9	9
10	C	21	59	10	10	10	10	10	10	10	10	10	10	10	10	10	10
11	Mo	21	50	11	11	11	11	11	11	11	11	11	11	11	11	11	11
12	Tu	21	40	12	12	12	12	12	12	12	12	12	12	12	12	12	12
13	W	21	30	13	13	13	13	13	13	13	13	13	13	13	13	13	13
14	Th	21	20	14	14	14	14	14	14	14	14	14	14	14	14	14	14
15	Fr	21	9	15	15	15	15	15	15	15	15	15	15	15	15	15	15
16	Sat	20	58	16	16	16	16	16	16	16	16	16	16	16	16	16	16
17	C	20	46	17	17	17	17	17	17	17	17	17	17	17	17	17	17
18	Mo	20	34	18	18	18	18	18	18	18	18	18	18	18	18	18	18
19	Tu	20	21	19	19	19	19	19	19	19	19	19	19	19	19	19	19
20	W	20	9	20	20	20	20	20	20	20	20	20	20	20	20	20	20
21	Th	19	56	21	21	21	21	21	21	21	21	21	21	21	21	21	21
22	Fr	19	43	22	22	22	22	22	22	22	22	22	22	22	22	22	22
23	Sat	19	29	23	23	23	23	23	23	23	23	23	23	23	23	23	23
24	C	19	14	24	24	24	24	24	24	24	24	24	24	24	24	24	24
25	Mo	18	59	25	25	25	25	25	25	25	25	25	25	25	25	25	25
26	Tu	18	44	26	26	26	26	26	26	26	26	26	26	26	26	26	26
27	W	18	29	27	27	27	27	27	27	27	27	27	27	27	27	27	27
28	Th	18	13	28	28	28	28	28	28	28	28	28	28	28	28	28	28
29	Fr	17	57	29	29	29	29	29	29	29	29	29	29	29	29	29	29
30	Sat	17	41	30	30	30	30	30	30	30	30	30	30	30	30	30	30
31	C	17	24	31	31	31	31	31	31	31	31	31	31	31	31	31	31

MOON'S PHASES.
 Full Moon.....
 First Quarter.....
 Full Moon.....

MISCELLANEOUS.
 Circumcis. ☐☉☉
 Fair weather. ☉☉☉
 Princeton bat. 1777.
 L south 9 24.
 Epiphany. ☽ in ap
 N. O. battle, 1815.
 D. O.
 1st Sun. att. Epiph.
 Dr. Dwight d. 1817.
 Look for snow.
 Berelig. sou. 10 15.
 Dr runs low.
 L south 8 42.
 High winds. Snow
 at Sun. att. Epiph.
 at the North
 enters 22
 Amies. Moderate.
 Vincent. ☽☉
 Recn.
 at Sun. att. Epiph.
 Conv. of St. Pa ul.
 Windy.
 Dr runs high.
 Berelig. sou. 9 16.
 Geo. III. died 1820.
 Very cold.
 Sepuungesima.

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D. H. M. S.	MOON'S PHASES.	Boston, New Eng., N. Y. St., U. Canada, Mich., Wis., & Iowa.			N. Y. City, Conn., New Jersey, Penn., Ohio, Ind., & Illinois.			Philadel., N. Jersey, Ohio, Ind., Illinois, & Missouri.			Washington City, Virginia, Del., Md., Ken., Ill., & Miss.			Charleston, North & South, Geo. Tenn., Fla., Miss., & Ark.			N. Orleans, Mobile, Flor., & Tex.			
		Sun	Mon	Tue	Sun	Mon	Tue	Sun	Mon	Tue	Sun	Mon	Tue	Sun	Mon	Tue	Sun	Mon	Tue	
1	0 12 57	ds 1 h. 10 m. 25 E.	ds 1 h. 10 m. 13 E.	ds 1 h. 10 m. 8 E.	ds 1 h. 10 m. 3 E.	ds 1 h. 10 m. 11 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	ds 1 h. 9 m. 49 E.	
2	0 11 17	16 4 27 E.	16 4 15 E.	16 4 10 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	16 4 8 E.	
3	0 9 43	23 0 57 E.	23 0 45 E.	23 0 40 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	23 0 38 E.	
4	0 7 59	31 4 33 E.	31 4 21 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	31 4 16 E.	
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30	1 0 11																			
31	1 0 11																			

St. David.
 D in apogee.
 Cold continuous.
 9 sets 7 26.
 D in perigee.
 More pleasant.
 Regulus son. 10 51.
 D runs low.
 Unsettled.
 Martyr Gregory.
 Discovered, 1781.
 8 1/2 gr. elongation.
 Jackson born, 1767.
 D in perigee.
 St. Patrick.
 Look for snow.
 Procyon son. 7 44.
 or rain.
 enters V. & stat.
 D runs high.
 Cloudy and perhaps
 Snow. Etzab. d. 1663.
 Annun. B. V. M.
 rain or snow.
 Regulus son 9 41.
 D in apogee.
 D in perigee.
 Variable weather.
 Inferior ☉ & ☽

30 Days.

APRIL, 1847.—Begins on Thursday.

Fourth Month.

SUN ON MERID.		MOON'S PHASES.		BOSTON.		NEW ENGL.		N. Y. CITY.		CONN.		PHILADEL.		PENNS.		WASHINGTON CITY.		CHARLESTON.		N. ORLEANS.			
D.	H. M. S.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.		
1	0 4 29	13	0 0 34	5	45 6 24	7	25 12 0	5	45 6 23	7	24 9 94	5	47 6 23	7	23 9 43	5	47 6 23	7	23 9 43	5	46 6 23	7	15 8 0
2	0 4 53	13	0 0 31	5	43 6 25	8	24 32 0	5	44 6 24	8	21 8 21	5	45 6 23	8	20 3 15	5	46 6 23	8	19 9 33	5	46 6 23	8	0 10 30
3	0 5 16	13	0 0 28	5	42 6 26	9	22 1 3	5	43 6 25	9	19 10 27	5	45 6 23	9	15 3 46	5	45 6 23	9	10 9 33	5	45 6 23	9	11 8 32
4	0 5 39	13	0 0 25	5	40 6 27	10	20 1 33	5	41 6 26	10	16 10 57	5	43 6 24	10	11 4 16	5	42 6 24	10	13 10 94	5	42 6 24	10	12 9 33
5	0 6 1	13	0 0 22	5	38 6 28	11	16 2 6	5	40 6 27	11	12 11 30	5	40 6 26	11	4 49	5	41 6 25	11	8 11 7	5	40 6 26	11	10 51
6	0 6 24	13	0 0 19	5	37 6 29	Morn	Ev 3	5	37 6 28	Morn	Ev 3	5	39 6 27	Morn	Ev 3	5	39 6 27	Morn	Ev 3	5	39 6 27	Morn	Ev 3
7	0 6 47	13	0 0 16	5	35 6 30	0	9 3 19	5	35 6 30	0	5 0 43	5	37 6 28	0	4 6 2	5	38 6 27	0	2 0 20	5	38 6 27	0	10 39
8	0 7 10	13	0 0 13	5	33 6 31	0	59 4 8	5	35 6 30	0	56 1 32	5	36 6 29	0	54 6 5	5	36 6 29	0	52 0 8	5	36 6 29	0	11 19
9	0 7 32	13	0 0 10	5	32 6 33	1	45 5 7	5	33 6 31	1	42 2 31	5	34 6 30	1	41 7 50	5	35 6 29	1	30 2 8	5	34 6 30	1	1 35
10	0 7 54	13	0 0 7	5	30 6 34	2	27 6 28	5	32 6 32	2	25 3 52	5	32 6 31	2	24 9 11	5	33 6 30	2	23 3 23	5	33 6 30	2	2 11
11	0 8 16	13	0 0 4	5	28 6 35	3	7 50	5	30 6 33	3	5 14	5	30 6 32	3	4 10 33	5	32 6 31	3	4 4 51	5	32 6 31	3	3 50
12	0 8 38	13	0 0 1	5	27 6 36	4	41 0	5	28 6 34	4	2 7 22	5	29 6 33	4	3 43 11 48	5	30 6 32	4	3 6 5	5	30 6 32	4	4 23
13	0 9 0	13	0 0 0	5	25 6 37	5	34 0	5	27 6 35	5	0 5	5	28 6 34	5	21 0 0	5	29 6 33	5	0 7 53	5	29 6 33	5	5 7
14	0 9 21	13	0 0 0	5	23 6 38	6	57 10 52	5	25 6 35	6	39 8 10	5	26 6 35	6	5 0 47	5	27 6 34	6	0 7 53	5	27 6 34	6	6 52
15	0 9 43	13	0 0 0	5	22 6 39	Seas.	11 37	5	24 6 37	Seas.	9 1	5	25 6 35	Seas.	1 35	5	26 6 35	Seas.	8 38	5	25 6 35	Seas.	7 37
16	0 10 4	13	0 0 0	5	20 6 40	0 34	Morn	5	23 6 38	8 31	9 49	5	24 6 37	8 30	2 20	5	25 6 36	8 58	8 38	5	24 6 36	8 57	
17	0 10 26	13	0 0 0	5	18 6 41	9 40	0 22	5	21 6 39	9 37	10 35	5	22 6 38	9 35	3 51	5	23 6 36	10 33	9 21	5	23 6 36	10 16	
18	0 10 47	13	0 0 0	5	16 6 43	10 40	1 8	5	19 6 40	10 36	11 14	5	20 6 39	10 33	5 51	5	22 6 36	11 32	10 31	5	22 6 36	11 9	
19	0 11 7	13	0 0 0	5	15 6 44	11 33	1 16	5	17 6 41	11 29	11 56	5	19 6 40	11 28	4 33	5	20 6 39	12 26	11 33	5	20 6 39	11 9	
20	0 11 28	13	0 0 0	5	14 6 45	Morn	2 32	5	16 6 42	Morn	1 57	5	17 6 41	Morn	1 57	5	19 6 40	Morn	1 57	5	19 6 40	Morn	1 57
21	0 11 49	13	0 0 0	5	12 6 47	0 4	4	5	15 6 43	0 16	0 40	5	16 6 42	0 14	5 59	5	17 6 41	0 17	0 17	5	17 6 41	0 17	
22	0 12 9	13	0 0 0	5	11 6 47	1 0	4	5	14 6 44	0 57	1 28	5	15 6 43	0 55	4 47	5	16 6 42	0 54	1 28	5	16 6 42	0 54	
23	0 12 20	13	0 0 0	5	10 6 48	1 35	5	13 6 45	1 33	3 36	5	14 6 44	1 32	7 44	5	15 6 43	1 31	2 44	1 31	5	15 6 43	1 31	
24	0 12 40	13	0 0 0	5	9 6 49	2 7	7 12	5	12 6 46	2 6	6 12	5	13 6 45	2 5	8 55	5	14 6 44	2 4	2 44	5	14 6 44	2 4	
25	0 13 0	13	0 0 0	5	8 6 50	3 7	7 27	5	11 6 46	3 0	10 46	5	12 6 46	3 0	10 46	5	13 6 45	3 35	3 35	5	13 6 45	3 35	
26	0 13 28	13	0 0 0	5	7 6 51	3 38	8 39	5	10 6 47	3 34	11 3	5	11 6 46	3 34	11 3	5	12 6 46	3 34	3 34	5	12 6 46	3 34	
27	0 14 6	13	0 0 0	5	6 6 52	4 1	10 19	5	9 6 48	4 3	12 43	5	10 6 47	4 3	12 43	5	11 6 46	4 3	4 3	5	11 6 46	4 3	
28	0 14 25	13	0 0 0	5	5 6 53	4 34	8 20	5	8 6 49	5 4	13 5	5	10 6 48	5 4	13 5	5	11 6 47	5 4	5 4	5	11 6 47	5 4	
29	0 14 44	13	0 0 0	5	4 6 54	4 31	10 56	5	7 6 50	6 4	14 5	5	10 6 49	6 4	14 5	5	11 6 48	6 4	6 4	5	11 6 48	6 4	
30	0 14 54	13	0 0 0	5	3 6 55	4 34	11 30	5	6 6 51	7 3	15 5	5	10 6 49	7 3	15 5	5	11 6 48	7 3	7 3	5	11 6 48	7 3	

MOON'S PHASES. Third Quarter. New Moon. First Quarter. Full Moon. MISCELLANEOUS. D. O. Look for rain. Jefferson b. 1743. [Good Friday. Easter Sun. d. 9. Regulus son. 9. 5. runs low. Cloudy and perhaps rain. Spica III son. 0 14. Regulus son. 8 46. Low Sunday. Warm. In per. v. stat. D. O. Spica III son. 11 42. Shakspeare b. 1564. Franklin d. 1700. 24 Sun. at. Easter. enters 8. Spica III son. 11 15. St. George. More pleasant. St. Mark. In apogee. Steady. v's gr. elong. D. O. Warm. Spica III son. 10 43.

MAY, 1847.—Begins on Saturday.

Fifth Month.

SUN ON MERID.		MOON'S PHASES.		BOSTON.		NEW ENGL.		N. Y. CITY.		PHILADEL.		WASHINGTON CITY.		CHARLESTON.		N. ORLEANS.	
D.	H. M. S.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.	d.	h. m. s.
1	51 33	1	51 33	1	51 33	1	51 33	1	51 33	1	51 33	1	51 33	1	51 33	1	51 33
2	51 30	2	51 30	2	51 30	2	51 30	2	51 30	2	51 30	2	51 30	2	51 30	2	51 30
3	51 27	3	51 27	3	51 27	3	51 27	3	51 27	3	51 27	3	51 27	3	51 27	3	51 27
4	51 24	4	51 24	4	51 24	4	51 24	4	51 24	4	51 24	4	51 24	4	51 24	4	51 24
5	51 21	5	51 21	5	51 21	5	51 21	5	51 21	5	51 21	5	51 21	5	51 21	5	51 21
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7	51 15	7	51 15	7	51 15	7	51 15	7	51 15	7	51 15	7	51 15	7	51 15	7	51 15
8	51 12	8	51 12	8	51 12	8	51 12	8	51 12	8	51 12	8	51 12	8	51 12	8	51 12
9	51 9	9	51 9	9	51 9	9	51 9	9	51 9	9	51 9	9	51 9	9	51 9	9	51 9
10	51 6	10	51 6	10	51 6	10	51 6	10	51 6	10	51 6	10	51 6	10	51 6	10	51 6
11	51 3	11	51 3	11	51 3	11	51 3	11	51 3	11	51 3	11	51 3	11	51 3	11	51 3
12	51 0	12	51 0	12	51 0	12	51 0	12	51 0	12	51 0	12	51 0	12	51 0	12	51 0
13	50 57	13	50 57	13	50 57	13	50 57	13	50 57	13	50 57	13	50 57	13	50 57	13	50 57
14	50 54	14	50 54	14	50 54	14	50 54	14	50 54	14	50 54	14	50 54	14	50 54	14	50 54
15	50 51	15	50 51	15	50 51	15	50 51	15	50 51	15	50 51	15	50 51	15	50 51	15	50 51
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23	50 27	23	50 27	23	50 27	23	50 27	23	50 27	23	50 27	23	50 27	23	50 27	23	50 27
24	50 24	24	50 24	24	50 24	24	50 24	24	50 24	24	50 24	24	50 24	24	50 24	24	50 24
25	50 21	25	50 21	25	50 21	25	50 21	25	50 21	25	50 21	25	50 21	25	50 21	25	50 21
26	50 18	26	50 18	26	50 18	26	50 18	26	50 18	26	50 18	26	50 18	26	50 18	26	50 18
27	50 15	27	50 15	27	50 15	27	50 15	27	50 15	27	50 15	27	50 15	27	50 15	27	50 15
28	50 12	28	50 12	28	50 12	28	50 12	28	50 12	28	50 12	28	50 12	28	50 12	28	50 12
29	50 9	29	50 9	29	50 9	29	50 9	29	50 9	29	50 9	29	50 9	29	50 9	29	50 9
30	50 6	30	50 6	30	50 6	30	50 6	30	50 6	30	50 6	30	50 6	30	50 6	30	50 6
31	50 3	31	50 3	31	50 3	31	50 3	31	50 3	31	50 3	31	50 3	31	50 3	31	50 3

MISCELLANEOUS.
 Sits, Philip & James
 4th Sun. aft. Easter
 D runs low.
 Warm.
 Napoleon d. 1821.
 9th. Warm.
 Speck III sou. 10 12.
 Rogation Sunday.
 D in perigee.
 A. T. S. anniv. D
 Ascension Day.
 4 427 10 4 8 10 27
 4 427 11 Sets, 11 17
 4 447 8 23 Morn
 4 407 13 9 21 0 4
 4 387 14 10 12 0 48
 4 377 15 10 55 1 31
 4 367 16 11 34 2 13
 4 357 17 12 22 2 56
 4 347 18 0 35 4 32
 4 337 19 1 7 5 27
 4 327 20 1 35 7 38
 4 317 21 2 32 8 44
 4 307 22 3 34 9 46
 4 297 23 4 38 10 16
 4 287 24 5 43 11 37
 4 277 25 6 49 12 59
 4 267 26 8 0 11 37
 4 257 27 9 8 54 Ev 14
 D runs low.

