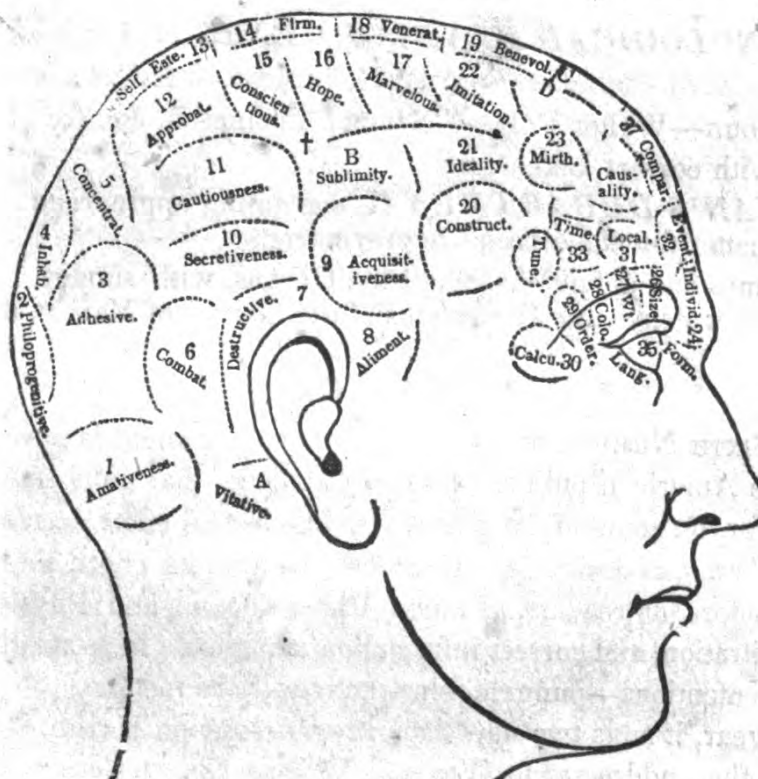


THE  
**PHRENOLOGICAL ALMANAC**  
 AND PHYSIOLOGICAL GUIDE,  
 FOR THE YEAR OF OUR LORD

1845



BY O. S. & L. N. FOWLER.

SELF-KNOWLEDGE IS THE SUMMARY OF ALL KNOWLEDGE

NEW YORK:

Published by O. S. Fowler, 131 Nassau St., Clinton Hall; Saxton & Peirce, and  
 & Co., Washington St., Boston; Colon & Co., Arcade, Philadelphia; J. A.  
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 R. I.; E. A. Smith, Erwin, S. C.; and Booksellers generally.



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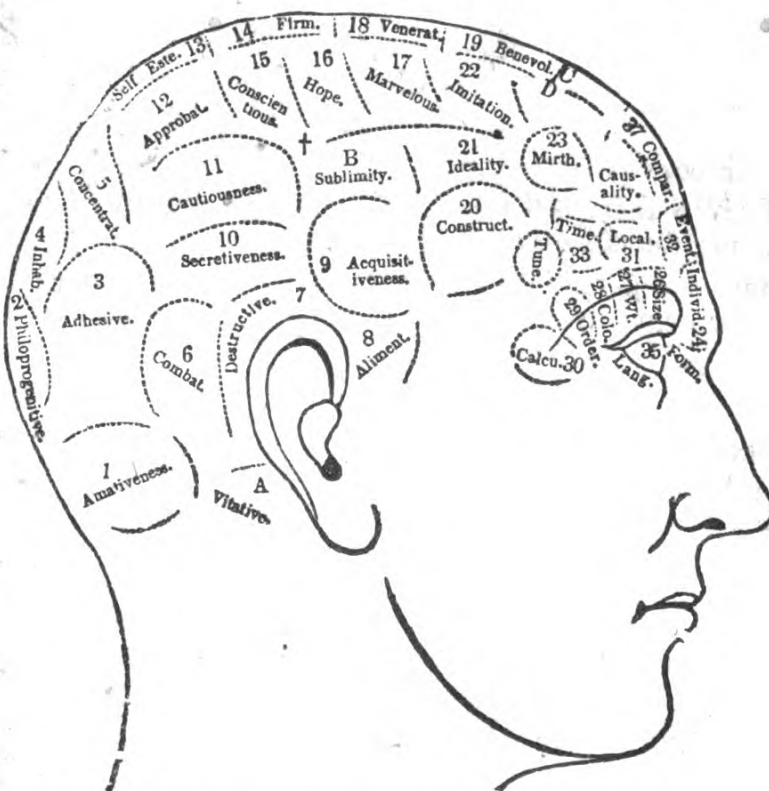
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## CONTENTS.

|   |          |
|---|----------|
| <b>ARTICLE I.—Organization—Its connexion with mentality.</b>  |          |
| 1. The reciprocal relations subsisting between the body and the mind—Value of health.   | Page 17  |
| 2. The muscular temperament.—Labor.   | 18       |
| 3. Vitality.—Respiration, circulation, digestion, perspiration.   | 20       |
| 4. The nervous system.—The brain—the mind.  | 22       |
| 5. How to preserve and regain the health.   | 23       |
| 6. Physiological signs of character.  | 26       |
| 7. Physiognomy founded on Physiology and Phren.   | 28       |
| <b>ART. II.—The brain—Concluded from last year's Almanac.</b>   | 31       |
| Tact and Talent.  | 33       |
| <b>PHRENOLOGICAL DEVELOPMENTS</b> of Distinguished characters—Andrew Jackson—J. C. Calhoun—Walter Folger—Samuel Thompson, &c. &c. |          |
| with correct Likenesses.  | 34 to 53 |
| <b>"WOMAN'S DEPARTMENT,"</b> containing appropriate matter for her especial improvement.  | 61       |
| <b>The Names and definitions of all the Organs, with sundry other items and illustrations of the Nature of Man.</b>               | 64 to 74 |

## P R E F A C E.

THE SIXTH NUMBER of this novel, but useful annual is now submitted to the American public. Its past circulation has quite equalled its desert; for, on some of its pages, less intellectual effort has been expended than was desirable, Hereafter, its aim, its effort, shall be to spread before its readers, as much Phrenological and Physiological fact, illustration, and correct information as possible in so small a compass. Sententious—pungent—instructive—is its motto.

This year, it adds two new departments—one on Health, Diet, &c., and the other, addressed to *Woman*. Woman educates our sons. Our sons are soon to govern the world. Hence, woman requires Physiological and Phrenological facts, principles, knowledge, more than all others put together. They will do her more good. And the world, through her. We wish to make this little annual a useful *family companion—a household guide—*worth a hundred fold its cost.

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## ECLIPSES IN THE YEAR 1845.

There will be four eclipses this year, two of the Sun, and two of the Moon, as follows—viz;

I. The first will be of the Sun on the morning of Tuesday May 6th at the time of New Moon. At Boston the Sun will rise with about four digits obscured; but the phases of the eclipse will change very rapidly, and in about twenty minutes it will end. South and west of New York it will be hardly perceptible.

In the arctic regions this eclipse will be central and annular. The path of the annular appearance will traverse the northern part of the British dominions in North America and a small portion of the Polar Sea, but it will be wholly confined to the Frigid Zone, and will probably not be witnessed by any of the civilized inhabitants of our earth.

II. The second will be of the Moon, a total eclipse in the forenoon on Wednesday May 21st, at the time of Full Moon, but invisible to us, as the Moon will be below the horizon.

III. The third will be of the Sun, at the time of New Moon, on the morning of Thursday October 30; but on account of the Moon's south latitude it will not be visible in the northern hemisphere. This will be a central and annular eclipse in the vicinity of the south pole; and a partial and visible eclipse of considerable magnitude in New Holland, Van Dieman's Land and New Zealand. The path of the central and annular eclipse will traverse the Southern Ocean in a circuitous route from longitude about 88° east to longitude about 89° west of Greenwich; between the latitudes of 44° and 78° south.

IV. The fourth and last will be of the Moon on the evening of Thursday Nov. 13th at the time of Full Moon: Partial and Visible; viz—

| Time at Boston.          | N. Y. | Wash. | Charl. | N. O. |
|--------------------------|-------|-------|--------|-------|
| Beginning of the Eclipse | 6 41  | 6 30  | 6 18   | 6 5   |
| Middle                   | 8 20  | 8 9   | 7 57   | 7 45  |
| End.                     | 10 0  | 9 48  | 9 36   | 9 25  |

Digits eclipsed 11° 2' on the Moon's N. Limb, in the Southern section of the Earth's shadow.