Sixth Month.

JUNE, 1847.—Begins on Tuesday.

30 Days.

SUN ON MERRID.	Boston, New Eng.		N. Y. City, Conn.		Philadelphia, Penn.		Washington City, Va.		Charleston, North & S. Car., Geo., Tenn., Ala., Miss., & Ark.		N. Orleans, Mobile, Flor., & Texas.	
	Moons's Phases.	Miscellaneous.	Moons's Phases.	Miscellaneous.	Moons's Phases.	Miscellaneous.	Moons's Phases.	Miscellaneous.	Moons's Phases.	Miscellaneous.	Moons's Phases.	Miscellaneous.
D 1	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 2	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 3	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 4	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 5	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 6	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 7	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 8	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 9	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 10	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 11	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 12	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 13	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 14	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 15	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 16	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 17	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 18	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 19	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 20	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 21	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 22	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 23	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 24	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 25	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 26	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 27	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 28	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 29	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	
D 30	H. M. S.	4 28 7 27	9 40 10 16	4 35 7 30	9 38 3 35	4 38 7 17	9 36 9 53	1 9 21 8 32	1 9 21 8 32	5 16 54 9 20	5 16 54 9 20	

NOVEMBER 1847. RECORDS FOR THE YEAR.

Eighth Month.

AUGUST, 1847.—Begins on Sunday.

31 Days.

SPN ON MERID.	D	H.	M.	S.	MOON'S PHASES.	Boston. <i>New Eng., N.Y. City, Conn., N.Y. State, U. Canada, Mich., Wis., & Iowa.</i>	Philadelphia. <i>Penn., N. Jersey, Ohio, Ind., Illinois, & Missouri.</i>	Washington City. <i>Virghn., Del., Md., Ken., Ill., & Miss.</i>	Charleston. <i>North & S. Car., Geo. Tenn., Ala., Miss., & Ariz.</i>	N. Orleans. <i>Mobile, Flor. & Tex.</i>
1	0	6	2		Third Quarter.	ds 3 h. 9 m. 15 M.	ds 3 h. 8 m. 35 M.	ds 3 h. 8 m. 30 M.	ds 3 h. 7 m. 59 M.	ds 3 h. 7 m. 59 M.
2	0	5	32		New Moon.	10 7 44 E.	10 7 27 E.	10 7 20 E.	10 7 8 E.	10 6 28 E.
3	0	4	40		First Quarter.	19 0 17 M.	18 12 0 E.	18 11 53 E.	18 11 41 E.	18 11 1 E.
4	0	3	29		Full Moon.	25 0 1 59 M.	25 1 8 M.	25 1 1 M.	25 0 49 M.	25 0 9 M.
5	Th	17	9			Sun Sun Moon H. W.	Sun Sun Moon H. W.	Sun Sun Moon H. W.	Sun Sun Moon H. W.	Sun Sun Moon H. W.
6	Fri	16	46		MISCELLANEOUS.	Ris. Sets Rises H. W.	Ris. Sets Rises H. W.	Ris. Sets Rises H. W.	Ris. Sets Rises H. W.	Ris. Sets Rises H. W.
7	Sat	15	30		9th Sun at. Trin.	H.M. H.M. H. M. H. M.	H.M. H.M. H. M. H. M.	H.M. H.M. H. M. H. M.	H.M. H.M. H. M. H. M.	H.M. H.M. H. M. H. M.
8	C	16	13		10th Sun at. Trin.	4 53 7 18 10 0 2 20	4 53 7 12 10 23 5 12	4 57 10 10 14 10 20	5 15 6 57 10 19 10 20	5 20 6 52 10 22
9	M	15	56		11th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
10	W	15	20		12th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
11	Th	14	44		13th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
12	Fri	14	44		14th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
13	Sat	14	26		15th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
14	C	14	7		16th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
15	M	13	40		17th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
16	W	13	40		18th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
17	Th	13	10		19th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
18	Fri	13	10		20th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
19	Sat	12	31		21st Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
20	Fri	12	31		22nd Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
21	Sat	12	31		23rd Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
22	C	11	51		24th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
23	M	11	51		25th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
24	W	10	50		26th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
25	Th	10	50		27th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
26	Fri	10	50		28th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
27	Sat	10	47		29th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
28	Fri	10	47		30th Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
29	C	9	56		31st Sun at. Trin.	4 54 7 17 10 48 3 17	4 57 13 10 15 11 53	5 17 10 10 53 10 30	5 15 6 56 10 19 10 20	5 20 6 52 10 22
30	M	9	56							
31	W	9	56							

9th Sun at. Trin. 10th Sun at. Trin. 11th Sun at. Trin. 12th Sun at. Trin. 13th Sun at. Trin. 14th Sun at. Trin. 15th Sun at. Trin. 16th Sun at. Trin. 17th Sun at. Trin. 18th Sun at. Trin. 19th Sun at. Trin. 20th Sun at. Trin. 21st Sun at. Trin. 22nd Sun at. Trin. 23rd Sun at. Trin. 24th Sun at. Trin. 25th Sun at. Trin. 26th Sun at. Trin. 27th Sun at. Trin. 28th Sun at. Trin. 29th Sun at. Trin. 30th Sun at. Trin. 31st Sun at. Trin.

Ninth Month.

SUN ON MERID.	MOON'S PHASES.	Boston, New Eng., U. S. Can., Mich., Wis., & Iowa.	N. Y. City, Conn., New Jersey, Penn., Ohio, Ind., & Illinois.	Philadel. Penn., N. Jersey, Ohio, Ind., Illinois, & Missouri.	Washington City, Virgin., Del., Md., Ken., Ill., & Miss.	Charleston, North S. Car., Geo. Tenn., Ala., Miss., & Ark.	N. Orleans, Mobile, Flor. & Tex.
D. 1 M. 8.	1 Morning.	1 h. 4 m. 30. E.	1 h. 4 m. 13. E.	1 h. 4 m. 6. E.	1 h. 3 m. 54. E.	1 h. 3 m. 14. E.	1 h. 3 m. 14. E.
7 11 53 0	Third Quarter.	9 10 39 M.	9 10 46 M.	9 10 39 M.	9 10 27 M.	9 10 27 M.	9 9 47 M.
13 11 58 56	New Moon	17 2 37 E.	17 2 40 E.	17 2 13 E.	17 2 1 E.	17 2 1 E.	17 1 21 E.
19 11 53 50	First Quarter.	24 9 41 M.	24 9 29 M.	24 9 24 M.	24 9 17 M.	24 9 5 M.	24 9 25 M.
25 11 51 44	Full Moon.						
D. D (Sun's) D	MISCELLANEOUS.	Sun Sun Moon H. W.	Sun Sun Moon H. W.	Sun Sun Moon H. W.	Sun Sun Moon H. W.	Sun Sun Moon H. W.	Sun Sun Moon H. W.
M W dec N P		Ris. Sets Rises Rost.	Ris. Sets Rises N. Y.	Ris. Sets Rises Phila.	Ris. Sets Rises Ham.	Ris. Sets Rises C ton	Ris. Sets Rises
1 W 8 21	♁ south 4 1.	H. M. H. M. H. M. H. M.	H. M. H. M. H. M. H. M.	H. M. H. M. H. M. H. M.	H. M. H. M. H. M. H. M.	H. M. H. M. H. M. H. M.	H. M. H. M. H. M. H. M.
2 Th 8 0	♁ south 4 1. <i>Quite cool</i>	5 296 32 10 58	5 286 32 11 3	5 286 31 11 5	5 296 30 11 7	5 296 30 11 42	5 286 22 11 27
3 Fri 7 38	♁ runs high.	5 276 32 11 49	5 266 30 11 54	5 266 30 11 56	5 266 29 11 58	5 266 29 11 42	5 266 21 11 27
4 Sat 7 15	♁ runs high. <i>Albair sou. 8 40.</i>	5 266 30 Morn	5 256 28 Morn	5 256 28 Morn	5 256 28 Morn	5 256 28 Morn	5 256 21 Morn
5 C 6 53	14th Sun. aft. Trin.	5 256 28 0 43	5 246 27 0 48	5 246 27 0 48	5 246 27 0 48	5 246 27 0 48	5 246 21 0 19
6 Mo 6 31	Ladayette b. 1757.	5 246 27 1 40	5 236 26 1 44	5 236 26 1 44	5 236 26 1 44	5 236 26 1 44	5 236 19 0 12
7 Tu 6 9	Han. More d. 1833.	5 236 26 3 35	5 226 25 3 38	5 226 25 3 38	5 226 25 3 38	5 226 25 3 38	5 226 18 0 12
8 W 5 46	Nat. of B. V. Mary.	5 226 26 4 33	5 216 24 4 36	5 216 24 4 36	5 216 24 4 36	5 216 24 4 36	5 216 17 2 7
9 Th 5 22	♁ sets. <i>morning.</i>	5 216 26 5 31	5 206 23 5 34	5 206 23 5 34	5 206 23 5 34	5 206 23 5 34	5 206 16 3 54
10 Fri 5 1	<i>Dog days end.</i> ♁ Ω.	5 206 26 6 41	5 196 22 6 42	5 196 22 6 42	5 196 22 6 42	5 196 22 6 42	5 196 15 4 47
11 Sat 4 38	♁ sets. <i>morning.</i>	5 196 26 7 9	5 186 21 7 11	5 186 21 7 11	5 186 21 7 11	5 186 21 7 11	5 186 14 6 45
12 C 4 15	♁ sets. <i>morning.</i>	5 186 26 7 39	5 176 20 7 41	5 176 20 7 41	5 176 20 7 41	5 176 20 7 41	5 176 13 8 43
13 Mo 3 32	♁ sets. <i>morning.</i>	5 176 26 8 10	5 166 19 8 13	5 166 19 8 13	5 166 19 8 13	5 166 19 8 13	5 166 12 10 41
14 Tu 3 6	♁ sets. <i>morning.</i>	5 166 26 8 44	5 156 18 8 47	5 156 18 8 47	5 156 18 8 47	5 156 18 8 47	5 156 11 12 39
15 W 3 6	♁ sets. <i>morning.</i>	5 156 26 9 23	5 146 17 9 26	5 146 17 9 26	5 146 17 9 26	5 146 17 9 26	5 146 10 15 37
16 Th 2 43	♁ sets. <i>morning.</i>	5 146 26 10 7	5 136 16 10 10	5 136 16 10 10	5 136 16 10 10	5 136 16 10 10	5 136 9 18 35
17 Fri 2 20	♁ sets. <i>morning.</i>	5 136 26 10 56	5 126 15 10 59	5 126 15 10 59	5 126 15 10 59	5 126 15 10 59	5 126 8 21 33
18 Sat 1 56	♁ sets. <i>morning.</i>	5 126 26 11 52	5 116 14 11 55	5 116 14 11 55	5 116 14 11 55	5 116 14 11 55	5 116 7 24 31
19 C 1 33	♁ sets. <i>morning.</i>	5 116 26 12 45	5 106 13 12 48	5 106 13 12 48	5 106 13 12 48	5 106 13 12 48	5 106 6 27 29
20 Mo 1 10	♁ sets. <i>morning.</i>	5 106 26 13 41	5 96 12 13 44	5 96 12 13 44	5 96 12 13 44	5 96 12 13 44	5 96 5 20 27
21 Tu 0 46	♁ sets. <i>morning.</i>	5 96 26 14 40	5 86 11 14 43	5 86 11 14 43	5 86 11 14 43	5 86 11 14 43	5 86 4 13 25
22 W 0 23	♁ sets. <i>morning.</i>	5 86 26 15 40	5 76 10 15 43	5 76 10 15 43	5 76 10 15 43	5 76 10 15 43	5 76 3 6 23
23 Th 0 0	♁ sets. <i>morning.</i>	5 76 26 16 40	5 66 9 16 43	5 66 9 16 43	5 66 9 16 43	5 66 9 16 43	5 66 1 59 21
24 Fri 0 0	♁ sets. <i>morning.</i>	5 66 26 17 40	5 56 8 17 43	5 56 8 17 43	5 56 8 17 43	5 56 8 17 43	5 56 0 46 19
25 Sat 0 0	♁ sets. <i>morning.</i>	5 56 26 18 40	5 46 7 18 43	5 46 7 18 43	5 46 7 18 43	5 46 7 18 43	5 46 0 33 17
26 C 1 13	♁ sets. <i>morning.</i>	5 46 26 19 40	5 36 6 19 43	5 36 6 19 43	5 36 6 19 43	5 36 6 19 43	5 36 0 20 15
27 Mo 1 34	♁ sets. <i>morning.</i>	5 36 26 20 40	5 26 5 20 43	5 26 5 20 43	5 26 5 20 43	5 26 5 20 43	5 26 0 7 13
28 Tu 1 57	♁ sets. <i>morning.</i>	5 26 26 21 40	5 16 4 21 43	5 16 4 21 43	5 16 4 21 43	5 16 4 21 43	5 16 0 0 11
29 W 2 21	♁ sets. <i>morning.</i>	5 16 26 22 40	5 6 3 22 43	5 6 3 22 43	5 6 3 22 43	5 6 3 22 43	5 6 0 0 0
30 Th 2 44	♁ sets. <i>morning.</i>	5 6 26 23 40	5 0 2 23 43	5 0 2 23 43	5 0 2 23 43	5 0 2 23 43	5 0 0 0 0

Tenth Month.

SUN ON BEARD.