*Transit of Mercury.* Besides the eclipse of the Sun and Moon, there will this year happen another rare astronomical occurrence, viz; *Transit of Mercury*, or the passage of the planet across the Sun's disk. This interesting phenomenon will take place on Thursday May 8th, and wholly visible throughout the United States the greater part of the western hemisphere. A beautiful spectacle so seldom witnessed, will from a little before noon till near sunset. The planet will appear on the disk or face of the Sun as a small dark well defined spot perfectly circular and by good eyes may be seen through a piece of common smoked glass; but most persons will require a Telescope to see it to advantage. Phases in the forenoon and in the afternoon will be as follows, viz.

| Time at Boston. | N. Y.                         | Wash. | Charl. | N.   |
|-----------------|-------------------------------|-------|--------|------|
| Transit         | H. M. H. M. H. M. H. M. H. M. |       |        |      |
| Begins          | 11 39                         | 11 27 | 11 15  | 11 3 |
| Middle          | 2 54                          | 2 43  | 2 31   | 2 19 |
| End.            | 6 10                          | 5 58  | 5 46   | 5 35 |

## MORNING AND EVENING STARS.

VENUS will be *morning star* till May 1 thence *evening star*. JUPITER will be *evening star* till April 6th, thence *morning star* till October 29th, and then again *evening star*. MARS will be *morning star* till August 18th, thence *evening star*. SATURN will be *evening star* till January 29th, thence *morning star* till August 8th, then again *evening star*.

## COMMON NOTES FOR 1845.

|                    |      |                     |
|--------------------|------|---------------------|
| Solar Cycle, - - - | 6    | Dominical Letter, - |
| Epact, - - - - -   | 22   | No. of Direction, - |
| Lunar Cycle, - - - | 3    | Roman Indiction, -  |
| Julian Period. -   | 6556 | Dionysian Period, - |

## THE ANATOMY OF MAN'S BODY

*As governed by the Twelve Constellations (according to Ancient Astrology.)*

### Head and Face. ♈

Arms. ♐

Heart. ♌

Reins. ♎

Thighs. ♍

Legs. ♋

Feet. ♊

Neck. ♏

Breast. ♍

Bowels. ♌

Secrets. ♋

Knees. ♎

Feet. ♊



1845.

First Month, JANUARY, has 31 days.

1845.

| D                            |                                     | M          |       | Tides, Aspects, Weather, &c. |      | Sun's Dec.               |         | Sun's Moon's South.    |       | DAYS.                    |      | For Boston, and Portland, and the surrounding country. |        | For New-York, and Philadelphia, and the surrounding country. |      | Charleston, Savannah, and the surrounding country. |       | Washing. Baltimore, and surrounding country. |      | N. Orleans, Texas, and surrounding country. |       |       |      |      |    |
|------------------------------|-------------------------------------|------------|-------|------------------------------|------|--------------------------|---------|------------------------|-------|--------------------------|------|--|--------|--|------|--|-------|--|------|---|-------|-------|------|------|----|
| Tides, Aspects, Weather, &c. |                                     | Sun's Dec. |       | Sun's Moon's South.          |      | Sun's Moon's rises sets. |         | High Water Bost. Port. |       | Sun's Moon's rises sets. |      | High Water N. Y. Phil.                                 |        | Sun's Moon's rises sets.                                     |      | High Water Water                                   |       | Sun's Moon's rises sets.                     |      | High Water rises.                           |       |       |      |      |    |
| 1                            | Revolt of U. S. T. at Morris        | 23 0       | 3 57  | 5 37                         | 7 31 | 4 29                     | morn    | 3 33                   | 2 48  | 7 26                     | 4 34 | morn   | 1 50   | 7 20   | 7 34 | 4 57   | morn. | 0 20   | 7 20 | 4 40  | morn. | 6 57  | 5 3  | morn |    |
| 2                            | Low Tides. & sta. [N. J. '81.       | 22 55      | 4 25  | 6 27                         | 7 31 | 4 29                     | 0 57    | 4 20                   | 3 25  | 7 25                     | 4 35 | 0 54   | 2 46   | 8 16   | 7 34 | 5 7  | 1 47  | 1 16   | 7 19 | 4 41  | 1 58  | 6 56  | 5 4  | 0 39 |    |
| 3                            | Ship Mexico lost 1837. As           | 22 49      | 4 53  | 7 20                         | 7 30 | 4 30                     | 2 6     | 5 16                   | 4 31  | 7 25                     | 4 35 | 2 2  | 2 46   | 8 16   | 7 34 | 5 7  | 1 47  | 1 16   | 7 19 | 4 41  | 1 58  | 6 56  | 5 4  | 0 39 |    |
| 4                            | D. 3. St. I. Newton b. 1642.        | 22 43      | 5 20  | 8 16                         | 7 30 | 4 30                     | 3 15    | 6 29                   | 5 44  | 7 24                     | 4 36 | 3 10   | 3 59   | 9 29   | 7 34 | 5 7  | 2 51  | 2 29   | 7 19 | 4 41  | 3 56  | 6 55  | 5 2  | 46   |    |
| 5                            | 2nd Sunday after Christmas.         | 22 36      | 5 47  | 9 17                         | 7 29 | 4 31                     | 4 22    | 7 45                   | 6 59  | 7 24                     | 4 36 | 4 17   | 5 15   | 10 45  | 7 34 | 5 7  | 3 45  | 7 18   | 4 42 | 4 12  | 6 55  | 5 3   | 52   | 5    |    |
| 6                            | Epiphany & Perih. pleas.            | 22 29      | 6 14  | 10 19                        | 7 29 | 4 31                     | 5 32    | 8 58                   | 8 13  | 7 23                     | 4 37 | 6 27   | 7 29   | ev. 59   | 7 34 | 5 7  | 4 59  | 7 17   | 4 43 | 4 22  | 6 55  | 5 6   | 2    | 7    |    |
| 7                            | D. perigee, and as can be ex-       | 22 21      | 6 40  | 11 23                        | 7 28 | 4 32                     | 6 32    | 9 59                   | 9 14  | 7 23                     | 4 37 | 6 27   | 7 29   | ev. 59   | 7 34 | 5 7  | 4 59  | 7 17   | 4 43 | 4 22  | 6 55  | 5 6   | 2    | 7    |    |
| 8                            | D. & Jackson's Victory 1815.        | 22 14      | 7 6   | ev. 23                       | 7 27 | 4 33                     | 6 46    | 11 44                  | 10 59 | 7 21                     | 4 39 | 6 49   | 9 14   | 2 44   | 7 34 | 5 7  | 6 54  | 7 17   | 4 43 | 4 22  | 6 55  | 5 6   | 2    | 7    |    |
| 9                            | High Tides, D. 3. pected            | 22 5       | 7 31  | 1 21                         | 7 27 | 4 33                     | 6 46    | 11 44                  | 10 59 | 7 21                     | 4 39 | 6 49   | 9 14   | 2 44   | 7 34 | 5 7  | 6 54  | 7 17   | 4 43 | 4 22  | 6 55  | 5 6   | 2    | 7    |    |
| 10                           | Stamp Act passed 1765.              | 21 56      | 7 55  | 2 14                         | 7 26 | 4 34                     | 7 38    | ev. 31                 | 11 46 | 7 20                     | 4 40 | 9 10   | 46     | 4 16   | 6 59 | 5 1  | 9 13  | 9 16   | 7 15 | 4 45  | 9 10  | 6 53  | 5 6  | 7    |    |
| 11                           | for this season of the year.        | 21 47      | 8 19  | 3 4                          | 7 25 | 4 34                     | 7 38    | ev. 31                 | 11 46 | 7 20                     | 4 40 | 9 10   | 46     | 4 16   | 6 59 | 5 1  | 9 13  | 9 16   | 7 15 | 4 45  | 9 10  | 6 53  | 5 6  | 7    |    |
| 12                           | 1st, Sun. at Epiphany, ☉ 9.         | 21 37      | 8 43  | 3 51                         | 7 25 | 4 35                     | 10 14   | 1 57                   | 1 12  | 7 20                     | 4 40 | 10 13  | 11 27  | 4 57   | 6 59 | 5 1  | 10 10 | 9 57   | 7 15 | 4 45  | 10 13 | 6 53  | 5 6  | 7    |    |
| 13                           | D. 4. H. Ship Lexing. bl. 140       | 21 27      | 9 2   | 4 37                         | 7 24 | 4 36                     | 11 19   | 2 40                   | 1 57  | 7 19                     | 4 41 | 11 17  | ev. 10 | 5 40   | 6 59 | 5 1  | 11 1  | 10 10  | 9 57 | 7 15  | 4 45  | 10 13 | 6 53 | 5 6  | 7  |
| 14                           | If signs fail not we shall          | 21 17      | 9 27  | 5 22                         | 7 23 | 4 37                     | morn    | 3 20                   | 2 35  | 7 18                     | 4 42 | morn   | 0 50   | 6 20   | 6 58 | 5 2  | morn. | 11 20  | 7 13 | 4 47  | 9 11  | 6 52  | 5 8  | 11   | 6  |
| 15                           | U. S. Frigate Pres. cap. 1515       | 21 6       | 9 49  | 6 7                          | 7 22 | 4 38                     | 0 21    | 4 2                    | 3 17  | 7 17                     | 4 43 | 0 18   | 1 32   | 7 25   | 6 57 | 5 3  | 0 5   | 0 50   | 7 12 | 4 48  | 9 11  | 6 51  | 5 9  | 0    | 66 |
| 16                           | Low Tides. short a                  | 20 54      | 10 10 | 6 53                         | 7 22 | 4 38                     | 0 21    | 4 2                    | 3 17  | 7 17                     | 4 43 | 0 18   | 1 32   | 7 25   | 6 57 | 5 3  | 1 0   | 0 50   | 7 12 | 4 48  | 9 11  | 6 51  | 5 9  | 0    | 66 |
| 17                           | D. 7 m. Battle of the Cowpens 1781. | 20 43      | 10 29 | 7 40                         | 7 21 | 4 39                     | 2 19    | 5 59                   | 5 14  | 7 16                     | 4 44 | 2 14   | 3 29   | 8 59   | 6 56 | 5 4  | 1 53  | 1 56   | 7 11 | 4 49  | 9 6   | 6 50  | 5 10 | 1    | 48 |
| 18                           | Apogee Septuages. Sun.              | 20 30      | 10 49 | 8 28                         | 7 20 | 4 40                     | 3 15    | 7 11                   | 6 26  | 7 15                     | 4 45 | 3 10   | 4 41   | 10 11  | 6 56 | 5 4  | 2 48  | 3 27   | 7 10 | 4 50  | 9 51  | 6 51  | 5 11 | 3    | 43 |
| 19                           | D. Apogee Septuages. Sun.           | 20 18      | 11 7  | 9 15                         | 7 18 | 4 41                     | 4 4     | 8 27                   | 6 45  | 7 14                     | 4 46 | 4 50   | 7 46   | 0 30   | 6 54 | 5 6  | 5 11  | 6 16   | 7 8  | 4 52  | 9 28  | 6 48  | 5 12 | 4    | 38 |
| 20                           | 19th, Cold Friday 1810. A fine      | 19 52      | 11 25 | 10 8                         | 7 17 | 4 43                     | 5 38    | 10 16                  | 9 31  | 7 12                     | 4 48 | 5 33   | 7 46   | 0 30   | 6 54 | 5 6  | 5 11  | 6 16   | 7 8  | 4 52  | 9 28  | 6 48  | 5 12 | 4    | 38 |
| 21                           | sun, but cold and blustering        | 19 38      | 11 58 | 11 38                        | 7 15 | 4 44                     | 6 17    | 10 54                  | 10 9  | 7 11                     | 4 49 | 6 13   | 9 24   | 1 16   | 6 55 | 5 6  | 5 11  | 6 16   | 7 8  | 4 52  | 9 28  | 6 48  | 5 12 | 4    | 38 |
| 22                           | for some days.                      | 19 24      | 12 13 | morn                         | 7 14 | 4 45                     | risers. | 11 30                  | 10 45 | 7 10                     | 4 50 | risers.  | 9 9    | 1 54   | 6 52 | 5 8  | 6 33  | 8 57   | 7 4  | 4 54  | 9 26  | 6 46  | 5 13 | 5    | 50 |
| 23                           | Stationary. [Col. bl. 1763.         | 19 10      | 12 28 | 0 25                         | 7 13 | 4 46                     | 6 21    | morn                   | 11 20 | 7 9                      | 4 51 | 6 23   | 9 35   | 2 30   | 6 51 | 5 9  | 6 33  | 8 57   | 7 4  | 4 54  | 9 26  | 6 46  | 5 13 | 5    | 50 |
| 24                           | Harvard Hall of Cambridge           | 18 55      | 12 42 | 1 11                         | 7 12 | 4 47                     | 7 22    | 0 51                   | 6 11  | 6 17                     | 4 52 | 7 23   | 10 6   | 3 56   | 5 15 | 9  | 7 28  | 8 36   | 7 4  | 4 56  | 9 26  | 6 45  | 5 15 | 7    | 29 |
| 25                           | High Tides, Con. St. Paul.          | 18 40      | 12 55 | 1 55                         | 7 12 | 4 48                     | 8 26    | 0 36                   | morn  | 7 6                      | 4 53 | 8 26   | 10 48  | 3 36   | 5 05 | 10   | 8 26  | 9 13   | 7 4  | 4 57  | 9 26  | 6 45  | 5 15 | 8    | 26 |
| 26                           | Sexagesima. Sunday.                 | 18 25      | 13 7  | 2 26                         | 7 11 | 4 49                     | 9 30    | 1 18                   | 0 37  | 7 4                      | 4 54 | 9 29   | 11 13  | 4 18   | 6 48 | 5 11   | 9 25  | 9 43   | 7 2  | 4 58  | 9 26  | 6 44  | 5 16 | 9    | 24 |
| 27                           | Appearance of snow or rain.         | 18 13      | 13 18 | 3 26                         | 7 9  | 4 51                     | 10 37   | 1 43                   | 0 55  | 7 5                      | 4 55 | 10 35  | 11 48  | 4 43   | 6 48 | 5 12   | 10 25 | 10 18  | 7 1  | 4 59  | 10 37 | 6 43  | 5 17 | 10   | 24 |
| 28                           | Peter the Great died 1725.          | 17 58      | 13 29 | 4 14                         | 7 8  | 4 52                     | 11 45   | 2 19                   | 1 33  | 7 4                      | 4 56 | 11 42  | morn   | 5 18   | 6 48 | 5 12   | 11 28 | 10 55  | 7 0  | 5 0   | 11 46 | 6 43  | 5 18 | 11   | 23 |
| 29                           | ☉, led by Cromwell 1648.            | 17 36      | 13 39 | 5 5                          | 7 7  | 4 53                     | 11 45   | 2 19                   | 1 33  | 7 4                      | 4 56 | 11 42  | morn   | 5 18   | 6 48 | 5 12   | 11 28 | 10 55  | 7 0  | 5 0   | 11 46 | 6 43  | 5 18 | 11   | 23 |
| 30                           | Charles I. King of Eng behead.      | 17 20      | 13 48 | 6 59                         | 7 6  | 4 54                     | 0 53    | 3 40                   | 2 55  | 7 2                      | 4 57 | morn   | 0 25   | 5 56   | 6 47 | 5 13   | morn  | 11 40  | 6 59 | 5 1   | 11 46 | 6 43  | 5 18 | 11   | 23 |
| 31                           | Cold Tuesday 1815.                  | 17 10      | 13 48 | 8 59                         | 7 5  | 4 54                     | 0 53    | 3 40                   | 2 55  | 7 2                      | 4 57 | morn   | 0 25   | 5 56   | 6 47 | 5 13   | morn  | 11 40  | 6 59 | 5 1   | 11 46 | 6 43  | 5 18 | 11   | 23 |

1845.

Second Month, FEBRUARY, has 28 days

1845.