D. H. M. S.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31							
H	11	49	45	41	37	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0							
I	49	45	41	37	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0						
J	45	41	37	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0					
K	41	37	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0				
L	37	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
M	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
N	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
O	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
P	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Q	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
R	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
S	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
T	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
U	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
V	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
W	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
X	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Y	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Z	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

OCTOBER, 1847.—Begins on Friday.

MOON'S PHASES.

New Moon	17	2	41	M.
First Quarter	23	6	40	E.
Full Moon	30	5	0	E.
Third Quarter	6	30	5	E.

31 Days.

SUN ON BEARD.

D. H. M. S.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31						
H	11	49	45	41	37	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0					
I	49	45	41	37	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
J	45	41	37	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
K	41	37	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
L	37	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
M	33	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
N	29	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
O	25	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
P	21	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Q	17	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
R	13	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
S	9	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
T	5	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
U	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
V	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
W	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
X	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Y	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Z	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

MISCELLANEOUS.

3 south 9 17.	3
Andover exact. 1783.	3
Infanter & O. V.	3
Very fine, agreeable	3
Practised 4. 1747.	3
Path.	3
3 south 9 34.	3
in apogee.	3
St. Denys.	3
8 @ R.	3
weather	3
Bahamas dis. 1492.	3
7 * south 2 17.	3
Windy	3
3 south 1 16.	3
runs low.	3
15 Fr. 8 28	3
20th Sun. aft. Tin.	3
St. Luke. and cook	3
6 17 5 13 Morn.	3
6 19 5 13 Morn.	3
6 20 5 13	3
6 21 5 13	3
6 22 5 13	3
6 23 5 13	3
6 24 5 13	3
6 25 5 13	3
6 26 5 13	3
6 27 5 13	3
6 28 5 13	3
6 29 5 13	3
6 30 5 13	3

Eleventh Month.

NOVEMBER, 1847.—Begins on Monday.

30 Days.

SUN ON MERID.	D. H. M. S.	Boston.	New Eng., U. S. Canada, Mich., Wisc., & Iowa.	N. Y. City.	Conn., N. Jersey, Ind., Ill., & Missouri.	Philadeld.	Penn., Virgin., Del., Md., Ken., Ill., & Miss.	Washington City.	Charleston, S. Car., Geo., Tenn., Ala., Miss., & Ark.	North Flor., & Texas.	N. Orleans, Mobile, & N. Y.
1	Mo	14 24 00	6 35 4 52	0 20 5 51	0 20 5 51	0 20 5 51	0 20 5 51	0 20 5 51	0 20 5 51	0 20 5 51	0 20 5 51
2	Tu	14 43 00	6 36 4 51	1 18 7 14	1 18 7 14	1 18 7 14	1 18 7 14	1 18 7 14	1 18 7 14	1 18 7 14	1 18 7 14
3	W	15 02 00	6 37 4 50	2 15 8 25	2 15 8 25	2 15 8 25	2 15 8 25	2 15 8 25	2 15 8 25	2 15 8 25	2 15 8 25
4	Th	15 21 00	6 38 4 48	3 12 9 25	3 12 9 25	3 12 9 25	3 12 9 25	3 12 9 25	3 12 9 25	3 12 9 25	3 12 9 25
5	Fri	15 39 00	6 40 4 47	4 0 7 0	4 0 7 0	4 0 7 0	4 0 7 0	4 0 7 0	4 0 7 0	4 0 7 0	4 0 7 0
6	Sat	15 57 00	6 41 4 46	5 10 44	5 10 44	5 10 44	5 10 44	5 10 44	5 10 44	5 10 44	5 10 44
7	C	16 15 00	6 42 4 45	6 19 44	6 19 44	6 19 44	6 19 44	6 19 44	6 19 44	6 19 44	6 19 44
8	Mo	16 33 00	6 44 4 44	7 28 44	7 28 44	7 28 44	7 28 44	7 28 44	7 28 44	7 28 44	7 28 44
9	Tu	16 50 00	6 45 4 43	8 37 44	8 37 44	8 37 44	8 37 44	8 37 44	8 37 44	8 37 44	8 37 44
10	W	17 7 00	6 46 4 42	9 46 44	9 46 44	9 46 44	9 46 44	9 46 44	9 46 44	9 46 44	9 46 44
11	Th	17 24 00	6 47 4 41	10 55 44	10 55 44	10 55 44	10 55 44	10 55 44	10 55 44	10 55 44	10 55 44
12	Fri	17 41 00	6 48 4 40	12 04 44	12 04 44	12 04 44	12 04 44	12 04 44	12 04 44	12 04 44	12 04 44
13	Sat	17 57 00	6 49 4 40	1 13 45	1 13 45	1 13 45	1 13 45	1 13 45	1 13 45	1 13 45	1 13 45
14	C	18 13 00	6 50 4 39	2 22 45	2 22 45	2 22 45	2 22 45	2 22 45	2 22 45	2 22 45	2 22 45
15	Mo	18 29 00	6 51 4 38	3 31 45	3 31 45	3 31 45	3 31 45	3 31 45	3 31 45	3 31 45	3 31 45
16	Tu	18 43 00	6 52 4 37	4 40 45	4 40 45	4 40 45	4 40 45	4 40 45	4 40 45	4 40 45	4 40 45
17	W	18 58 00	6 53 4 36	5 49 45	5 49 45	5 49 45	5 49 45	5 49 45	5 49 45	5 49 45	5 49 45
18	Th	19 12 00	6 54 4 35	6 58 45	6 58 45	6 58 45	6 58 45	6 58 45	6 58 45	6 58 45	6 58 45
19	Fri	19 27 00	6 55 4 34	8 07 45	8 07 45	8 07 45	8 07 45	8 07 45	8 07 45	8 07 45	8 07 45
20	Sat	19 41 00	6 56 4 34	9 16 45	9 16 45	9 16 45	9 16 45	9 16 45	9 16 45	9 16 45	9 16 45
21	C	19 54 00	6 57 4 33	10 25 45	10 25 45	10 25 45	10 25 45	10 25 45	10 25 45	10 25 45	10 25 45
22	Mo	20 7 00	6 58 4 32	11 34 45	11 34 45	11 34 45	11 34 45	11 34 45	11 34 45	11 34 45	11 34 45
23	Tu	20 20 00	6 59 4 31	12 43 45	12 43 45	12 43 45	12 43 45	12 43 45	12 43 45	12 43 45	12 43 45
24	W	20 33 00	6 59 4 30	1 52 46	1 52 46	1 52 46	1 52 46	1 52 46	1 52 46	1 52 46	1 52 46
25	Th	20 45 00	6 59 4 29	3 01 46	3 01 46	3 01 46	3 01 46	3 01 46	3 01 46	3 01 46	3 01 46
26	Fri	20 56 00	6 59 4 28	4 10 46	4 10 46	4 10 46	4 10 46	4 10 46	4 10 46	4 10 46	4 10 46
27	Sat	21 7 00	6 59 4 27	5 19 46	5 19 46	5 19 46	5 19 46	5 19 46	5 19 46	5 19 46	5 19 46
28	C	21 18 00	6 59 4 26	6 28 46	6 28 46	6 28 46	6 28 46	6 28 46	6 28 46	6 28 46	6 28 46
29	Mo	21 29 00	6 59 4 25	7 37 46	7 37 46	7 37 46	7 37 46	7 37 46	7 37 46	7 37 46	7 37 46
30	Tu	21 39 00	6 59 4 24	8 46 46	8 46 46	8 46 46	8 46 46	8 46 46	8 46 46	8 46 46	8 46 46

MOON'S PHASES.
 New Moon
 First Quarter
 Full Moon
 Third Quarter

MISCELLANEOUS.
 All Saints day.
 All Souls. Pleasant.
 ☽ south 11 25.
 ☽ in apogee. D. O.
 ☽'s gr elong. Row.
 (Mer plot. 1065.)
 Distationary. Prosty
 ☽ at gr. brilliancy.
 ☽ stationary.
 ☽ runs low.
 ☽ south 10 39.
 24th Sun. at. Tin.
 ☽ stationary.
 Perhaps rain.
 ☽ 3 45.
 ☽ south 10 9.
 D. O. Far and Mid.
 ☽ in perigee.
 25th Sun. at. Tin.
 ☽ enters ♄.
 ☽'s south 11 28.
 ☽ runs high.
 N. Y. evac. 1783.
 Inferior ☽ O ♄.
 Very pleasant.
 Advent Sunday.
 ☽ ☽.
 St. Andrew.

31 Days.

Twelfth Month.

DECEMBER, 1847.—Begins on Wednesday.

31 Days.

SUN ON MERID.	D	Sun's	D	Boston.	New Eng.	N. Y. City.	Conn.	Philadel.	Penn.	Washington	City.	Charleston.	N. Orleans.
D	H	M	S	U. S. C.	U. C.	Jersey.	Ohio.	Ind.	Del.	Miss.	Geo.	Ark.	La.
1	11	49	11	Mich.	Wis.	Ill.	Mo.	Ill.	Ill.	Ill.	Ill.	Ill.	Ill.
2	11	51	34	14	10	30	E.	7	h.	3	m.	11	E.
3	11	54	22	14	10	30	E.	14	10	18	E.	14	9
4	11	57	17	14	10	30	E.	14	10	18	E.	14	9
5	11	57	17	14	10	30	E.	14	10	18	E.	14	9
6	11	57	17	14	10	30	E.	14	10	18	E.	14	9
7	11	57	17	14	10	30	E.	14	10	18	E.	14	9
8	11	57	17	14	10	30	E.	14	10	18	E.	14	9
9	11	57	17	14	10	30	E.	14	10	18	E.	14	9
10	11	57	17	14	10	30	E.	14	10	18	E.	14	9
11	11	57	17	14	10	30	E.	14	10	18	E.	14	9
12	11	57	17	14	10	30	E.	14	10	18	E.	14	9
13	11	57	17	14	10	30	E.	14	10	18	E.	14	9
14	11	57	17	14	10	30	E.	14	10	18	E.	14	9
15	11	57	17	14	10	30	E.	14	10	18	E.	14	9
16	11	57	17	14	10	30	E.	14	10	18	E.	14	9
17	11	57	17	14	10	30	E.	14	10	18	E.	14	9
18	11	57	17	14	10	30	E.	14	10	18	E.	14	9
19	11	57	17	14	10	30	E.	14	10	18	E.	14	9
20	11	57	17	14	10	30	E.	14	10	18	E.	14	9
21	11	57	17	14	10	30	E.	14	10	18	E.	14	9
22	11	57	17	14	10	30	E.	14	10	18	E.	14	9
23	11	57	17	14	10	30	E.	14	10	18	E.	14	9
24	11	57	17	14	10	30	E.	14	10	18	E.	14	9
25	11	57	17	14	10	30	E.	14	10	18	E.	14	9
26	11	57	17	14	10	30	E.	14	10	18	E.	14	9
27	11	57	17	14	10	30	E.	14	10	18	E.	14	9
28	11	57	17	14	10	30	E.	14	10	18	E.	14	9
29	11	57	17	14	10	30	E.	14	10	18	E.	14	9
30	11	57	17	14	10	30	E.	14	10	18	E.	14	9
31	11	57	17	14	10	30	E.	14	10	18	E.	14	9
1	W	21	48	3	12	4	1	3	4	1	3	4	1
2	Th	21	57	7	13	4	1	7	8	4	1	7	8
3	Fr	22	0	0	13	5	1	11	11	5	1	11	11
4	Sa	22	14	2	14	6	1	14	14	6	1	14	14
5	S	22	24	4	15	7	1	17	17	7	1	17	17
6	M	22	30	7	16	8	1	20	20	8	1	20	20
7	Tu	22	37	10	17	9	1	23	23	9	1	23	23
8	W	22	43	13	18	10	1	26	26	10	1	26	26
9	Th	22	50	16	19	11	1	29	29	11	1	29	29
10	Fr	22	55	19	20	12	1	32	32	12	1	32	32
11	Sa	23	0	22	21	13	1	35	35	13	1	35	35
12	S	23	5	25	22	14	1	38	38	14	1	38	38
13	M	23	10	28	23	15	1	41	41	15	1	41	41
14	Tu	23	14	31	24	16	1	44	44	16	1	44	44
15	W	23	17	34	25	17	1	47	47	17	1	47	47
16	Th	23	20	37	26	18	1	50	50	18	1	50	50
17	Fr	23	23	40	27	19	1	53	53	19	1	53	53
18	Sa	23	24	43	28	20	1	56	56	20	1	56	56
19	S	23	26	46	29	21	1	59	59	21	1	59	59
20	M	23	27	49	30	22	1	62	62	22	1	62	62
21	Tu	23	27	51	31	23	1	65	65	23	1	65	65
22	W	23	27	52	32	24	1	68	68	24	1	68	68
23	Th	23	27	53	33	25	1	71	71	25	1	71	71
24	Fr	23	27	54	34	26	1	74	74	26	1	74	74
25	Sa	23	25	0	35	27	1	77	77	27	1	77	77
26	M	23	23	0	36	28	1	80	80	28	1	80	80
27	Tu	23	21	0	37	29	1	83	83	29	1	83	83
28	W	23	15	0	38	30	1	86	86	30	1	86	86
29	Th	23	11	0	39	31	1	89	89	31	1	89	89
30	Fr	23	7	0	40	32	1	92	92	32	1	92	92
31	Fr	23	7	0	41	33	1	95	95	33	1	95	95

MOON'S PHASES.
 New Moon...
 First Quarter...
 Full Moon...
 Third Quarter...

MISCELLANEOUS.
 ♀ south 9 13.
 ♀ in apogee.
 ♀ stationary.
 ♀'s south 10 45.
 ♀ stationary.
 Van Buren b. 1782.
 Pleasant.
 ♀ runs low.
 Milton born 1608.
 7's south 10 21.
 Look for rain.
 3d Sun. in Advent.
 ♀'s south 1 55.
 Washington d. 1798.
 DCU 2's gr. elev.
 Great fire, N.Y. 1835.
 S. Bolivar d. 1830.
 ♀ in perigee.
 4th Sun. in Advent.
 7's south 9 42.
 St. Thomas, winds.
 ♀ enters V.
 Newton b. 1642.
 H stationary.
 Christmas.
 St. Stephen.
 Innocents.
 ♀ in apogee.
 7's south 8 58.

PROSPECTUS
OF VOLUME IX. FOR 1847,
OF THE
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O. S. FOWLER, EDITOR.

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P R E F A C E.

This Annual has now reached its 8th No., and is increasing in popularity and making many converts. Its circulation is extending rapidly, and it is finding its way into all parts of the country, and into many thousands of families, and is called for and read with increasing avidity. Such success enhances our obligations and stimulates us to double our diligence, and renew our exertions to meet the demands of our patrons. Our object has been, is, and still will be, to insert in this annual only that which interests, and at the same time instructs, to be read with equal pleasure by all parties, politics, and religions. As the demand for this work increases, we shall enhance its value, by more expensive and appropriate illustrations; more select matter, or some increase of its pages.

In this number, our object has been to suggest some few hints with reference to the various duties of man to himself, and what he must do to keep up a healthy tone of the system, and a happy state of mind; also to show the relation between what the effects of Christianity are upon the condition of woman, and what Phrenology *proves* respecting her.

We have selected a great variety of characters for this year, and also have arranged the engravings and subject matter so as to explain and prove the science of Phrenology. All the examinations have been made with care, and can be relied upon as true to life, and the cuts are correct outlines of those whom they represent, and some of them excellent likenesses. The likeness of Howard is from a steel engraving, said to be correct. Mrs. Sigourney's is from a bust of her by Ives. C. M. Clay is from a Lithograph by Robinson, which is from a Daguerreotype, and is correct. Dea. S. Terry is correct, and from a Daguerreotype. The others are from casts or drawings from life. It is our purpose to publish this work yearly. We shall be prepared to supply all demands, however extensive.

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PHRENOLOGY AND PHYSIOLOGY.



Howard

A friend to every clime! A Patriot of the World.

MAN.

Law is at the foundation of every thing in nature. It regulated all proceedings at the creation, and happiness and justice cannot be secured without it. Wherever there is disorder there is disobedience to law, and the result is injustice and unhappiness. There are natural laws, there are social laws, there are physical laws, and there are moral laws, to each of which, if violated, is affixed a distinct penalty.

We find that there are not only these *primary* laws existing in nature, but that each of these may be divided and sub-divided, so as to be applied with equal force to every function of the body and faculty of the mind. It would be silly in me to thrust my hand into the fire without expecting to suffer the consequences. This is a violation of a law. It is the violation of another to breathe impure air; and if we do it we shall sooner or later experience the ill effects. If we neglect to follow the laws of health, sickness and inevitable death most certainly ensue—also our social and domestic happiness or misery are as much connected with and just as dependent upon obedience to the laws of reciprocity. If we trifle with our affections, or fail to form attachments congenial to our natures, or fail to exercise those faculties in harmony with other qualities of the mind, then unhappiness will surely be the result. The same holds true in reference to our moral nature which brings into exercise the highest laws of our being.

Some devote themselves exclusively to the developments of moral law, thinking that this is all that is required of them, and are opposed to the presentation of any other, for fear that they will tread on unholy ground and infringe upon divine providence. Even many sectarian ministers are opposed to the truths brought forth in "Combe's Constitution of Man," through fear that they will clash with *their* preconceived ideas of man's obligations and moral duties.

Absurd idea! so to contract their minds, and place a barrier to prevent the great truths taught from the book of nature from having their due value and importance in enabling us to fulfil the various relationships of life as well as of eternity.

Just so absurd would it be for us, when we read from the inspired penman that the widow and the fatherless shall be provided for, and that the seed of the righteous shall not beg bread, if we exercised a good degree of faith and sat down at our ease, believing that the bread would come to us as manna did to the Israelites from the clouds, without exertion on our part.

It is in vain for man to think of securing perfect happiness, while he obeys but one class of these laws and violates all the others. Let us obey the social to the neglect of the moral, and a one-sided person presents himself before us. Equally so if we are engrossed with external moralities and fulfill not our social duties.—Whoever professes to love God and does not provide for "his own household, is worse than an Infidel. He that saith he loves the Lord and hateth his brother, is a liar, and the truth is not in him." The man who violates the laws of his physical nature either in the service of his country or his God, will suffer to the whole extent of that violation as much so as the most depraved man on earth. A brother of Daniel Webster, while engaged in a public speech, became so much interested and engrossed in his subject, that his whole mind seemed strained to its highest pitch. His body sympathised with his great mental excitement to such a degree that in the midst of eloquent effusions he ruptured a blood vessel, fell to the floor and expired on the spot.

While the cholera was raging with fearful destruction in the city of New Orleans a number of years since, raising the banner of death wherever it made its approach, the physicians in vain turned the leaves of their books to find a remedy

to stay the awful epidemic. But all their efforts were useless, and they were about abandoning all hopes of administering relief to the sick and recovering the dying people. Gloom and despair sat on every countenance, and the salutation and meeting of friends were exchanged for parting and death. At length a consultation was held by the physicians of the city, to see what should be done.— This seemed a “dernier resort.” After much cogitation, when nothing had been effected, the youngest of the number present spoke thus from the fullness of his benevolent heart. “Life is sweet to me. It is hard to rend the ties that love and affection have woven around my heart. Yet the scourge that now is extending through the length and breadth of our city must be stayed, or every house will be left desolate, and our populous city will be a charnel house and resting place for the dead. “Those who tread our earth will then be literally but a handful, compared to those who slumber in its bosom.” I will hie me to the chamber of the sick, watch the sands of life as they ebb, and when the pulse runs low and the heart ceases to beat, I will, by a post-mortem examination, which I will leave in writing, discover the nature of the disease, its effects on the system, and from this and only this can we determine what course to pursue or what remedies to prescribe.” A thrill of admiration and gratitude passed through that assembled group, as this youngest physician proposed to sacrifice his life for the good of his fellow men, and they used all their means to prevent his doing thus. But he was determined, and would not be turned from his purpose. He went, and had just time to pen the last sentence when the contagious poison was infused into his own veins, and in a short time he expired a victim to his almost unparalleled benevolence and desire to promote the happiness of his fellow creatures.

The Rev. Mills, in his youthful ardor and love of doing good, and desire to obey the command “Go ye forth into all the world and preach the gospel,” applied his mind so closely to intellectual pursuits and theological studies that his physical organization became impaired and his constitution weakened, and when on his voyage to carry the glad tidings of mercy to the distant heathen, sickened and died, before he could present even a *crumb* from that bread of life which his soul burned to give freely to those perishing and starving for the want of it.

Many or perhaps some will remember the fate of Ebenezer Mason, who promised to be a second Herschel had he lived. Many a student and minister has lost the vitality necessary to balance a well-stored and cultivated mind, before he has engaged in the profession which fond ambition has raised as a halo around his path, as a goal to be reached by no royal road, but only by close mental application and study, trimming the midnight lamp and improving the rising sunbeam.

How many pale and languid merchants walk our streets. How many devotees of fashion’s iron sway are there who spend the precious time allotted them in “ennui,” listlessness and frivolity. And who will deny that all of these are but different cases and examples of the infringement of known and fixed laws. Some laws in these various divisions, are of more importance and consequence than others; for instance, the laws of Respiration and Digestion are at the foundation of organic laws. Connubial and Parental love are the climax of the social laws;

while devotion to God, justice and humanity, have the ascendancy in the moral laws. If these are obeyed, others of the same class are quite likely to be complied with; but to violate these is to set at defiance the whole course of nature and the strongest requirements of God. There is another law, which is the most important of all. It embraces the combined action of all the others, and that is, the law of balance or harmonious action of all the functions of the body and manifestations of the mind, in harmony with a proper adaptation to others in our various relations. This is too often overlooked and misunderstood, and even if understood, very rarely complied with. The more degraded and wicked the human being, the more difficult and even impossible it appears to him that these laws can be obeyed, and the less inclination he has to obey them. But to the just, the law of the Lord is his delight, and by his obedience he secures his happiness. It is not unfrequently the case, when the simple claims of temperance are presented, some men are violently opposed and open disclaimers, when their interest alone would, if consulted, impel them to a different course of action.

It is a duty we owe to ourselves, as we value life, health and happiness, in time and eternity, that we understand and obey all these several laws, and their combination. The organic, social and moral, should each have their due, yet combined weight in the scale of life according to their respective importance. It is due to our Creator, who is the essence of perfection and wisdom in every sense of the term the great eternal Lawgiver, that we comply with these arrangements of our nature. It is due to our posterity, as we value the happiness of man, and wish to cause thousands, long after we moulder in the dust and our names have passed into the shades of oblivion, to rejoice in a happy existence; for experience forces conviction home to us, that countless millions yet unborn will be affected and stamped by us who now have a breathing in the pure and free air of God, and have a standing on his footstool. Thanks be to our Creator for future generations, that a star has arisen in the east, indicating that the day is not far distant when man will possess a thorough knowledge of himself, mentally and physically.

We all know the interest and excitement that the star of Bethlehem raised among the wise and learned in olden times, for they were anxiously watching for a king to appear to rule over them. They looked for a Prince of Peace to appear, to guide them through the trials and troubles incident to this life, and happy were they when the clouds of doubt rolled away, and the bright messenger appeared in the heavens to hail the birth of that Prince; and blessed are our eyes who live in this era of the world, to see the star of science rising in the sky of ignorance, and overshadowing all things by its brightness.

And there is a daily increasing interest manifested to unfold the book of nature and view man as he is, with all his powers and relations in life. All classes of men and women, of various ages and circumstances, are raising the general inquiry with respect to these things. The learned and unlearned, the grey-headed sage and the prattling child, the young and the old, are awaking from the fatal lethargy into which too many have been lulled to the sleep and stupor of death, and are observing the signs which nature presents, and deciphering her hiero-

glyphics. And this is well—this is what it should be. For there is *now* need of progress. When infinity is before us and as yet unattained, when each rolling day may present to our view the wreck and decay of fallen creatures of humanity, simply because they forget that they are human, immortal beings, travellers to a bourne whence none return—who will rise and say, society is what it should be? that there should be no improvement in its tone?

From the American Phrenological Journal.

Habits of Howard the Philanthropist.—The habits of all distinguished men, have always deeply interested the Editor. On these habits depend, more than is generally supposed, both the degree and the character of their talents. Hence the interest connected with a knowledge of them. Listeners to the Editor's Lectures for a year past, and readers of "Education and Self-Improvement," will recognize the same doctrines recommended which, in regard to wet, rain, umbrellas, &c., he carried out in practice, and doubtless with great benefit. Wet will not hurt any one whose circulation is as vigorous as it might be, and should be. So far therefrom, it will be found most *refreshing*. Mark, delicate reader! what he says about the enervating influences of luxuries; and go and "*season*" yourself as he *seasoned* himself. And, over-tender parent! be careful how you *season* your children to those enervating habits which will certainly, and necessarily, enfeeble them, both mentally and physically, for life. And ye, who would be or do anything in the world, or have your children become conspicuous, observe the remark made by him, that—"Such a thing as an obstruction, was out of the question."

"Howard was a singular being in many of the common habits of life; he bathed daily in cold water; and both on rising and going to bed swathed himself in coarse towels, wet with the coldest water; in that state he remained half an hour or more, and then threw them off, freshened and invigorated, as he said, beyond measure. He never put on a great coat in the coldest countries: nor was ever a minute under or over the time of an appointment for 26 years. He never continued at a place, or with a person, a single day beyond the period prefixed for going, in his life: he had not, for the last 10 years of his existence, ate any fish, flesh, or fowl; nor sat down to his simple fare of tea, milk, and rusks, all that time. His journeys were continued from prison to prison; from one group of wretched beings to another, night and day; and when he could not go in a carriage he would walk. Such a thing as an obstruction was out of the question.

"Some days after his first return from an attempt to mitigate the plague at Constantinople, he favored me with a morning visit to London. The weather was so very terrific, that I had forgot his inveterate exactness, and had yielded up the hope of expecting him. Twelve at noon was the hour; exactly as the clock struck, he entered the room; the wet—for it rained in torrents—dripping from every part of his dress, like water from a sheep just landed from its washing. He would not have attended to his situation, having seated himself with the utmost composure, and begun conversation, had I not made an offer of dry clothes. 'Yes,' said he, smiling, 'I had my fears, as I knocked at your door, that we should go over the old business of apprehension about a little rain water, which, though it does not run off my back as it does from that of a duck, does me as little injury, and after a long drought, is scarcely less refreshing. The coat that I have on has been as often wetted through as any duck's in the world, and indeed gets no other cleaning. I assure you, a good soaking shower is the best brush for broadcloth. You, like the rest of my friends, throw away your pity upon my supposed hardships, with just as much reason as you commiserate the common beggars, who being familiar with storms, necessity, and nakedness, are a thousand times (so forcible is habit) less to be compassionated than the sons and daughters of ease and luxury, who, accustomed to all the enfeebling refinements of feathers by night and

fires by day, are taught to shiver at a breeze. All this is the work of art, my good friend; nature is intrepid, hardy, and adventurous; but it is a practice to spoil her with indulgences from the moment we come into the world. A soft dress and soft cradle begin our education in luxury, and we do not grow more manly the more we are gratified; on the contrary, our feet must be wrapt in wool or silk; we must tread upon carpets, breathe as it were in fire, and fear the least change in the weather. You smile,' said Mr. Howard, after a pause, 'but I am a living instance of the truths I insist on. A more puny youngster than myself, was never seen. If I wet my feet, I was sure to take cold. I could not put on my shirt without its being aired. To be serious, I am convinced that what *emasculates* the body *debilitates* the mind, and renders both unfit for those exercises which are of such use to us social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree that I have neither had a cough, cold, the vapors, nor any more alarming disorder, since I surmounted the seasoning. Formerly, mulled wines and spirits, and great fires, were to comfort me, and to keep out the cold, as it is called; the perils of the day were to be baffled by something taken hot on going to bed; and, before I pursued my journey the next morning, a *dram* must be swallowed to fortify the stomach! Believe me,' said Mr. Howard, 'we are too apt to *invert* the remedies which we ought to prescribe for ourselves. Thus we are forever giving *hot* things when we should administer *cold*. We bathe in hot instead of cold water; we use a dry bandage when we should use a wet one, and we increase our food and clothing when we should, by degrees, diminish both.

"If we would trust more to Nature, and suffer her to apply her own remedies to cure her own diseases, the formidable catalogue of maladies would be reduced to one half, at least, of their present number."—*Pratt's Gleanings*.

THE CONDITION OF WOMAN AS AFFECTED BY CHRISTIANITY AND AS RECOGNISED BY PHRENOLOGY.

Wherever the purifying, elevating, refining and democratic influences of the religion of Jesus Christ have had their effect upon this degrading, selfish, aspiring race of human beings, its tendencies have ever been to bring them all upon one common platform, and allowing each one the privilege to improve all the powers of his nature and to enjoy himself to the full extent of his capacity. The benefits of Christianity are most signally and positively exhibited in its effects as impressed upon the character, happiness and destiny, of Woman.

Christianity disposes us to look upon Society as a band of brothers belonging to the same common family, created with certain and fixed reciprocal relations and obligations to each other, which if sustained and fulfilled by us, will materially benefit us in this life, and in the life to come. It tells man that woman is his sister, his help-meet, his partner through life, his bosom companion and dependent friend; and just to the extent that Christianity has had its due and unrestrained influence in society, just in the same degree has woman been elevated and placed upon a par with man. Christ in his teachings made no difference between the value of the souls of the different sexes, and repeatedly gave credit to woman for her usefulness and fidelity beyond that of man. Nor was he any more disposed to condemn her when she had erred and strayed from the path of duty, but as freely forgave her shortcomings and healed her, even to the casting out of seven devils as in the case of Mary. Never was woman brought forward and so elevated,

educated, beloved and respected, as since Christianity has had its legitimate effects upon the human mind. The elevation of woman is indeed one of the legitimate fruits of Christianity; and if any one has cause for overflowing gratitude and thankfulness, and occasion for heartfelt rejoicings, it is woman, that the Star of Bethlehem has risen to be a light and guide for the sons of men. If any one doubts this position, let him cast his eye where the doctrines of pure religion are not disseminated, and where its effects are not hallowed to Society, and he will invariably find woman degraded, and used only as a tool in the hands of selfish and licentious man to be bought or sold, to be enslaved, beaten, trampled upon, a pack-horse for the use of man, to be entirely subject to his will and wish, to be the object of his lust or hate, as though she had no soul—no desire or feeling of her own, and but a very limited capacity to enjoy or suffer. Trace the history of woman from creation through the dark ages up to the present time, and also that of Christianity, and tell me if this is not the truth.