| NORTH DATE | New Moon, Thur. 6th, 1. 13. e. S.             |                  |            | For Boston, and Portland, and the surrounding country. |            |           | For New York, and Philadelphia, and the surrounding country. |            |           | Charleston, Savannah, and the surrounding country. |            |               | Washing. Baltimore, and the surrounding country. |            |           | N. Orleans, Texas, and the surrounding country. |            |              |
|------------|---|------------------|------------|--|------------|-----------|--|------------|-----------|--|------------|---------------|--|------------|-----------|---|------------|--------------|
|            | Tides, Aspects, Weather, Remarkable Days, &c. | Sun's Dec.       | Sun's Slow | Sun's Moon's   | High Water | Low Water | Sun's Moon's   | High Water | Low Water | Sun's Moon's                                       | High Water | Low Water     | Sun's Moon's                                     | High Water | Low Water | Sun's Moon's                                    | High Water | Low Water    |
| 1          | Low Tides, The [?] [?]                        | 17               | 8 13 56    | 6 56   | 1          | 4 31      | 3 46 7   | 14 59      | 1 50      | 2 1  | 7 31 6     | 45 5          | 1 35   | 0 31       | 6 58 5    | 3 1   | 6 52 6     | 40 5 30      |
| 2          | Quinquages or Shrove Sun.                     | 16               | 45 14      | 3 7 56   | 1          | 5 45      | 5 07 05  | 0 3        | 3 3       | 3 15   | 8 45 6     | 45 5          | 15 2   | 40 1       | 4 56 6    | 40 5 30   | 2 35 3     | 2 35 3       |
| 3          | Perihelion, [great elonga.]                   | 16               | 28 14      | 10 8 57  | 1          | 7 13      | 6 28 6   | 59 5       | 1 4       | 4 3  | 4 43 10    | 45 6          | 15 3   | 41 3       | 13 56 5   | 5 3   | 5 58 6     | 39 5 21      |
| 4          | Per. Shrove Tues. D 9. 8                      | 16               | 10 14      | 16 9 58  | 1          | 8 39      | 7 54 6   | 57 5       | 3 4       | 6 7  | 9 11 39    | 6 43 5        | 17 4   | 36 4       | 39 5 54 5 | 6 4   | 6 53 6     | 38 5 52      |
| 5          | Ash-Wednesday, Lent begins,                   | 15               | 52 14      | 20 10 51   | 1          | 9 46      | 9 1 56   | 55 5       | 4 6       | 35   | 7 16 ev.   | 40 6 42 5     | 18 5   | 20 5       | 40 6 53 5 | 7 5   | 5 34 6     | 37 5 22      |
| 6          | planets are silent                            | 15               | 33 14      | 25 11 51   | 1          | 10 39     | 9 54 6   | 55 5       | 5 sets.   | 8 9  | 1 39 6     | 41 5 19 sets. | 1 3  | 6 39 6     | 52 5      | 8 sets.   | 6 37 5 23  | 35 17 6      |
| 7          | High Tides. H. about 15                       | 15               | 13 14      | 28 ev. 43  | 1          | 6 37      | 11 26 10   | 41 6 54 5  | 6 6       | 38   | 8 56       | 2 26 6        | 40 5 20  | 6 42       | 7 26 6    | 50 6 10   | 6 39 6     | 36 5 24      |
| 8          | the weather this month.                       | 14               | 56 14      | 31 1 32  | 1          | 7 45      | 9 11 24  | 6 53 5     | 7 7       | 45   | 9 39       | 3 9 6         | 40 5 20  | 7 45       | 8 9 6     | 49 5 11   | 7 45 6     | 35 5 25      |
| 9          | 1st, Sunday in Lent, D 13.                    | 14               | 37 14      | 32 2 21  | 1          | 8 53      | 0 48 ev.   | 3 6 52 5   | 8 8       | 52   | 10 18      | 3 48 6        | 39 5 21  | 8 47       | 8 48 6    | 48 5 12   | 8 51 6     | 34 5 26      |
| 10         | Queen Vic. mar. 1840 D 14.                    | 14               | 17 14      | 33 3 8   | 1          | 9 58      | 1 27   | 0 42 6     | 50 5 10   | 9 56   | 10 57      | 4 27 6        | 38 5 22  | 9 47       | 9 27 6    | 47 5 13   | 9 53 6     | 33 5 27      |
| 11         | So whatever the Almatack-                     | 13               | 57 14      | 33 3 55  | 1          | 2 2       | 0 19 6   | 49 5 11    | 10 69     | 11 34  | 5 4        | 6 37 5        | 23 10 45   | 10 4       | 6 46 6    | 14 10 55 6                                      | 33 5 27    | 10 38 11     |
| 12         | Lady Jane Grey behead. 1542                   | 13               | 38 14      | 33 4 41  | 1          | 2 39      | 1 64 6   | 49 5 12    | 11 57     | ev.  | 9 5        | 39 6          | 26 5 24  | 11 39      | 10 39 6   | 46 5 15   | 11 52 6    | 32 5 28      |
| 13         | D 7's maker may say 13                        | 17 14            | 31 5 30    | 8  | 1          | 3 15      | 2 30 6   | 47 5 13    | 13        | 13   | 0 45       | 6 15 6        | 35 5 25  | 11 15      | 6 44 5    | 16  | 16         | 31 5 29      |
| 14         | Low Tides, VALENTINE, 12                      | 57 14            | 29 6 17    | 8  | 1          | 3 58      | 3 13 6   | 43 5 15    | 0 55      | 1  | 28         | 6 58 6        | 34 5 26  | 0 32       | 11 58 6   | 42 5 18   | 0 50 6     | 30 5 30      |
| 15         | Apogee, about it will be.                     | 12 37 14         | 26 7 6     | 11   | 1          | 4 53      | 4 8 6  | 43 5 16    | 1 4       | 2  | 23         | 7 53 6        | 33 5 27  | 1 21       | ev.       | 53 6 41 5 19                                    | 1 42 6     | 29 5 31      |
| 16         | 2nd Sunday in Lent, but 12                    | 16 11 23 8 42    | 13 8 42    | 11   | 1          | 5 26      | 6 43 5 17  | 2 39 3     | 41        | 9 11   | 6 32 5 28  | 2 12          | 2 11 6 40 5 20                                   | 2 33 6     | 28 5 32   | 2 6 17  | 2 6 17     | 28 5 32      |
| 17         | guess-work, but reasoning                     | 11 55 11 13      | 8 42 11    | 13   | 1          | 6 37      | 6 42 6 43 5 18   | 3 24 5     | 7 10      | 37 6   | 31 5 29    | 3 0           | 3 87 6   | 39 5 21    | 3 18 6    | 38 5 32   | 3 64 17    | 3 64 17      |
| 18         | from analogy, we may ex-                      | 11 34 14 13 9 30 | 13 9 30    | 11   | 1          | 8 53      | 8 46 6 40 5 20   | 4 5        | 6 23      | 11 53  | 6 30 5 30  | 3 43          | 4 53 6   | 38 5 22    | 4 0       | 6 27 5 33                                       | 3 38 18    | 4 06 27 5 33 |
| 19         | pect it will be uneasy 11                     | 13 14 7 10 17    | 14 7 10    | 17   | 1          | 9 47      | 9 42 6 38 5 22   | 5 17       | 7 57      | 0 47 6   | 29 5 31    | 4 25          | 5 47 6   | 36 5 24    | 4 39 6    | 26 5 34   | 4 21 19    | 4 21 19      |
| 20         | Br. Frigates Cyane & Levant                   | 10 61 14 11 4    | 11 4 11    | 4  | 1          | 10 20     | 6 35 5 24  | 5 49       | 8 35      | 1 27 6   | 27 5 33    | 5 40          | 7 56   | 34 5 26    | 5 47 6    | 24 5 36   | 5 32 21    | 5 32 21      |
| 21         | 9 & 5 [ta. by Con. 1815.                      | 10 29 14 11 50   | 14 11 50   | 11   | 1          | 10 20     | 6 35 5 24  | 5 49       | 8 35      | 1 27 6   | 27 5 33    | 5 40          | 7 56   | 34 5 26    | 5 47 6    | 24 5 36   | 5 32 21    | 5 32 21      |
| 22         | WASHINGTON born 1732,                         | 10 8 13 46       | 13 46      | 10   | 1          | 11 39     | 10 54 6 35 5 25  | 25 rises.  | 9 9       | 2 56   | 26 5 31    | 35 rises.     | 7 29 6   | 33 5 27    | 7 29 6    | 33 5 27   | 7 29 6     | 33 5 27      |
| 23         | and variable, from fair to                    | 9 46 13 37       | 13 37      | 10   | 1          | 12 36     | 6 35 5 24  | 26 7 19    | 9 43      | 2 89 6   | 25 5 35    | 7 15          | 8 13 6   | 32 5 28    | 7 18 6    | 22 5 38   | 7 14 19    | 7 14 19      |
| 24         | snow or rain, from moderate                   | 9 23 13 28       | 13 28      | 11   | 1          | 13 36     | 6 35 5 24  | 26 7 19    | 9 43      | 2 89 6   | 25 5 35    | 7 15          | 8 13 6   | 32 5 28    | 7 18 6    | 22 5 38   | 7 14 19    | 7 14 19      |
| 25         | mild to cold, and from calm                   | 8 39 13 9        | 13 9       | 12   | 1          | 14 36     | 6 35 5 24  | 26 7 19    | 9 43      | 2 89 6   | 25 5 35    | 7 15          | 8 13 6   | 32 5 28    | 7 18 6    | 22 5 38   | 7 14 19    | 7 14 19      |
| 26         | and from calm and                             | 8 15 12 58       | 12 58      | 13   | 1          | 15 36     | 6 35 5 24  | 26 7 19    | 9 43      | 2 89 6   | 25 5 35    | 7 15          | 8 13 6   | 32 5 28    | 7 18 6    | 22 5 38   | 7 14 19    | 7 14 19      |
| 27         | mild to rough and bustling.                   | 7 64 12 47       | 12 47      | 14   | 1          | 16 36     | 6 35 5 24  | 26 7 19    | 9 43      | 2 89 6   | 25 5 35    | 7 15          | 8 13 6   | 32 5 28    | 7 18 6    | 22 5 38   | 7 14 19    | 7 14 19      |
| 28         | Fast throughout England 1810.                 | 7 64 12 47       | 12 47      | 14   | 1          | 17 36     | 6 35 5 24  | 26 7 19    | 9 43      | 2 89 6   | 25 5 35    | 7 15          | 8 13 6   | 32 5 28    | 7 18 6    | 22 5 38   | 7 14 19    | 7 14 19      |

1845.