And what does Phrenology say and do for woman? It says she has a soul as refined and elevated, as perfect and as good by nature as man, that she has the same primary powers of mind, as keen and lively susceptibilities, that she is even capable of a higher degree of enjoyment and suffering, that the happiness of man and the improvement of the human race depend mostly upon woman, and that she was created to live, enjoy and suffer with man, as an equal, and not as a slave.

Phrenology tells us, that true domestic and connubial happiness cannot exist, unless woman is respected, placed upon an equal footing with man, and granted the privileges which her nature requires. Phrenology and Physiology alone inform us correctly with reference to the true nature, disposition and capacities of woman, Christianity *disposes* us to *treat* her as an equal and sister, but Phrenology *proves* that she *is* so. Granted that she has a nature and disposition adapting her to her peculiar relations in life, so has man; and if it can be proved that her calling and sphere do not require so *much* mind, it cannot be proved that she does not need and really use as *perfect* a mind in every sense of the term.

If Christianity is so great a blessing to woman, and *disposes* man to recognise her as an equal, and appreciate her talents and merits, what shall we say of that Science which *proves* her to be an equal, and *requires* man by binding obligations to *treat* her as such. If the teachings of the Christian religion induce man to elevate woman so that pure love and connubial happiness are the result, what shall be said of that science which declares that there can be pure love and connubial enjoyment *only* in proportion as woman is respected, and her true nature unfolded.

It appears to me, that the day is not far distant, when the principles and doctrines of Phrenology will be hailed by the Christian as handmaids to truth, virtue, and the perfection and elevation of the human race; that all who drink in the spirit of the nineteenth century, will rejoice at the discovery of this powerful engine, as a great propeller to the mental development of the human character, and none more than *woman* will have occasion to cry aloud for joy, that Phrenology has come to her rescue, and given to her an equally elevated station with the lords of creation.



PHRENOLOGICAL DESCRIPTION OF MRS. L. H. SIGOURNEY,

As given by L. N. Fowler, December, 1845.

She has a brain of full size with a happy blending of the sanguine, motive and mental temperaments. She has both mental strength and vital power. Her body is a servant to her mind, enabling her to accomplish physically what she purposes mentally. One of her strongest traits of character is sympathy. She readily enters into the feelings of others, rejoices when those around her are happy, and sad when others weep. Benevolence exerts a controlling influence in her whole character. She cannot see suffering or distress without administering consolation by kind words, if not in bestowing alms. When her mind is once made up, she is firm, decided, and unwavering in her course. She is susceptible of strong and ardent attachments. Friendship to her "is more than name, and love's a pure undying flame." She does not care so much about mingling in society "en masse," but she is liable to place too much confidence in her particular friends, and sacrifice too much for their happiness or gratification. She has very little passion, for her whole mind is refined and elevated in its tone. She is chaste, delicate and pure in her thoughts and expressions, and never descends to vulgarisms or "double entendres." She has strong connubial affection, and would enjoy in a high degree the associations of home, especially if surrounded by those congenial to her nature. As a mother she would feel much anxiety and solicitude for her

children. She has versatility of talent. She can confine her thoughts and feelings to one subject long enough to exhaust the freshness of her mind, or she can attend to a variety of business. She likes variety, but would not for its sake sacrifice thoroughness or leave a piece of work unfinished. She has sufficient energy to meet emergencies, also courage and fortitude. She is not tame and spiritless—a nonentity—but is capable of assuming her own responsibilities, and marking out her own track and pathway in life, if necessary. She is mild, easy, affable and courteous, and at the same time can be dignified, independent and reserved. She is not vain and haughty, but can keep others at a distance if she chooses. She is very ambitious, which ambition runs in three different channels,—one is to do good—she feels that her aim and end in living should be higher and more elevated than in supplying the wants of the body. She would be neither happy nor contented unless she were conscious of exerting some beneficial influence which would *tell* in society, desires to be appreciated and valued for her worth, is also anxious to please her friends, to accomplish which she makes many exertions. She is sensitive to censure, and feels the force of criticism keenly. She cannot be false and assume a character, neither can she try to attract attention.—She is cautious, mindful of consequences; more discreet, circumspect, and conservative, than open, blunt and bold. If travelling she would be careful of her words and actions, and would much prefer to be “incog.” She can easily conform to different manners and customs, and adapt herself to any station or situation. She can entertain in the parlor, and is at home in the kitchen. She likes the interchange of thought and feeling, the feast of reason and the flow of soul, or she enjoys the communion of her own thoughts in retirement. Another strong element is a sense of moral obligation. She is strictly conscientious and truthful, and feels the claims of truth and duty. She has strong faith in spiritual influences and providences in general. She has a tendency to gloominess and despondency. She should stimulate her hope, and look more upon the bright and cheering aspect of things. Her faith is stronger than her hope. She has not so much devotion as she has the desire to do what is right and just, and faithfully to perform her duty.

Her Imagination is of the sentimental, rather than fictitious and extravagant kind. She loves to contemplate things of a moral and spiritual nature. Her Ideality is connected with the sentiments rather than the passions. She is a lover of Nature in every variety in which she exhibits herself, hill, dale, rock and valley. She admires simplicity; every little floweret presents some attraction for her. In her writings she would dwell more upon the social and moral points, than upon the extravagances and excesses of humanity.

She is saving and economical, without being penurious. She never wastes any thing that can be of service to herself or friends.

Her appetite is naturally good, but controllable. Her intellect appears to be well balanced. She is both theoretical and practical; the bent of her mind is to mental and moral philosophy. She is highly delighted and gratified to enquire into the causes and origin of things. She is interested in subjects of a philosophical and argumentative nature, and thinks too much and too abstractedly. She is

a great observer—learns much from the every day occurrences of life and from the material world. She is very neat, systematic, fond of order and arrangement in all her plans and business. She is sometimes called fastidious and extra particular. Every thing around her has a place and is put there. She has a good inventive, calculative mind. She is capable of laying her own plans, and has good financial talents. She is mirthful and enjoys jokes which have pith and point to them. She has a good memory of individual objects, thoughts, principles, outlines of persons, configurations, dates, historical facts, qualities of things and countenances. She has the faculty of rendering herself agreeable and of adapting herself to the ways and manners of others. She is characterized for suavity, mildness and urbanity. She has an intuitive perception of the motives of action, and can generally read the characters of others and judge correctly from first impressions. She is free, easy and copious in the use of language, and can generally clothe her ideas correctly and appropriately. Her talents and excellences arise from the evenness of her temperament and developments, and her capability to use all the mental and physical powers she has. Her faults and deficiencies arise not so much from her organization, but are the result of education and circumstances.

No. 1.



No. 2.



No. 3.



GRADATION OF INTELLECT, REPRESENTED BY CUTS FROM THE HIGHEST ORDER OF ANIMALS, AS COMPARED TO THE LOWEST ORDER OF HUMAN BEINGS, AND FROM THOSE IN A GRADUAL ASCENT TO THE HIGHEST ORDER OF INTELLECTUAL AND MORAL GREATNESS.

The first two cuts represent a front and side view of a very intellectual monkey, being the most remarkable one that has ever been connected with the New York Menagerie. He was distinguished for his quick observation, active and accurate memory, and we find that his most prominent intellectual faculties are Individuality, Eventuality and Comparison, with amply developed animal organs, while Causality is wanting.

Fig. 4.



MISS FANNY.

Cut No. 3, represents a side view of a Baboon, with very large Philoprogenitiveness, that organ giving attachment to their young, which is a striking trait of character in all female Monkeys, Baboons, and Ourang Outangs, but wanting in the male head, and character. (See cut 6 of the profile view of the male Ourang

Outang, Jacko.) Cut 4, is the drawing of Miss Fanny, which was fully described in the Phrenological Journal, for 1845. Imitation is large, for which quality the whole tribe is distinguished, Conscientiousness is but slightly developed, if at all perceptible, Firmness is conspicuous, and so is Self-Esteem, being nearly as large as any organ in the head, Concentrativeness is fairly developed, Approbativeness is almost entirely wanting. Cautiousness is small, as will be seen by the sloping of the head from Firmness to Destructiveness. The social affections are all strong, excepting Amativeness, which is by no means prominent. Love of young, is the largest of the domestic group, Combativeness, Destructiveness, and Alimentiveness, were her largest organs. She was irritable, easily excited to anger, and violent, until she had gained her point. Acquisitiveness is quite prominent, enough so to dispose her to take care of No. 1, and supply her own wants, and hold fast what she possessed as her own. Ideality, Marvellousness, and Mirthfulness, are almost entirely wanting, Constructiveness is perceptible, and she manifested it by sewing. Her perceptive faculties are fully developed, more so than in animals generally: they produce a ridge or circle over the eye, as in the case of man. Individuality and Form are large, and were very apparent in her character. She also appeared to have some idea of numbers, in perceiving when some of a number of things had been removed.

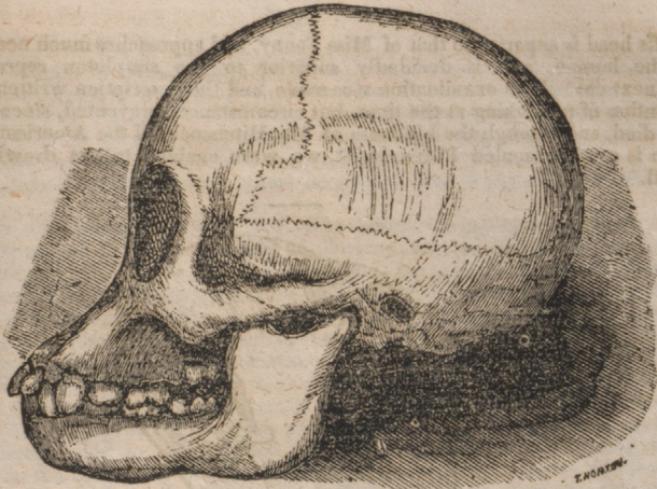
PHRENOLOGICAL CHARACTER OF JACKO, THE MALE OURANG OUTANG, NOW EXHIBITING AT THE AMERICAN MUSEUM, NOV. 1845.

Fig. 5.



Front view.

The size of this animal is about the same as that of Miss Fanny, the female, and others that have been exhibited in this country. His temperament is rather slug-



OURANG OUTANG JACKO—Side view.

gish and dull, having less of the nervous than is common. He has a full sized brain, which is quite well formed, appearing similar to a human head in shape. It is the most perfect head that I have ever seen of this class of animals. His social feelings are fully developed, particularly Adhesiveness, which should make him very affectionate, and strongly attached. His sexual love is not yet much developed, being only 2 or 3 years of age; his love of offspring is only an average quality, and not near as large as in the female Ourang Outang, Baboon or Monkey. Inhabitativeness is rather large, Concentrativeness is full, giving rather strong attachments to its native soil, and (unless provoked,) uniformity in his feelings. He has large Combativeness, and very large Destructiveness, giving him strong and quick resentments, and a violent temper; when mad, he is very mad, and for the time being, is uncontrollable. He may not be cross and contentious, yet if at all trifled with, he would be most violent. His appetite is fair, but nothing remarkable. He has large Acquisitiveness and Benevolence, and should occasionally show the extreme manifestation of both; a desire to have everything himself, and at the same time kindness, sympathy, and mildness. Said his keeper to me, he is benevolent, good natured, and affectionate at times, to a fault, and I am obliged to whip him severely to prevent the extravagant manifestation of his attachment to me, while at the same time if a stranger should caress him longer than it was agreeable to him, he would bite him and cling with force, in spite of whippings and beatings.

His Acquisitiveness and Secretiveness, are very large. He is, at times, most purely selfish and cunning. His Caution is not large, nor had it much influence, although it was not defective. Approbativeness is fully developed, and is quite perceptible in his character. He appeared in several instances, much affected by praise and blame. Self-Esteem and Firmness are not prominent, Conscientiousness and Hope are perceptible, and naturally may have had their due influence. Constructiveness, Ideality and Mirthfulness are wanting. He is the most sober animal I have ever seen. Imitation is large, Sublimity rather large, Veneration is full, and Causality small. His perceptive faculties are rather prominent, Individuality and Eventuality, decidedly so. Comparison is the largest intellectual organ, and its influence was more apparent than any other intellectual faculty.

His head is superior to that of Miss Fanny, and approaches much nearer to that of the human, and is decidedly superior to the simpleton represented in the next cut. This examination was made, and the description written, with the intention of publishing at the time, but circumstances prevented, since which he has died, and through the kindness of Mr. Hitchcock, of the American Museum, who is a whole-souled Phrenologist, we were enabled to get drawings of his skull.



CASE OF IDIOCY.

At a meeting of the Manchester Phrenological Society in September, 1835, Mr G. Wilson, the President, read a paper on a remarkable case of idiocy, illustrated by a cast of the individual's head. This paper we regard as a valuable contribution to phrenological literature. A copy of the cast having been presented by the society now mentioned, to the Phrenological Society in Edinburgh, we are enabled to give a sketch of it.

This individual, as we learn from Mr. Wilson's paper, is the son of a laborer in moderate circumstances, and was born near Prestwich, in October, 1814; so that he is now twenty years of age. He is the third of five children, and is in perfect health. The integuments of the skull are very thick and loose, so that the brain is not so large as might be supposed by one who has not manipulated the head. The hair appears to have been of considerable length when the cast was made. The stature of the individual is about five feet six inches, and he weighs about nine stones.

His father states, that for a considerable time after birth he was remarkably small and helpless, and that he was three years old before he could be taught to walk. Up to this period he displayed no intellectual faculties, his actions being merely regulated by animal instinct. Afterwards he learned to recognize individuals and to say "mother," a term which he applied also to his father and every member of the family. As he grew up, his favorite habits were to walk into the garden and amuse himself by digging or scraping holes, either with his hands or more especially with bits of wood. When about seven years old he became very passionate and learnt to swear, which, when enraged, he does freely. The

next child to him was also an idiot; she died about two years ago; her head was larger, and she displayed more general power, and had the command of a greater number of words. This girl and he were constant companions, and were seldom separate from each other. They always rambled and slept together, and for a short time after her death he looked very solitary, and even now he is more attached to a girl of the same name where he resides than to any other member of the family.

His habits now are to arise from bed when called, having taken no more rest than the others; and as he is incapable of dressing himself, his godmother performs this office for him. He remains at home till breakfast, with which, as well as every other meal, he never appears to be satisfied or to have taken sufficient. After this he rambles with company sometimes miles from home, though generally returning with those who induced him away. During his rambles he is, of course, subjected to the perpetual annoyances of mischievous children, and often of those whose years should render them more humane; yet he immediately forgets all and is soon happy. He frequently accompanies horses and carts, and can drive with the whip pretty well. His partiality for horses is very striking, and was manifested early in life. A few weeks ago a gentleman was riding on a small pony in the neighborhood, and as this, from some cause or other, displeased him, he seized hold of the pony's tail and pulled with all his strength; this with the gentleman's weight were sufficient to stop the pony, at which the gentleman was so enraged that he jumped from the saddle and laid the whip so freely upon the poor boy's shoulders, that his cries were heard at a great distance, and the castigatour narrowly escaped being mobbed by the whole neighborhood.

The general volume of his head is very small. This will appear from the following note of the dimensions of the cast, in inches.

From Individuality to Philoprogenitiveness,	6 1-8
“ Ear to Individuality,	4 3-8
“ “ Philoprogenitiveness,	3 5-8
“ “ Firmness,	4 1-2
Destructiveness to Destructiveness,	4 3-4
Cautiousness to Cautiousness,	3 1-4

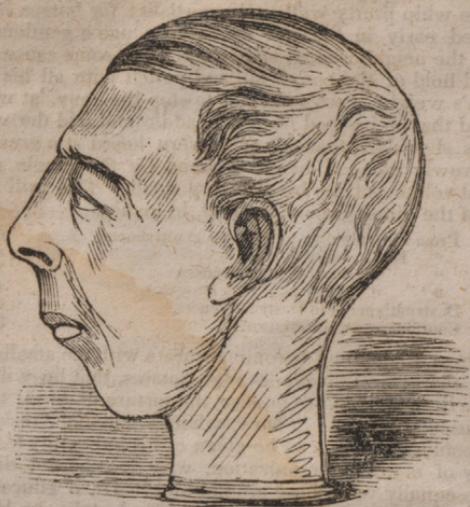
The feebleness of his mind is commensurate with the smallness of his head. So little force of character, indeed, does he possess, that he willingly submits to be governed by a little girl, and to endure the torture of boys, to whom he is vastly superior in muscular power. “Now, what explanation,” asks Mr. Wilson, “besides the phrenological one, can be given of his imbecility? If the mind can act independently of material organization, why does he not display the powers of human nature equally with those around him? Or, if education do every thing, where is the patron of education who will undertake to bring his mind to the perfection of that of a child a quarter of his age?”

The organs of the propensities are, on the whole, not largely developed in proportion to the other parts of the brain. Amativeness, Philoprogenitiveness, and Combativeness, are, however, of considerable size: while Destructiveness, Secretiveness, and Cautiousness, are small. With respect to the manifestations of the first of these, Mr. Wilson has not been able to ascertain much: “I have observed, however,” he says, “that he is more patient during the time he is teased by females than when teased by men; and he turned with a very expressive smile towards one who placed her arm within his own.” Mr. Wilson mentions also, that “he exercises Combativeness rather frequently, immediately striking any who offend him; he is also bold and fearless. I saw him pursue a large dog and imitate its barking; and when he had provoked its snarl, he appeared highly delighted. He seldom exercises Destructiveness, and his anger is only of momentary duration. Self-esteem and Love of Approbation are seldom displayed. Cautiousness is small, and he can easily be sent into danger. Acquisitiveness and Secretiveness are not very marked; indeed, if any thing be shewn him, he looks attentively at it for a time, but seldom appears desirous of removing it.”

Such of the perceptive organs as have their place immediately over the eyes,

are well developed; but on proceeding upwards to the intellectual region, we find there a lamentable and almost total deficiency. "If he receives a penny," says Mr. Wilson, "his Locality guides him to the place where to spend it, because he has observed this first done by others who accompanied him; his Individuality informs him which is the article he wants in exchange, and he invariably chooses the largest piece, in preference: that consumed, he moves away: another object attracts his attention, and he surveys it a moment with every appearance of curious delight; he passes on, alternately noticing and wandering (*Individuality* and *Locality*), until either the sting of hunger or the friendly hand of his attendant draws him home. Although he knows few things by name, yet if you direct his eye to an object and bid him reach it to you, he will do it. His Form is rather large, and he recollects individuals very well. He knew the cast-maker and myself the second time he saw us. His Language is moderate; yet I am persuaded, that, with proper instruction, he might have had a more extensive vocabulary.

[Edinburgh Phre. Jour.



ALEXANDER FRISBE.

The above cut is a correct likeness of a young man who lived in Baltimore, and died about two years since. He found his way to this city about four years ago, and made his appearance in my office, saying that he was a specimen of humanity that I might like to see and become acquainted with. I measured and examined his head, and found him so striking a proof of the truth of Phrenology that I took his bust, which he was hired to submit to under the impression that he was submitting to that which other distinguished persons did.

He was small in stature, had a very slim body, narrow chest, and small limbs and neck. His head was inferior in size, measuring only about 20 inches in circumference, while 22 is the common measurement. The inference was that he had a small feeble mind and took contracted views of things, which proved to be the fact when his character became known; yet he had some organs very prominent, which were developed in his character.

Among the largest organs of his brain were Alimentiveness, Approbativeness, Benevolence, Individuality and Language. He was sure to supply himself with

enough to eat, was very polite and fond of show and display, talked largely, and much about himself. He was kind, obliging, and interested in benevolent objects. He came to New York to put down King Alcohol, and frequently made speeches in the streets on the subject of temperance. He was honest and true to his word, and always appeared penitent when he found that he had done wrong. His perceptive faculties were fully developed, and were active traits of character. He learned arithmetic and grammar tolerably well; had large Individuality, and was a great observer, and very inquisitive. He was the Paul Pry of Baltimore, made himself acquainted with all strangers who visited the city, when they came, from what place, where they were going, and what their occupation was. He remembered names, numbers, and streets well, and found his way without difficulty in new cities. He had large language, as will be seen by the fullness of the eye; and he manifested it by using extravagant expressions and high-flown words, without a knowledge of their meaning or judgment in applying them; but from hearing others he would remember the word without the idea. His reasoning organs were limited, as will be seen by the sloping forehead of the cut; he had a limited judgment, could not understand anything difficult or complicated, could not reason or explain common principles, was looked upon as "half witted" or a "non compos," and had a guardian appointed to take care of his property.

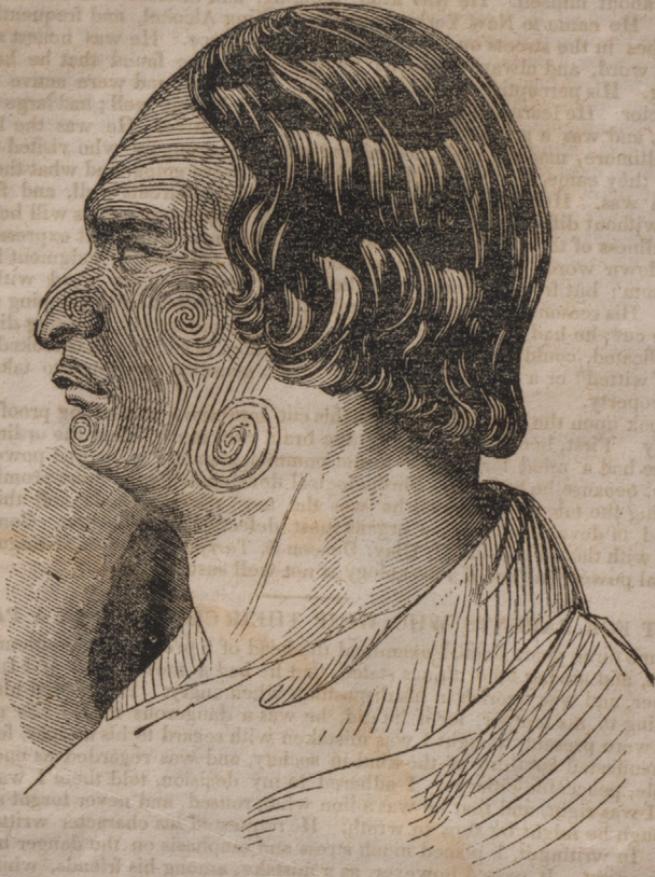
I look upon the individual which this cut represents as a strong proof of Phrenology. First, because the size of the brain was much below the ordinary size, and he had a mind far inferior to the common standard of mental power. Secondly, because he had those Phrenological developments the most prominent, indicating the talents for which he was the most distinguished; and thirdly, he lacked in development those organs most defective in character. Contrast this head with that of Cassius M. Clay, Deacon S. Terry, and others distinguished for mental power, and see if Phrenology is not well sustained.

FACT FOR PARENTS WHO WHIP THEIR CHILDREN IN A PASSION.

Some three years since, I examined the head of a professional gentleman at the South, and among other things stated, that he had a most violent and Indian-like temper, and was tigerish in his disposition when angry. I cautioned him against yielding to his temper, for if he did, he was a dangerous man. His neighbors who were present, thought I was mistaken with regard to his temper, for he never manifested anything of the kind in society, and was regarded as one of their pliable, peaceable citizens. I adhered to my decision, told them I was certain that I was right, and that he was a lion when roused, and never forgot an injury, although he might be slow to wrath. He requested his character written out in full. In writing it, I placed much stress and emphasis on the danger he was in, when angry. It passed however, as a mistake, among his friends, while he was silent upon the subject. Several days passed, when a gentleman called to see me and reminded me of the examination in question, stating that I was perfectly correct, for when the gentleman was a boy, his father whipped him improperly, and as he thought in a passion, upon which he left home with an oath, that he would not see his father's face again, until he was old enough to flog him. He grew up to be a man, learned a profession, married, and had a family of children, and some 30 or 40 years afterwards, traveled many miles out of his way, when on a journey, to flog his old father before he died, and thus gave vent to a revengeful spirit, that he had retained for more than thirty years.

If any of my readers wish to drive their children from home, with their minds filled with eternal hatred to them, let them punish them in a passion, without reason, and that before company, and they are in a fair way to accomplish their object.

What constitutes perfect love? how is it to be secured and continued?



HARRAWAUKAY, THE NEW-ZEALAND CHIEF.

(From the American Phrenological Journal.)

The likeness is excellent. It was first drawn from a bust taken by Mr. S. R. Wells, aided by Dr. Holmes, on his head and face, so as to furnish a fac-simile of his organization and developments. It was then subsequently compared fully with the living specimen, and is indeed admirable. Those curved lines seen on the face are marks of the tattoo, by which, in part, his royalty is designated. The likeness shows him to be coarse in feature and structure, and though endowed with power, yet unable to use it: as well as a sluggish, sensual temperament.

His head measures twenty-two inches in circumference around Parental Love and Observation. This is about the average; but, when we take into account that he is coarsely organized, and therefore abounds in bone, and of course has a thick skull, we perceive but a small space left for brain: the more so, as his head tapers off at the top, and is mainly developed at its base, around which the tape passes. The volume of his brain, therefore, absolutely considered, is small; which, taken in concert with the coarseness of his organization, would give him but an inferior mental endowment. He would be called with us an *animal simpleton*.

But when we come to inquire *where* his brain is mainly deposited, his predominant animality and deficient intellectuality and mentality, become still more apparent. Behold, what a basilar development! How broad below, and how shallow above! What a perfect specimen of sensuality! His nose, his mouth, his neck, his whole contour, betoken a preponderance of the animal never found with us equally prevalent. Though we have not time, in this connection, to run out

all of these indices, yet behold the correspondence here observable between all parts and all other parts. Thus, that tremendous neck is not destitute of character. It indicates proportionate animality and deficient moral endowment. A large neck always goes with a large animal region, and usually with large perceptives. So does a large mouth. So does coarse black hair, especially when it curls in large waves, as in his case, though finer curls indicate a finer texture or temperament.

Behold, again, what a cerebellum! Nor less remarkable is his *breadth* of head. His immense perceptives are also in keeping, as is likewise his almost destitution of Causality and Benevolence, or rather, the *conical* form of his head. His particular developments are as follows:

Size of the Head, average.

Brain, small.

Vital, or animal temperament, very great.

Bilious, or motive do., great.

Mental, or nervous do., small.

Domestic Group, average.

Amativeness, very large.

Parental Love, moderate.

Adhesiveness, moderate.

Inhabitiveness, average.

Concentrativeness, or continuity, very small.

Selfish Propensities, very large.

Vitativeness, very large.

Combativeness, very large.

Destructiveness, immensely large.

Appetite, immensely large.

Acquisitiveness, large.

Frugality, or keepativeness, small.

Secretiveness, very large.

Cautiousness, large.

Approbateness, small.

Self-Esteem, large.

Firmness, very large.

Moral Faculties, weak.

Conscientiousness, very small.

Hope, small.

Marvelousness, or spirituality, very small.

Veneration, large.

Benevolence, small.

Constructiveness, moderate.

Ideality, very small, with a temperament no way favorable to its action.

Sublimity, moderate.

Imitation, full.

Mirthfulness, moderate.

Intellectual Lobe, moderate

Perceptive Organs, large.

Individuality, } very large

Observation, }

Form, large.

Size, very large.

Weight, large.

Color, moderate.

Order, full.

Locality, very large.

Eventuality, large.

Time, moderate.

Tune, uncertain.

Language, full.

Causality, small.

Comparison, average.

Suavitiveness, small.

Human Nature, full.

The reader has now before him one of the most extraordinary orders of development on record. Nothing like it for inferiority occurs in civilized life. Our worst murderers are princes, according to Phrenology, compared with him. Though more than a brute, yet he is hardly human—a half-way mongrel, having indeed the *form* of manhood, but not the inner *power* of humanity proper. An infant in all which constitutes the true "Lord of creation." A comparative human brute; the capabilities of his nature, though full, yet converted to the lowest animal uses.

With this view of his developments, details become less interesting. Indeed, the *great interest* of this subject grows out of the *great physiological* lessons it teaches—that is, the lessons in *temperament* it discloses. And these lessons are almost without a parallel. A *totality*—a *oneness* of characteristic—runs through every individual. We alluded to this partially in the article above referred to, but have not yet prosecuted it sufficiently to give the reader a complete view of those lessons which our subject teaches, and hence shall refer to him in subsequent numbers.

He speaks some English, and says he has helped eat a few white men, and some of his own nation. He tells some barbarous stories of his people. He says a dispute arose between two of his clan regarding a young woman—whether she was likely to become a mother. The dispute grew warmer. She was at last called forward into a ring. One of the disputants took a knife, cut her open, turned out the entrails, took out the embryo, and held it up in triumph. The wretched victim crawled feebly into the bushes, was filled while yet alive with maggots, and finally mortified and died by inches in the utmost agony! Who but those thus coarsely organized, destitute of the finer susceptibilities of our nature, as well as of humanity and justice, could perpetrate so cruel a deed?

If asked, how one having large Amativeness could perpetrate so inhuman a deed *on woman*? the answer is, that *excessive* sexuality always abuses woman. Libertines always hate and abuse the sex. The *reason* of this is given in the "Supplement to Love and Parentage."

We conclude by adverting to his intonation—another important index of character. His articulation is indistinct and rather low, tame, guttural, and like every thing else about him, *clumsy*. His words are uttered as if only half formed, and spoken as if his mouth was half full. His voice evinces little flexibility, yet great harshness, roughness, uncouthness, and is grating. In short, it is like the rest of him, mostly *animal*, and pre-eminently destructive, as well as sensual.

What will be the order of Courtship and Marriage, when a knowledge of Phrenology and Physiology shall supersede Fashion and Art?

When is a young gentleman in an unfit state of mind to choose a companion?



JUDAS, JUN.

In this cut Benevolence is entirely wanting; Veneration, and the whole moral brain and the faculties giving religious feeling and moral sentiment, are weak and limited in their influence in his character, while he had a predominance of all the selfish propensities, particularly Combativeness, Destructiveness, Alimentiveness, Acquisitiveness, Cautiousness, Approbativeness and Firmness. Such an organization can have, comparatively, no disinterested sympathy for others. He may consult their happiness and exert himself to please them when he is sure of being remunerated for his services. He might give full measure and serve up a good dish, but it must be paid for in good current money on the spot.