Third Month, MARCH, has 31 days.

1845.

| Last Quar.                            |    | Sat. 1st.  | 4.         | 62.          | N.       |    |
|---------------------------------------|----|------------|------------|--------------|----------|----|
| New Moon.                             |    | Sat. 8th.  | 1.         | 17.          | m.       |    |
| First Quar.                           |    | Sat. 15th. | 8.         | 36.          | e. S. W. |    |
| Full Moon.                            |    | Sun. 23rd. | 3.         | 4.           | e. N. E. |    |
| Last Quar.                            |    | Sun. 30th. | 11.        | 47.          | m.       |    |
| Tides, Aspects, Weather, &c.          |    | Sun's Dec. | Sun's Slow | Moon's South | DAYS.    |    |
| Remainable Days, &c.                  |    | 1.         | 2.         | 3.           | 4.       | 5. |
| 1 St. David. Bona. ent. Fr. from      | 7  | 31         | 12         | 35           | 5        | 50 |
| 2 Mid-Lent S. D. 3. [Elb. 715.        | 7  | 8          | 12         | 23           | 6        | 49 |
| 3 D Perigee. Fine and pleasant.       | 6  | 42         | 12         | 10           | 7        | 48 |
| 4 Pennsylvania. gr. to W. Penn. 1681. | 6  | 22         | 11         | 57           | 8        | 46 |
| 5 D 3. Rough blustering and un-       | 5  | 59         | 11         | 43           | 9        | 41 |
| 6 D 3. Princeton Col. bt. 1802.       | 5  | 36         | 11         | 29           | 10       | 34 |
| 7 D 3. steady weath. for some d's.    | 5  | 12         | 11         | 15           | 11       | 25 |
| 8 High Tides. A storm at hand.        | 4  | 49         | 11         | 0            | ev. 14   | 13 |
| 9 5th S. in Lent. D 4 & H.            | 4  | 26         | 10         | 45           | 1        | 3  |
| 10 9 in Aphelion. Clear away and      | 4  | 2          | 10         | 29           | 1        | 50 |
| 11 remains fine for several days      | 3  | 38         | 10         | 13           | 2        | 38 |
| 12 except bad walking.                | 3  | 15         | 9          | 57           | 3        | 25 |
| 13 D 7's. [from N. York 1841.         | 2  | 51         | 9          | 40           | 4        | 14 |
| 14 Steamboat President sailed         | 2  | 28         | 9          | 24           | 5        | 3  |
| 15 D Apogee. Jackson born 1767.       | 2  | 4          | 9          | 7            | 5        | 51 |
| 16 Palm Sunday. Bowditch d. 1785.     | 1  | 40         | 8          | 49           | 6        | 40 |
| 17 Very Low Tides. St. Patrick        | 1  | 17         | 8          | 32           | 7        | 27 |
| 18 Stamp-Act repealed 1766. An-       | 0  | 53         | 8          | 14           | 8        | 14 |
| 19 other storm is not [Paris 1815.    | 0  | 29         | 7          | 56           | 9        | 1  |
| 20 enters "Bona. entered              | S. | 6          | 7          | 38           | 9        | 48 |
| 21 far distant if the signs and       | N. | 18         | 7          | 20           | 10       | 35 |
| 22 See 3 & 4. Newton d. 1727.         | 0  | 42         | 7          | 1            | 11       | 22 |
| 23 EASTER. configurations of the      | 1  | 5          | 6          | 43           | morn     | 12 |
| 24 High Tides. 3 Ht. planets fall     | 1  | 29         | 6          | 24           | 0        | 12 |
| 25 ANNUNCIATION. Lady Day. not.       | 1  | 53         | 6          | 6            | 1        | 3  |
| 26 H. O. Pleasant and spring-like     | 2  | 16         | 5          | 47           | 1        | 57 |
| 27 Tended to be shot by C. Mar. 114   | 2  | 40         | 5          | 25           | 2        | 53 |
| 28 D Perigee. 3 L. G. Hull sen-       | 3  | 3          | 5          | 10           | 3        | 51 |
| 29 for the rest of the month.         | 3  | 26         | 4          | 51           | 4        | 52 |
| 30 Low Sunday. D 3 by Br. 1774.       | 3  | 50         | 4          | 33           | 5        | 51 |
| 31 Low Tides. Boston port shut        | 4  | 13         | 4          | 15           | 6        | 48 |

For Boston, and  
Portland,  
and the surrounding  
country.

For New-York, and  
Philadelphia,  
and the surrounding  
country.

Charleston,  
Savannah,  
and the surrounding  
country.

Washington,  
Baltimore,  
and surrounding  
country.

N. Orleans,  
Texas,  
and surrounding  
country.

1845.

**Washing.  
Baltimore,  
and surrounding  
country**

[illegible]

*not continue very long.*

**1845.**

Fifth Month, **MAY**, has 31 days.

1845

| MONTH DAYS. |   |   |   |   |   |   |   |   |    | Tides, Aspects, Weather, Remarkable Day's &c.   |    |    |    |    |    |    |    |    |    | WEEK DAYS.  |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
|-------------|---|---|---|---|---|---|---|---|----|---|----|----|----|----|----|----|----|----|----|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
|             |   |   |   |   |   |   |   |   |    | Sun's, Sun Moon J. Dec. Fast. south S.  |    |    |    |    |    |    |    |    |    | Sun Sun Moon High Water Sun Sun Moon High Water Sun Sun Moon High Water Sun Sun Moon High Water |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
|             |   |   |   |   |   |   |   |   |    | rises sets, rises, Bost. Portl. rises sets, rises, N. Y. Phil. rises sets, rises, water rises sets, rises, water rises sets, rises, N. Y. |    |    |    |    |    |    |    |    |    | rises sets, rises, water rises sets, rises, water rises sets, rises, N. Y.                      |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 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 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| 1           | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11  | 12 |    |    |    |    |    |    |    |    |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |

1845.

Sixth Month, JUNE, has 30 days.

1845.

| New Moon, Wed. 8th, 2 e. N. W.<br>First Quar. Thur. 12th, 10 36 e. W.<br>Full Moon, Thur. 19th, 6 e. E.<br>Last Quar. Thur. 26th, 10 17 m. S. W. |       |      |        | For Boston, and<br>Portland,<br>and the surrounding<br>country. |                           |                 |                | For New York, and<br>Philadelphia,<br>and the surrounding<br>country. |                |       |                | Charleston,<br>Savannah,<br>and the surrounding<br>country. |                |                |                | Washing-<br>ton,<br>Baltimore,<br>and surrounding<br>country. |                |                |                | New Orleans,<br>Texas<br>and surrounding<br>country. |                |                |                |                 |                |                |                |
|--|-------|------|--------|---|---------------------------|-----------------|----------------|---|----------------|-------|----------------|---|----------------|----------------|----------------|---|----------------|----------------|----------------|--|----------------|----------------|----------------|-----------------|----------------|----------------|----------------|
| Tides, Aspects, Weather,<br>Remarkable Day's &c.   |       |      |        | Sun's<br>Fast.  | Sun's<br>Moon's<br>South. | Sun's<br>rises. | Sun's<br>sets. | Moon<br>rises.  | High<br>Water. | Port. | High<br>Water. | Sun's<br>rises.   | Sun's<br>sets. | Moon<br>rises. | High<br>Water. | Sun's<br>rises.   | Sun's<br>sets. | Moon<br>rises. | High<br>Water. | Sun's<br>rises.                                      | Sun's<br>sets. | Moon<br>rises. | High<br>Water. | Sun's<br>rises. | Sun's<br>sets. | Moon<br>rises. | High<br>Water. |
| 1 2nd Sunday af. Trin. D 4 8 2   | 22 5  | 2 31 | 9 22   | 4 33  | 7 27                      | 2 18            | 8 26           | 7 41  | 38             | 7 22  | 2 21           | 5 56  | 11 26          | 4 59           | 7 1            | 3 35  | 4 26           | 4 43           | 7 17           | 2 24   | 5              | 6 54           | 2 38           | 5               |                |                |                |
| 2 7's & 9. Sundry Weather. 22 13   | 22 13 | 2 22 | 10 9   | 4 32  | 7 28                      | 2 53            | 9 24           | 8 39  | 4 37           | 7 23  | 2 57           | 6 54  | ev. 24         | 4 59           | 7 1            | 3 15  | 5 24           | 4 43           | 7 17           | 3 15   | 5              | 6 55           | 3 19           | 2               |                |                |                |
| 3 Great Earthquake N. Eng. 1744. 22 20   | 22 20 | 2 13 | 10 56  | 4 32  | 7 28                      | 3 29            | 10 12          | 9 27  | 4 37           | 7 23  | 3 34           | 7 42  | 1 12           | 4 58           | 7 2            | 3 56  | 6 32           | 4 42           | 7 18           | 3 39   | 5              | 6 56           | 4 1            | 3               |                |                |                |
| 4 Common Tides, 6 gr. elong. 22 27   | 22 27 | 2 3  | 11 44  | 4 31  | 7 29                      | sets.           | 10 55          | 10 10   | 4 36           | 7 24  | sets.          | 8 25  | 1 55           | 4 58           | 7 2            | sets.   | 6 55           | 4 42           | 7 18           | sets.  | 5              | 6 55           | sets.          | 4               |                |                |                |
| 5 6) Apogee. if they fail not 22 34  | 22 34 | 1 52 | ev. 38 | 4 31  | 7 29                      | 8 9             | 11 32          | 10 47   | 4 36           | 7 24  | 8 4            | 9 2   | 2 32           | 4 58           | 7 2            | 7 41  | 7 32           | 4 42           | 7 18           | 7 59   | 5              | 6 56           | 7 36           | 6               |                |                |                |
| 6 7 Extreme cold N. Eng. 1816. 22 46   | 22 46 | 1 42 | 1 21   | 4 30  | 7 30                      | 8 51            | ev. 7          | 11 23   | 4 35           | 7 25  | 8 46           | 9 37  | 3 7            | 4 57           | 7 3            | 8 24  | 8 7            | 4 41           | 7 19           | 8 41   | 5              | 6 56           | 8 19           | 7               |                |                |                |
| 8 3d Sun. af. Trin. Louis 17th. 22 52  | 22 52 | 1 19 | 2 53   | 4 30  | 7 31                      | 10 3            | 1 15           | ev. 30  | 4 34           | 7 26  | 9 59           | 10 45   | 4 16           | 4 57           | 7 3            | 9 43  | 9 15           | 4 40           | 7 20           | 9 56   | 5              | 6 56           | 9 39           | 8               |                |                |                |
| 9 died in prison at Paris 1795. 22 57  | 22 57 | 1 8  | 3 38   | 4 29  | 7 31                      | 10 33           | 1 49           | 0 44  | 34             | 7 26  | 10 30          | 11 19   | 4 49           | 4 56           | 7 4            | 10 17   | 9 49           | 4 40           | 7 20           | 10 27  | 5              | 6 57           | 10 14          | 9               |                |                |                |
| 10 vegetation will now advance 23 2  | 23 2  | 0 56 | 4 23   | 4 28  | 7 32                      | 11 2            | 2 26           | 1 41  | 4 34           | 7 26  | 11 0           | 11 56   | 5 26           | 4 56           | 7 4            | 10 51   | 10 26          | 4 40           | 7 20           | 10 58  | 5              | 6 57           | 10 49          | 10              |                |                |                |
| 11 St. Barnabas. with rapidity. 23 6   | 23 6  | 0 44 | 5 5    | 4 28  | 7 32                      | 11 28           | 3 4            | 2 19  | 4 34           | 7 26  | 11 27          | ev. 34  | 6 48           | 4 56           | 7 4            | 11 23   | 11 4           | 4 39           | 7 21           | 11 26  | 5              | 6 57           | 11 22          | 11              |                |                |                |
| 12 First appearance of the Chole- 23 10  | 23 10 | 0 32 | 5 50   | 4 28  | 7 32                      | 11 56           | 4 38           | 3 4   | 34             | 7 26  | 11 57          | 1 18  | 6 48           | 4 56           | 7 4            | 0 1   | ev. 38         | 4 39           | 7 21           | 11 58  | 5              | 6 57           | 0 2            | 13              |                |                |                |
| 13 ra in Amer. at Quebec 1832. 23 14   | 23 14 | 0 20 | 6 36   | 4 27  | 7 32                      | morn.           | 4 38           | 3 53  | 4 33           | 7 27  | morn.          | 2 8   | 7 38           | 4 56           | 7 4            | 0 34  | 1 46           | 4 39           | 7 21           | 0 28   | 5              | 6 57           | 0 36           | 14              |                |                |                |
| 14 Low Tides. Showers and per- 23 17   | 23 17 | F 7  | 7 23   | 4 27  | 7 33                      | 0 24            | 5 40           | 4 55  | 4 33           | 7 27  | 0 26           | 3 18  | 8 40           | 4 56           | 7 4            | 0 34  | 1 46           | 4 39           | 7 21           | 0 28   | 5              | 6 57           | 0 36           | 14              |                |                |                |
| 15 4th S. af. Trin. haps thunder 23 20   | 23 20 | S 5  | 8 14   | 4 27  | 7 33                      | 0 24            | 5 40           | 4 55  | 4 33           | 7 27  | 0 26           | 3 18  | 8 40           | 4 56           | 7 4            | 0 34  | 1 46           | 4 39           | 7 21           | 0 28   | 5              | 6 57           | 0 36           | 14              |                |                |                |
| 16 Great eclipse of N. Eng. 1806. 23 22  | 23 22 | 0 18 | 9 10   | 4 27  | 7 33                      | 1 31            | 7 48           | 7 34  | 33             | 7 27  | 1 35           | 5 18  | 10 48          | 4 55           | 7 5            | 1 11  | 2 45           | 4 39           | 7 21           | 1 39   | 5              | 6 58           | 1 14           | 15              |                |                |                |
| 17 Bunker-Hill Battle 1775. 23 24  | 23 24 | 0 31 | 10 10  | 4 27  | 7 33                      | 2 14            | 8 50           | 8 3   | 33             | 7 27  | 2 18           | 6 20  | 11 50          | 4 55           | 7 6            | 2 37  | 4 50           | 4 39           | 7 21           | 2 23   | 5              | 6 58           | 2 41           | 16              |                |                |                |
| 18 Waterloo. Battle bet. the Fr. 23 26   | 23 26 | 0 44 | 11 12  | 4 27  | 7 33                      | 3 6             | 9 48           | 9 34  | 33             | 7 27  | 3 13           | 7 18  | morn.          | 4 55           | 7 6            | 3 33  | 6 48           | 4 39           | 7 21           | 3 16   | 5              | 6 58           | 3 38           | 18              |                |                |                |
| 19 and Allies; Bona defeated 1815. 23 27   | 23 27 | 0 56 | morn.  | 4 27  | 7 33                      | rises.          | 10 41          | 9 56  | 4 33           | 7 27  | rises.         | 8 11  | 0 48           | 4 55           | 7 6            | rises.  | 6 41           | 4 39           | 7 22           | rises.   | 5              | 6 58           | 4 19           | 19              |                |                |                |
| 20 Perigee. and destructive 23 27  | 23 27 | 1 9  | 0 16   | 4 27  | 7 33                      | 8 18            | 11 35          | 10 50   | 4 33           | 7 27  | 8 13           | 9 5   | 1 41           | 4 55           | 7 6            | 7 52  | 7 35           | 4 39           | 7 22           | 8 5  | 5              | 6 58           | 7 47           | 20              |                |                |                |
| 21 Very High Tides. enters 23 27   | 23 27 | 1 22 | 1 19   | 4 27  | 7 33                      | 9 43            | 0 25           | 11 41   | 4 33           | 7 27  | 9 1            | 9 56  | 2 35           | 4 55           | 7 6            | 8 44  | 8 26           | 4 39           | 7 22           | 8 57   | 5              | 6 58           | 8 40           | 21              |                |                |                |
| 22 5th S. af. Trin. [Sum. Solst. 23 27   | 23 27 | 1 35 | 2 19   | 4 27  | 7 33                      | 9 43            | 0 25           | 11 41   | 4 33           | 7 27  | 9 1            | 9 56  | 2 35           | 4 55           | 7 6            | 8 44  | 8 26           | 4 39           | 7 22           | 8 57   | 5              | 6 58           | 8 40           | 21              |                |                |                |
| 23 D & 5. lightning in many 23 27  | 23 27 | 1 48 | 3 13   | 4 27  | 7 33                      | 10 17           | 1 13           | 0 28  | 4 33           | 7 27  | 10 15          | 11 33   | 4 13           | 4 55           | 7 6            | 9 27  | 9 13           | 4 39           | 7 22           | 9 37   | 5              | 6 58           | 9 53           | 22              |                |                |                |
| 24 St. John the Bap. Day. places. 23 26  | 23 26 | 2 1  | 4 4    | 4 27  | 7 33                      | 10 47           | 2 3            | 1 19  | 4 33           | 7 27  | 10 46          | morn.   | 5 34           | 4 55           | 7 6            | 10 42   | 10 62          | 4 39           | 7 22           | 10 13  | 5              | 6 58           | 10 53          | 23              |                |                |                |
| 25 Hot and dry in many places. 23 24   | 23 24 | 2 13 | 4 4    | 4 27  | 7 33                      | 10 47           | 2 3            | 1 19  | 4 33           | 7 27  | 10 46          | morn.   | 5 34           | 4 55           | 7 6            | 10 42   | 10 62          | 4 39           | 7 22           | 10 13  | 5              | 6 58           | 10 53          | 23              |                |                |                |
| 26 H. appeared at N. Y. 1832. 23 23  | 23 23 | 2 26 | 5 42   | 4 27  | 7 33                      | 11 17           | 2 52           | 2 7   | 4 33           | 7 27  | 11 18          | 0 22  | 5 52           | 4 55           | 7 6            | 11 22   | 11 43          | 4 39           | 7 22           | 11 19  | 5              | 6 58           | 11 23          | 24              |                |                |                |
| 27 Low Tides. Asiatic Cholera 23 20  | 23 20 | 2 38 | 6 29   | 4 27  | 7 33                      | 11 45           | 3 42           | 2 57  | 4 33           | 7 27  | 11 47          | 1 2   | 6 42           | 4 55           | 7 6            | 11 56   | morn.          | 4 39           | 7 22           | 11 49  | 5              | 6 58           | 11 58          | 25              |                |                |                |
| 28 L. Monmouth Battle 1778. 23 18  | 23 18 | 2 51 | 7 14   | 4 27  | 7 33                      | 0 13            | 0 29           | 4 43  | 4 33           | 7 27  | 0 13           | 2 58  | 8 29           | 4 55           | 7 6            | 0 31  | 1 29           | 4 39           | 7 22           | 0 21   | 5              | 6 58           | 12 0           | 26              |                |                |                |
| 29 G. S. af. Trin. Tea-Act pas. 23 15  | 23 15 | 3 8  | 1 8    | 4 27  | 7 33                      | 0 49            | 6 35           | 5 50  | 4 33           | 7 27  | 0 53           | 4 5   | 9 35           | 4 55           | 7 6            | 1 11  | 2 35           | 4 39           | 7 22           | 0 57   | 5              | 6 57           | 1 55           | 27              |                |                |                |
| 30 7 * 3. Fine weather again. 23 11  | 23 11 | 3 15 | 8 48   | 4 27  | 7 32                      | 1 24            | 7 40           | 6 55  | 4 34           | 7 26  | 1 29           | 5 10  | 10 40          | 4 56           | 7 4            | 1 50  | 3 40           | 4 39           | 7 22           | 1 34   | 5              | 6 57           | 1 55           | 28              |                |                |                |