If any of my readers know of any heads shaped like this and have had dealings with them, they know by experience that in making change, they always lose the half cent.

I can easily conceive that Judas had a head similar to this in shape. He was a thief and carried the bag, and probably supplied all the reasonable wants of Christ and his disciples as long as he could carry the bag which contained their contributions, and yet Christ called him a betrayer and a devil. He adhered to his Lord and Master, and advocated his cause in the midst of violent and dangerous opposition, until he had a good opportunity to sell his Lord to his enemies—not that he wished his master's enemies, (in preference to all others) to have possession of him, but it was the money Judas wanted; and if he could get that, he did not care what became of his Lord.

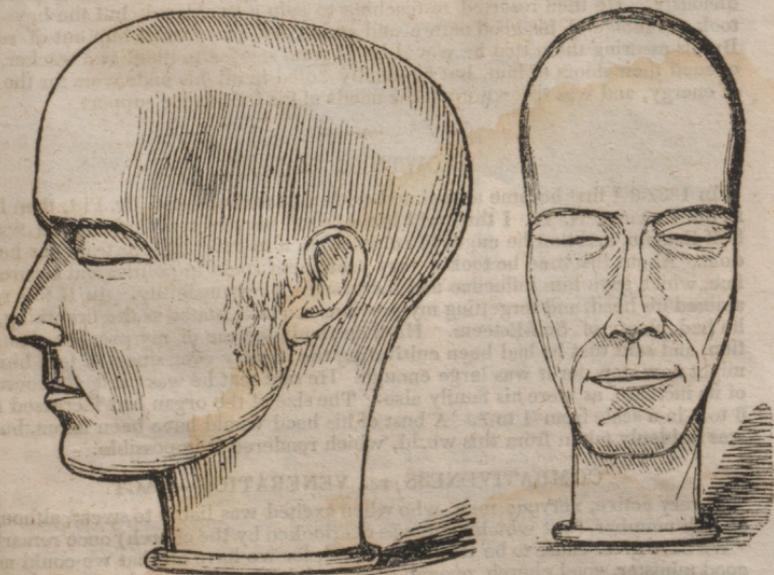
Before and during the trade, Acquisitiveness had the controlling influence over his whole mind, but when that was gratified the other faculties, particularly Conscientiousness, came into action, and under its condemning influences he went to the officer, threw down the money, and said that he had sold innocent blood.

Persons with an uneven head are very liable to allow those faculties which cir-

circumstances excite, to have such a controlling influence as to pain the other faculties when the excitement has passed away. The language of a man organised like the one in the cut is, pay me that thou owest, principle, interest, and compound interest, or I will cast you into prison, sell your property under the hammer at any sacrifice. If a man fails to pay him his rent due, he and his family are turned into the streets without shelter or food, and the furniture taken for the sum due. He would be liable if in the church, to show his cloven-foot, especially if he had any thing to do with the funds, and would stand a good chance to be disinherited.

If his business required servants, he would be very likely to hire them on trial and after he had kept them about six months would turn them away without paying them a farthing, concluding they would not answer.

The minister, and all benevolent and moral institutions, and societies, might starve before he would contribute his mite for their aid. He might be smooth and pliable in his intercourse with you if any thing could be gained by it; but if you were at all backward in fulfilling your engagements to him he would become violently angry, be very tenacious in securing his rights, and would go to the whole extent of the law. His intellect is fully developed, but other faculties having the ascendancy, he uses what intellect he has to minister to his passions and selfishness.



EXTREME BENEVOLENCE.

These cuts are correct outlines of the cast of Mr. Gosse, an Englishman, and they are the most remarkable I have ever seen. In this side view you will perceive a predominance of Intellect and Benevolence, with comparatively small selfish propensities or animal feelings. The influences of Benevolence were as much too great, and of the selfish propensities as much too small, as in the previous cut and character the former was too small and the latter too large.

Although Mr. Gosse had a good intellect, and that well educated, yet it was

too poorly balanced by the feelings to allow of a well balanced mind, or good sound judgment, for both depend upon an equal development of the various faculties according to their grade. The bust from which this cut was taken, represents moderate or small Destructiveness, Alimentiveness, Acquisitiveness, Secretiveness, Cautiousness, Approbateness, Conscientiousness, Hope, Marvellousness, full Amativeness, Philoprogenitiveness and Inhabitiveness; average Self-Esteem, Firmness, Combativeness, and Veneration, (yet being so inferior to Benevolence they appear much smaller) average Adhesiveness, Constructiveness, Tune and Sublimity; full Imitation, Mirthfulness and the perceptive faculties, large reasoning faculties, and very large Benevolence. Such an organization would make a person too good to be useful—could never say no, or refuse to give the last cent he had, nor would he have sufficient energy to earn a livelihood after his money was gone; neither would he be apt to provide for the future, and against want when it was in his power. He would have no faculty to collect his dues, but would suffer while his rents were uncollected, and would pay all his help before they had performed their engagements whether they suited him or not.

The few facts I gathered respecting him from Mr. Combe's Lectures in this country, were as follows. On the death of his parents he came into possession of considerable property. He converted it all into money and in a short time gave it all away, some of it promiscuously to street beggars, and most of it quite injudiciously. He then resorted to teaching to gain a livelihood, but the boys soon took advantage of his good nature and amiability, and turned him out of school. By his assuring them that he would be of great service to them as a teacher, they opened their doors to him, but he finally failed in all his endeavors for the want of energy, and was thrown upon the hands of his friends for support.

GROWTH OF ORGANS.

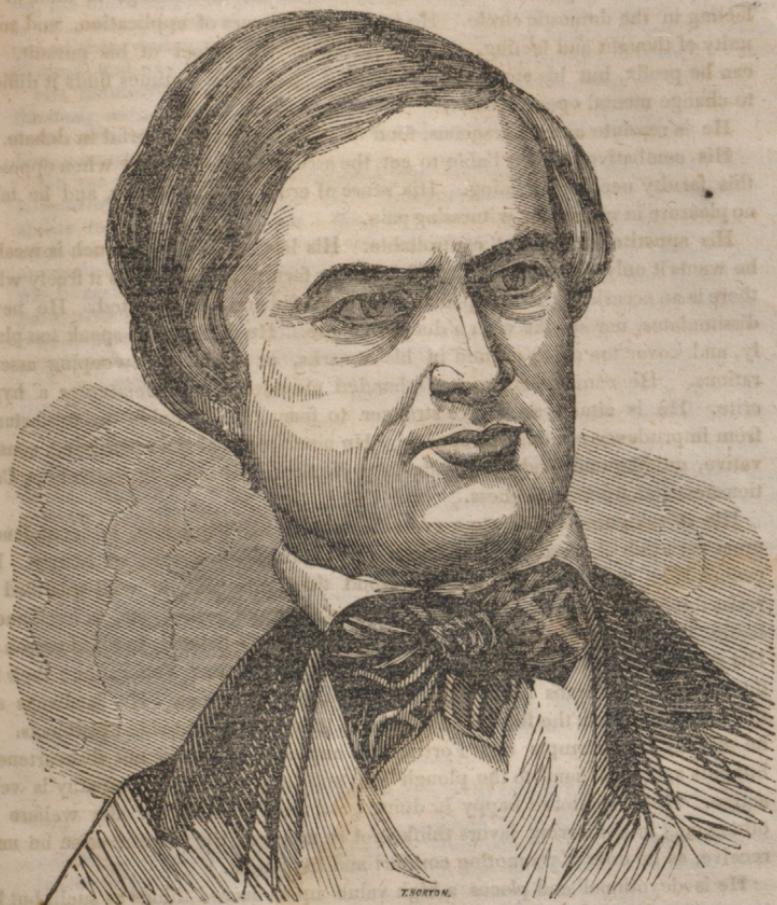
In 1837-8 I first became acquainted with the late lamented Dr. Pitt, then living in the Bowery, N. Y. I then told him one of his greatest faults was a want of Self-Esteem, and that he ought to cultivate it, also gave him instructions how to do it. About this time he took a very prominent stand in politics and secured of fice, which gave him influence and increased his responsibility. In 1843 I re-examined his head, and forgetting my previous remarks, stated as the first thing, that he had plenty of Self-Esteem. He then reminded me of my previous examination, and said that he had been cultivating the faculty ever since. I told him, he might now stop, for it was large enough. He said that he was perfectly conscious of its increase, as were his family also. The size of the organ had increased from 3 to 6 in a scale from 1 to 7. A bust of his head would have been taken, but he was suddenly taken from this world, which rendered it impossible.

COMBATIVENESS vs. VENERATION—FACT.

A very active, nervous man, who when excited was liable to swear, although a church member, (but which habit was overlooked by the church) once remarked, "We have great cause to be thankful to God, for we have all that we could ask, a good minister, good church, enough to eat and drink, and what the *devil* could we ask for more."

FACT.

A certain father was accustomed to swear at his children, when he whipped them. At one time he was whipping his little boy, 3 or 4 years of age, and swearing at the same time. The boy without flinching or crying, braced himself up, shook his fist in his father's face, and uttering the sailor's oath, said, "when I get big, I'll flog *you*," suiting his action to his words. The wrong faculties were excited in this case. The father by his anger, added fuel to the fire of passion already kindled.



PHRENOLOGICAL CHARACTER OF CASSIUS M. CLAY,

As given by L. N. Fowler, Jan. 12th, 1846.

He has naturally a large brain, a strong constitution, very great mental activity, with force and energy of mind sufficient to use all the vital power he has to spare, and sometimes even at the expense of his health and a balance of all his mental and physical powers.

He has a fair manifestation of the vital or sanguine temperament, strongly marked muscular organization, with a predominance of the mental or nervous temperament. His bodily powers and functions are servants to his mind.— He thinks, then acts, and always has a specific object in view.

He has a strong social nature, is ardent in his attachments, very fond of children, and kind to all tender and helpless beings. His love of home and

country is strongly indicated. "Amor patriæ" is a striking feature in his character, and he experiences much enjoyment in the interchange of thought and feeling in the domestic circle. He has great powers of application, and continuity of thought and feeling. Seldom gives up the object of his pursuit. He can be prolix, but his stories are connected, and he sometimes finds it difficult to change mental operations.

He is resolute and courageous, fond of opposition and powerful in debate.

His combative spirit is liable to get the ascendancy, especially when opposed: this faculty needs restraining. His sense of cruelty is not strong, and he takes no pleasure in causing or witnessing pain.

His appetite is fair but controllable. His love of money as such is weak—he wants it only as a means of gratifying other faculties, and spends it freely when there is an occasion. He is plain spoken, candid and open hearted. He never dissimulates, nor speaks with a double tongue. He is liable to speak too plainly, and cover too much ground in his remarks, or make too sweeping asseverations. He cannot endure underhanded measures, and *abominates* a hypocrite. He is almost an entire stranger to fear. He is liable to misfortunes from imprudence of action or speech. He needs more of the restraining, conservative, guiding and modifying influences of Acquisitiveness, Secretiveness, Cautiousness and Approbativeness.

His developments indicate a *great* degree of independence, self-confidence, great presence of mind in times of danger, manliness and love of liberty. He cannot *bear* restraint. He is more proud than vain, and is well qualified to resist foreign influences. His *will* is very *strong* and *active*, and in excitement liable, with the influences of Combaticiveness and Self-Esteem, to blind reason.—His strongest moral organs are Hope, Benevolence, and Veneration; their influence is by no means limited, particularly the two former. He is always anticipating success in the future and disposed to see the bright side of subjects. If he fail in his attempts and Fortune is unpropitious, he is not disheartened, but puts again his hand to the plough light and buoyant. His sympathy is very active. He is rendered happy in doing good and laboring for the welfare of others, and in conferring favors thinks not so much of the remuneration he may receive, as he does of promoting comfort and happiness.

He is devotional and places a high value upon sacred things as such, but he is not very forward in believing what he does not understand without full evidence of the truth: in fact he is rather skeptical. His ingenuity is fair, and his love of the beautiful, poetical, extravagant, perfect and sublime, is a strong element of his mind. He is greatly inclined to use extravagant language, and to give vivid representations of things. He has versatility of talent and capacity to adapt himself to a change of circumstances. When he jokes he is more sarcastic and sensible than witty or mirthful. His intellectual faculties are strongly marked and have a distinct influence, the reasoning and reflective predominating over the perceptive, observing, and knowing organs. His power to acquire knowledge from the physical or business world is good, but not equal to his ability to think and reason. He has more of the talents for a scholar

than for a scientific man—yet his powers of calculation, his mathematical talent, his knowledge of proportions and the laws of Gravity, are strongly manifested. His powers of observation, memory of form and outline, his perception of color and arrangement, his ideas of place and locations, are full qualities of mind, and exert more or less influence as circumstances call them into action.

His memory of the common events of life, of details, disconnected facts and the daily occurrences, is not very good. He can treasure up and recall history, ideas, principles, sentiments, pointed and mirthful stories, language, also numbers, amounts and results.

He has a free and copious command of language, especially when his mind is interested in the subject. His strongest intellectual forte arises from his ability to investigate subjects. He can reason *à priori* or *à posteriori*. He can criticise, analyse and take liberal and comprehensive views of things. His plans are well laid, he seldom arrives at wrong conclusions, but his success depends much upon the exercise of his Comparison, which enables him to infer, compare, associate and apply trains of ideas so as to be easily comprehended. He readily sees the bearings and applications of a subject, and finds it quite easy to puzzle his opponents by suggestions and criticisms. He has ease, grace, suavity, and youthfulness of mind and manners. He also has an intuitive perception of effects, results, motives, and the essence of truth. He is not often deceived as to the real character of others, and has sufficient "*suaviter in modo*" to adapt himself to their peculiarities, so as to gain his points.

To sum up his character in a few words, I would say he is very active, energetic, domestic, independent, persevering, courageous, kind-hearted, sympathising, imaginative, enthusiastic, original, clear-headed, and fond of philosophical and argumentative pursuits. He is fond of fun, of children, of home, of friends, one kind of business, of poetry, of the grand and sublime in nature and in art.—He is also known for his coolness, self-possession, and presence of mind in danger. In order to balance the operations of his mind, so that each faculty shall have its due influence, he needs more reserve, prudence, conservativeness, circumspection, affability, spirituality of mind, and greater relish for the every-day business of life. He is rather too combative, independent, decided in his course and extravagant in his plans. The tone and direction of his mind is elevated.—He is governed by a predominance of the moral, intellectual and social feelings,—the selfish and purely animal faculties being the smallest in his brain.

SURGICAL OPERATION UNDER MAGNETIC INFLUENCE.

A few days since, a large tumor was taken from the shoulder of Mrs. Dunn, wife of the Principal of the Academy at Hempstead, L. I., without pain, she having been put into a mesmeric sleep. After the operation was finished, Mr. Dunn by a few reverse passes restored her consciousness. In reply to an observation that she had had quite a nap, she said she had and that she felt better for it. The tumor having been mentioned, she was told that the physicians had examined it, and had concluded to do nothing more with it at present. She expressed considerable disappointment, and being asked if she would consent to be mesmerised next week, and have it taken out, she answered in the negative, and said that if it became necessary to have it removed, she would prefer to remain in a state of consciousness. Dr. French asked if she had experienced any pain or uncomfortable sensation during the sleep. She said she had not, and the Doctor then asked what she would think if he should tell her that it been removed. She turned her eyes towards her shoulder, and perceiving a small spot of blood lower down on her dress, with a countenance indicating much anxiety, she asked her husband if it was out. The tumor was shown to her, and she evinced considerable agitation. The parties in this transaction, says the Brooklyn Eagle, are all well known in Hempstead, and their standing and position are such as to preclude all idea of deception.



PHRENOLOGICAL DESCRIPTION OF DEACON SETH TERRY,

As given by L. N. Fowler at his first lecture in Hartford, Nov. 26th, 1845, the Deacon being nominated by the audience and unknown to L. N. F.

He has a predominance of the mental and motive temperaments, with only an average degree of the vital and animal. He desires constant employment and cannot well be idle. His enjoyments are more elevated than those of many persons, being of the moral and intellectual character. He never descends to vulgarisms or low associations, yet may be quite fond of fun. He is a peace man, and much opposed to quarrelling. He always discourteases any thing of the kind. He is more disposed to think than to act, does more with his head than his hands. He is not disposed to encounter opposition, but is liable and willing to yield more than half to promote peace. He is more mild than forcible, except when highly excited. He is devoted in his attachments to family and particular friends, he is also very fond of home, and would travel farther at night for the sake of reaching home than many, and never would be absent unless circumstances required it. He is connected and protracted in his thoughts and feelings, at times liable to be so absent minded as not to hear a call to dinner. He is candid, honest spoken and open hearted, and *abominates* hypocrisy. He is cautious and mindful of consequences. He is dignified, manly, minds his own affairs, and has his own way. He is more proud and independent than vain and affable. He is firm and set in his way, especially in matters of justice and opinion. He has a predominance of those faculties which give a religious turn to his mind. He is honest, faithful, upright, conscientious, can be relied upon for integrity. He is uniform and circumspect in conduct, and disposed to regulate his actions by moral principle.— He cannot deceive and falsify. He adheres with great tenacity to what he thinks is right, and is quick to notice inconsistencies in conduct. He is a terror

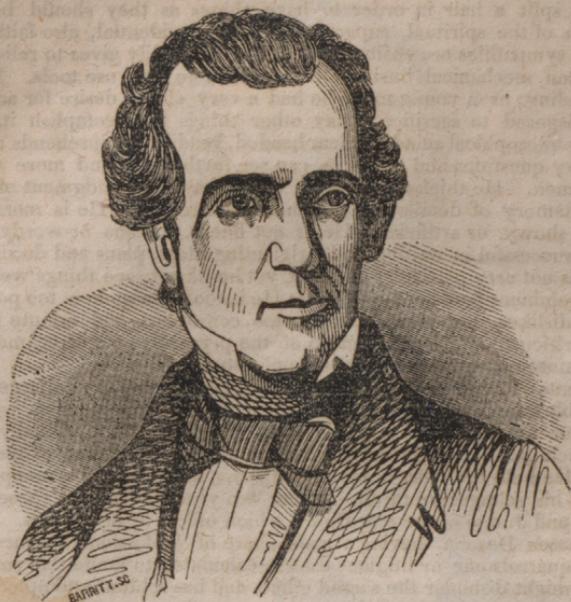
to evil-doers, and is liable to criticise too closely and be too censorious.—He would split a hair in order to have things as they should be. He has strong sense of the spiritual, supernatural and providential, also faith in the unseen. His sympathies are easily excited, and he readily gives to relieve distress. He can plan mechanical business better than he can use tools. He is very fond of reading; as a young man, he had a very strong desire for an education, and was disposed to sacrifice many other things to accomplish it. He has a reflective, philosophical mind, is clear headed, readily comprehends complicated and arbitrary questions and subjects, can see further into and more of a subject than most men. He thinks more than looks, has good judgment of principles, but poor memory of details and common occurrences. He is more sound and deep than showy or artificial. He is not fluent, copious or wordy as a speaker, but is successful in writing and originating ideas, plans and documents. Although he is not *very* particular and neat, yet he likes to see things well arranged. His most prominent faults are as follows: He is too plain spoken, too positive in his likes and dislikes, too set in his way, too censorious and minute in his strictures and criticisms. He needs more of the perceptive intellect, more memory of details, more observation and more copiousness of speech.

The parents of Deacon Terry, though very respectable, had a large family and were not able to assist him much towards acquiring an education, which he obtained under many disadvantageous circumstances. He eventually became a lawyer much respected for his talents and integrity, and was chosen Judge of Probate. He held the office a number of years, and declined a reappointment in behalf of his younger brethren. About ten years ago he was chosen Recorder of the city and Judge of the city Court, which offices he now holds.

When chosen Deacon, having a good share of professional business, he withdrew from quarrelsome or litigious causes, calculated to incite the passions, fearing that he might dishonor the sacred office, and has seldom attempted to argue a cause since.

When Mr. Terry was a young man he had the common habit of taking a glass of some kind of spirits. One day after he had drank more than usual he found that his head was not clear, that he could not think, study or remember so well. He asked himself what it meant, and finally concluded it was the result of his drinking. He took the matter into serious consideration, and asked himself whether he was willing to be a drunkard and live the life of one, &c. He put himself in the third person, his conscience was the accuser, his experience was his witness, and his reason his judge. The trial lasted three days; the result of it was that he found himself condemned, and the penalty was, never to drink any more intoxicating drink, to which he has strictly adhered amidst all the sneers and taunts of his mates, for this was when drinking was popular and long before Temperance societies were thought of.

Manifestations of Conscientiousness.—Dea. Terry declined serving any longer on the committee to select persons for public examinations (in which capacity he had served faithfully several evenings,) saying that he owed to himself more important duties, which he would illustrate by telling a story, better than in any other way. He once owned a very fine horse, but finding that he was loving the horse too much, (which was in his opinion rather a low business) concluded to sell it in order that his affections could be placed upon higher objects. He said that he was once riding with a minister a friend of his, and observed to his friend that he had a *very fine horse*, superior to any he had seen. Yes, replied the friend, too good, too fine for me. I think of disposing of him, and purchasing another not so good; besides, this horse is too faulty. Faulty, why what is the matter? said I, in surprise. Why he is fractious. He is? Yes, I find he jumps into my pulpit every Sunday, and troubles me exceedingly when I am preaching. And so it is with me, said the Deacon: I find I cannot go into church without looking at all the heads of the congregation. I therefore wish to be released from my obligation as one of the committee, that I may better direct my thoughts into another channel.



JAMES K. POLK

The above cut is a good likeness and outline of this prominent man. He has rather a large sized brain and a temperament more favorable to stability, perseverance, patience, and uniformity of character, than for brilliant off-hand efforts. He is more grave than witty, and more sound than showy, because he has a predominance of the bilious temperament with a fair amount of the sanguine and nervous.

His Phrenological organization is quite evenly developed, with a predominance or deficiency of very few faculties. He is domestic and social in his feelings, having large Inhabitiveness and Adhesiveness; he has strong Parental Love and enjoys female society, yet not remarkably so—would be much more disposed to bestow his love upon a wife than upon women promiscuously.—He has large Destructiveness and still larger Combativeness, Self-Esteem, and Firmness; from these faculties arise some of the strongest traits of his character. He is courageous, and if necessary forcible and unchangeable. In his plans and purposes he is very positive and even, set in his way after he has decided upon a course of action, maintains his opinions with dignity and independence, giving the impression that he has perfect confidence in his opinion; is not disposed to trifle with himself or others, does not lean upon others nor feel that his character depends upon what is said of him, is affable, polite, and somewhat familiar if he can be so without sacrificing his dignity and self-respect; yet his Approbativeness is too small, and his Self-Esteem too large to allow or dispose him to pursue any other than an independent straight-forward course, and is comparatively regardless of public or private opinions. His moral qualities are well developed and capable of exercising decided influence in regulating his conduct, he is naturally just, respectful and kind hearted—yet not over sanguine or enthusiastic. The general tone of his mind is above the ordinary standard, and his enjoyments and associations are comparatively elevated. He has strong imagination and perception of beauty, perfection and grandeur; he has a comprehensive mind and takes general views of things. His intellectual powers are fairly and evenly developed, thus giving him a full share of common sense and sound judgment. He has more general than special talent, and is capable of manifesting about the same degree of mind in a great variety of channels with equal opportunities of improvement. His talents are quite available, and he is systematic and methodical. He is not very selfish or conservative, yet might be politic and guarded if the occasion really required it, caution being large.

Aside from his office his developments indicate good sound practical sense, great energy of character, good moral honesty, strong friendship, and an almost unlimited degree of will, perseverance, stability, and independence of character. His political friends may claim more than this for him, while his political enemies will not allow him even so much as we give him, but this much says Phrenology. A cast from his head may be seen at our office.

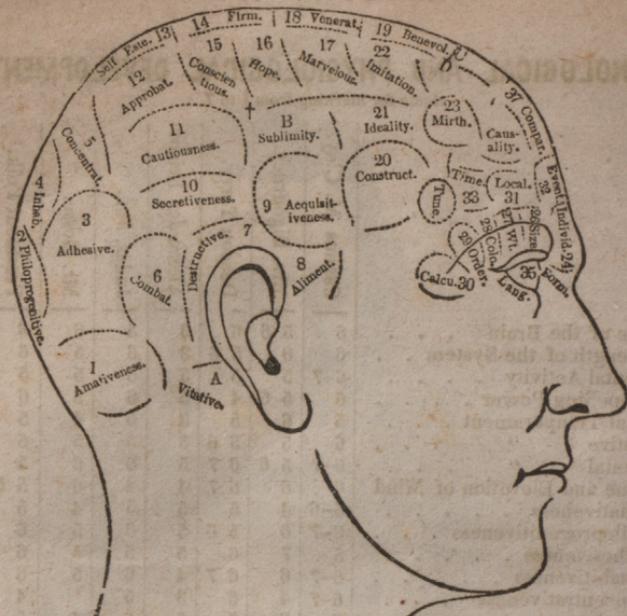
PHRENOLOGICAL AND PHYSIOLOGICAL DEVELOPMENTS.

Scale for marking from 1 to 7.

	Cassius M. Clay.	Mrs. Sigourney.	Deacon Terry.	Alexander Frisbe.	Judas, Jun.	Mr. Gosse.	President Polk.
Size of the Brain	6	5 6	6	3	5	6	6
Strength of the System	6	6	5 6	3	6	5	6
Mental Activity	6-7	5	5	5	6	5	5
Propelling Power	6	5 6	4	5	6	3	6
Vital Temperament	5	6	5	3	5	4	5
Motive	6	5	5 6	3	5	5	6
Mental "	6-7	5 6	6 7	5	6	6	5
Tone and Elevation of Mind	6	6	6 7	4	4	6	5 6
Amativeness	5-6	4	5	5	5	4	5
Philoprogenitiveness	6-7	6	5 6	5	6	5	6
Adhesiveness	5	7	6	5	5	5	6
Inhabitiveness	6-7	6	6 7	4	6	5	6
Concentrativeness	6-7	4	6	3	5		4
Vitiveness	6	6	4	5	6	4	5
Combativeness	6-7	5 6	5 6	3	6	5	6 7
Destructiveness	4	5	4 5	5 6	6	4	6
Alimentiveness	5	5	5	6	6	4	5
Acquisitiveness	3	5 6	5 6	6	6 7	2	6
Secretiveness	3	6	6	5	6	3	6
Cautiousness	3	6	6	4	5	3	6
Approbativeness	4	6	5	6	6	4	4
Self-Esteem	6-7	5 6	6	3	6	5	6 7
Firmness	7	6	7	4	7	4	7
Conscientiousness	5	6	7	6	4	3	5
Hope	6-7	3 4	6	5	6	3	5
Marvellousness	3	5	5	4	3	5	4
Veneration	6	5	4	5	4	5	4 5
Benevolence	6-7	7	6	6	3	7	5 6
Constructiveness	5	5	5	5	5	4	5
Ideality	6	5 6	6	5	5	5	6 7
Sublimity	6	5 6	6 7	4	6	3	6 7
Imitation	6	6	6	6	4	6	6
Mirthfulness	6	6	6 7	4	5	5 6	6
Individuality	5	6	4	6	6	6	6
Form	5	5	5	5	6	6	7
Size	6	5 6	5 6	5	6	6	7
Weight	6	5	5	4	5	4	6
Color	5	4	3	3	5	3	4
Order	5	6 7	5	5	6	5	6
Calculation	6	5 6	5	4	6	5	4
Locality	5	5	5	6	6	6	6
Eventuality	3 4	5	3	4	6	5	4
Time	4	6	4	4	5	3	4
Tune							
Language	6	5 6	4	6	5 6	4	5
Causality	6	6	6 7	4	5	6	5 6
Comparison	6 7	5	6 7	4	5	6	6
Suavitiveness	6	6	5	5	5	6	6
Human Nature	6	5	5	4	5	6	6

UNCAT
Alphabet...

KNOW THYSELF.



DEFINITION OF THE ORGANS,

According to their Numbers.

- | | |
|--|---|
| <p>1. AMATIVENESS, Sexual and connubial love.
 2. PHILOPROGENITIVENESS, Parental love.
 3. ADHESIVENESS, Friendship—sociability.
 4. UNION FOR LIFE, Love of one only.
 5. CONTINUITY, Completion—one at a time.
 6. COMBATIVENESS, Resistance—defence.
 7. DESTRUCTIVENESS, Executiveness—force.
 8. ALIMENTIVENESS, Appetite, hunger.
 9. ACQUISITIVENESS, Frugality—accumulation.
 10. SECREITIVENESS, Policy—management.
 11. CAUTIONNESS, Prudence, provision.
 12. APPROBATIVENESS, Ambition—display.
 13. SELF-ESTEEM, Self respect and confidence.
 14. FIRMNESS, Decision—perseverance.
 15. CONSCIENTIOUSNESS, Justice—equity.
 16. HOPE, Expectation—enterprise.
 17. MARVELLOUSNESS, Spirituality—prescience.
 18. VENERATION, Devotion—worship. respect.
 19. BENEVOLENCE—Kindness—goodness.
 20. CONSTRUCTIVENESS, Mechanical ingenuity.</p> | <p>21. IDEALITY, Refinement—perfectibility.
 B. SUBLIMITY, Love of grandeur.
 22. IMITATION, Copying—patterning.
 23. MIRTHFULNESS, Jocoseness—wit—fun.
 24. INDIVIDUALITY, Observation—seeativeness
 25. FORM, Recollection of shape.
 26. SIZE, Measure by the eye.
 27. WEIGHT, Balancing—muscular control.
 28. COLOR, Judgment of colors.
 29. ORDER, Method—system—arrangement.
 30. CALCULATION, Mental arithmetic.
 31. LOCALITY, Recollection of places.
 32. EVENTUALITY, Memory of facts.
 33. TIME, Cognizance of duration.
 34. TUNE, MUSIC—melody by ear.
 35. LANGUAGE, Expression of ideas.
 36. CAUSALITY, Causes applied to effects.
 37. COMPARISON, Inductive reasoning.
 C. HUMAN NATURE, Perception of motives.
 D. AGREEABLENESS, Pleasantness—suavity
 (See symbolical head on first page.)</p> |
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