1845.

Seventh Month, JULY, has 31 days.

1845.

| MONTH DAYS.   |  |  |  |  |  |  |  |  |  |
|---|--|--|--|--|--|--|--|--|--|
| New Moon, Fri. 4th, 11. 13. m. S.                           |  |  |  |  |  |  |  |  |  |
| First Quart. Sat. 12th, 9. 9. m. N. E.                      |  |  |  |  |  |  |  |  |  |
| Full Moon, Sat. 19th, 0. 49. m. S.                          |  |  |  |  |  |  |  |  |  |
| Last Quart. Fri. 26th, 10. 6. e. N. E.                      |  |  |  |  |  |  |  |  |  |
| Tides, Aspects, Weather, Remarkable Days, &c.               |  |  |  |  |  |  |  |  |  |
| Sun's Sun Moon P  |  |  |  |  |  |  |  |  |  |
| Dec. Slow South S   |  |  |  |  |  |  |  |  |  |
| 1 & 2 Perihelion of B. V. May.                              |  |  |  |  |  |  |  |  |  |
| Apogee. ☐ ☐ Visitation                                      |  |  |  |  |  |  |  |  |  |
| Apogee. Chippeway Bat. 14. 22. 58                           |  |  |  |  |  |  |  |  |  |
| Independence 76. Fine                                       |  |  |  |  |  |  |  |  |  |
| Rather high tides. Sup. 6 & ☐                               |  |  |  |  |  |  |  |  |  |
| 7th Sunday after Trinity. hay 22. 42                        |  |  |  |  |  |  |  |  |  |
| weather for a few days. [Fr. 58. 22. 36                     |  |  |  |  |  |  |  |  |  |
| Bat. of Ticondero. Eng. def. by 22. 29                      |  |  |  |  |  |  |  |  |  |
| Gen. Braddock's defeat 1755. 22. 22                         |  |  |  |  |  |  |  |  |  |
| Hot and sultry with showers 22. 15                          |  |  |  |  |  |  |  |  |  |
| Sedition Law pas. by Cong. 198. 22. 7                       |  |  |  |  |  |  |  |  |  |
| Gen. Hall invad. Canada 1812. 21. 59                        |  |  |  |  |  |  |  |  |  |
| 8th S. at. Trin. Low Tides. 21. 56                          |  |  |  |  |  |  |  |  |  |
| Fr. Revolution commenced 1789. 21. 41                       |  |  |  |  |  |  |  |  |  |
| many places, accompanied most 21. 32                        |  |  |  |  |  |  |  |  |  |
| likely with thunder and darkness 21. 22                     |  |  |  |  |  |  |  |  |  |
| Dr. Watts born 1747. five light 21. 12                      |  |  |  |  |  |  |  |  |  |
| D. Perjee. Rus. Alhagrus. 9. 42. 21                         |  |  |  |  |  |  |  |  |  |
| Hallidown-Hill Battle 1333. 20. 51                          |  |  |  |  |  |  |  |  |  |
| 9th Sun. at. Trin. D. 3. 20. 40                             |  |  |  |  |  |  |  |  |  |
| Very High Tides. ☐. 20. 29                                  |  |  |  |  |  |  |  |  |  |
| Great black clouds but little rain 20. 17                   |  |  |  |  |  |  |  |  |  |
| Bona. enters Grand Cairo 1798. 20. 5                        |  |  |  |  |  |  |  |  |  |
| H. 9 & 8. Heat & per. drou't. 19. 39                        |  |  |  |  |  |  |  |  |  |
| Dog-Days begin. St. James. 19. 36                           |  |  |  |  |  |  |  |  |  |
| Low Tides. Fine showers in 19. 26                           |  |  |  |  |  |  |  |  |  |
| 10th S. at. Trin. D 7. 18. many 18. 59                      |  |  |  |  |  |  |  |  |  |
| Robespierre executed 1794. plus 18. 53                      |  |  |  |  |  |  |  |  |  |
| ees, but still many parts suffer 18. 45                     |  |  |  |  |  |  |  |  |  |
| from drou't. [S. op'd in Bos. 18. 31                        |  |  |  |  |  |  |  |  |  |
| D Apogee. 1st Mar. Lodge in U. 18. 16                       |  |  |  |  |  |  |  |  |  |
| For Boston and Portland, and the surrounding country.       |  |  |  |  |  |  |  |  |  |
| Sun Sun Moon High Water                                     |  |  |  |  |  |  |  |  |  |
| rises sets. rises. Boist. Portl.                            |  |  |  |  |  |  |  |  |  |
| For New York and Philadelphia, and the surrounding country. |  |  |  |  |  |  |  |  |  |
| Sun Sun Moon High Water                                     |  |  |  |  |  |  |  |  |  |
| rises sets. rises. N. Y. Phil.                              |  |  |  |  |  |  |  |  |  |
| For Charleston, Savannah, and the surrounding country.      |  |  |  |  |  |  |  |  |  |
| Sun Sun Moon High Water                                     |  |  |  |  |  |  |  |  |  |
| rises sets. rises. water rises.                             |  |  |  |  |  |  |  |  |  |
| For Washington, Baltimore, and the surrounding country.     |  |  |  |  |  |  |  |  |  |
| Sun Sun Moon High Water                                     |  |  |  |  |  |  |  |  |  |
| rises sets. rises.  |  |  |  |  |  |  |  |  |  |
| For New Orleans, Texas, and the surrounding country.        |  |  |  |  |  |  |  |  |  |
| Sun Sun Moon High Water                                     |  |  |  |  |  |  |  |  |  |
| rises sets. rises.  |  |  |  |  |  |  |  |  |  |

**1845.**

Original from  
UNIVERSITY OF MINNESOTA

**1845-**

**Ninth Month, SEPTEMBER,** has 30 days.

1845

[illegible]



**1845.** Eleventh Month, **NOVEMBER**, has 30 days.

**1845.**

| DATE.                                  | Tide, Aspect, Weather, Remarkable Day's &c. | Sun's Sun     | Moon's Sun   | D. South S.    | WEEK DATE.      | For Boston and<br>Portland,<br>and the surrounding<br>country. |              |                |                | For New York and<br>Philadelphia,<br>and the surrounding<br>country. |              |                |               | Charleston,<br>Savannah,<br>and the surrounding<br>country. |                |               |              | Washing-<br>ton, Bal-<br>timore,<br>and surrounding<br>country. |               |              |                | N. Orleans,<br>Texas<br>and surrounding<br>country. |              |                |  |
|--|---|---------------|--------------|----------------|-----------------|--|--------------|----------------|----------------|--|--------------|----------------|---------------|---|----------------|---------------|--------------|---|---------------|--------------|----------------|---|--------------|----------------|--|
|  |   | Sun<br>rises. | Sun<br>sets. | High<br>Water. | Post.<br>Portl. | Sun<br>rises.  | Sun<br>sets. | High<br>Water. | Post.<br>Phil. | Sun<br>rises.  | Sun<br>sets. | High<br>Water. | Sun<br>rises. | Sun<br>sets.  | High<br>Water. | Sun<br>rises. | Sun<br>sets. | High<br>Water.  | Sun<br>rises. | Sun<br>sets. | High<br>Water. | Sun<br>rises.                                       | Sun<br>sets. | High<br>Water. |  |
| 1 All Saints Day.                      | Morning 14 29 16 17                         | 1 35          | 11           | 1 35           | 11              | F  | 6 55 5       | 4 6 31         | ev. 3 11 13    | 6 52 5   | 8 7 36       | 9 33 3         | 3 6 39        | 5 21 7  | 7 0 8          | 8 36          | 4 8 5        | 12 6 41   | 6 38 5        | 25 6 1       | 7 5 1          | 8 4 3   | 9 30 1       |                |  |
| 2 24th Sun. D. 9. All Souls.           | 14 48 16 17                                 | 2 35          | 1            | 2 35           | 1               | F  | 6 66 5       | 4 7 32         | 0 44 11 59     | 6 53 5   | 8 7 37       | 10 10 6        | 3 44 6        | 4 05 20   | 7 56 8         | 8 44          | 6 46         | 5 10 8  | 7 38 6        | 26 8 1       | 8 1 1          | 9 4 8   | 10 31 3      |                |  |
| 3 2d Pentecost. U. S. Army dis-13      | 1 16 17 2 8 5                               | 1 M           | 6 57 5       | 3 8 32         | 1 26 ev. 4 1    | M  | 6 57 5       | 3 8 32         | 1 26 ev. 4 1   | 6 53 5   | 8 7 37       | 10 10 6        | 3 44 6        | 4 05 20   | 7 56 8         | 8 44          | 6 46         | 5 10 8  | 7 38 6        | 26 8 1       | 8 1 1          | 9 4 8   | 10 31 3      |                |  |
| 4 13th Sun. and [banded 1783.          | 15 26 16 16                                 | 4 34          | 10           | 4 34           | 10              | W  | 6 59 5       | 1 9 40         | 2 12 1 27      | 6 55 5   | 8 7 37       | 10 10 6        | 3 44 6        | 4 05 20   | 7 56 8         | 8 44          | 6 46         | 5 10 8  | 7 38 6        | 26 8 1       | 8 1 1          | 9 4 8   | 10 31 3      |                |  |
| 5 17th Sun. and [banded 1783.          | 15 26 16 16                                 | 4 34          | 10           | 4 34           | 10              | W  | 6 59 5       | 1 9 40         | 2 12 1 27      | 6 55 5   | 8 7 37       | 10 10 6        | 3 44 6        | 4 05 20   | 7 56 8         | 8 44          | 6 46         | 5 10 8  | 7 38 6        | 26 8 1       | 8 1 1          | 9 4 8   | 10 31 3      |                |  |
| 6 1st Pentecost. [banded 1783.         | 15 26 16 16                                 | 4 34          | 10           | 4 34           | 10              | W  | 6 59 5       | 1 9 40         | 2 12 1 27      | 6 55 5   | 8 7 37       | 10 10 6        | 3 44 6        | 4 05 20   | 7 56 8         | 8 44          | 6 46         | 5 10 8  | 7 38 6        | 26 8 1       | 8 1 1          | 9 4 8   | 10 31 3      |                |  |
| 7 Low Tides. Fine and pleasant.        | 16 20 16 9                                  | 7 14          | 10           | 7 14           | 10              | F  | 7 24 58      | 1 59           | 3 33 6 57      | 6 57 5   | 8 7 37       | 10 10 6        | 3 44 6        | 4 05 20   | 7 56 8         | 8 44          | 6 46         | 5 10 8  | 7 38 6        | 26 8 1       | 8 1 1          | 9 4 8   | 10 31 3      |                |  |
| 8 2d Pentecost. Transit of V. visible, | 16 33 16 6                                  | 8 4           | 10           | 8 4            | 10              | F  | 7 44 56      | 1 7            | 6 27 6 57      | 7 05 5   | 0 1 8        | 3 67 9         | 27 6 45       | 5 15 13   | 2 27 6         | 6 55          | 3 1          | 16 6 45   | 5 15 13       | 2 27 6       | 6 55           | 3 1   | 16 6 45      |                |  |
| 9 9th Defeat of Cr. Indians by 16      | 33 16 6 8                                   | 8 4           | 10           | 8 4            | 10              | F  | 7 44 56      | 1 7            | 6 27 6 57      | 7 05 5   | 0 1 8        | 3 67 9         | 27 6 45       | 5 15 13   | 2 27 6         | 6 55          | 3 1          | 16 6 45   | 5 15 13       | 2 27 6       | 6 55           | 3 1   | 16 6 45      |                |  |
| 10 11th Defeat of Cr. Indians by 16    | 33 16 6 8                                   | 8 4           | 10           | 8 4            | 10              | F  | 7 44 56      | 1 7            | 6 27 6 57      | 7 05 5   | 0 1 8        | 3 67 9         | 27 6 45       | 5 15 13   | 2 27 6         | 6 55          | 3 1          | 16 6 45   | 5 15 13       | 2 27 6       | 6 55           | 3 1   | 16 6 45      |                |  |
| 11 11th Defeat of Cr. Indians by 16    | 33 16 6 8                                   | 8 4           | 10           | 8 4            | 10              | F  | 7 44 56      | 1 7            | 6 27 6 57      | 7 05 5   | 0 1 8        | 3 67 9         | 27 6 45       | 5 15 13   | 2 27 6         | 6 55          | 3 1          | 16 6 45   | 5 15 13       | 2 27 6       | 6 55           | 3 1   | 16 6 45      |                |  |
| 12 12th Defeat of Cr. Indians by 16    | 33 16 6 8                                   | 8 4           | 10           | 8 4            | 10              | F  | 7 44 56      | 1 7            | 6 27 6 57      | 7 05 5   | 0 1 8        | 3 67 9         | 27 6 45       | 5 15 13   | 2 27 6         | 6 55          | 3 1          | 16 6 45   | 5 15 13       | 2 27 6       | 6 55           | 3 1   | 16 6 45      |                |  |
| 13 13th Defeat of Cr. Indians by 16    | 33 16 6 8                                   | 8 4           | 10           | 8 4            | 10              | F  | 7 44 56      | 1 7            | 6 27 6 57      | 7 05 5   | 0 1 8        | 3 67 9         | 27 6 45       | 5 15 13   | 2 27 6         | 6 55          | 3 1          | 16 6 45   | 5 15 13       | 2 27 6       | 6 55           | 3 1   | 16 6 45      |                |  |
| 14 1st Bishop U. S. consecra. 1733     | 18 15 23 0 9                                | 8 4           | 10           | 8 4            | 10              | F  | 7 10 4 50    | 5 29 11 50     | 11 5 7         | 6 44 53  | 6 20 9       | 9 56 2         | 10 6 50       | 5 10 6  | 5 57           | 7 50 7        | 2 4 58       | 5 39 6 44   | 5 16 6        | 2 14         | 3 16           | 4 21 1  |              |                |  |
| 15 High Tides, Wm. Pitt bo. 1703       | 18 32 15 13                                 | 0 58          | 0            | 58             | 0               | F  | 7 11 4 49    | 6 15 11 43     | 7 7            | 6 44 53  | 6 20 9       | 9 56 2         | 10 6 50       | 5 10 6  | 5 57           | 7 50 7        | 2 4 58       | 5 39 6 44   | 5 16 6        | 2 14         | 3 16           | 4 21 1  |              |                |  |
| 16 20th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 17 17th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 18 18th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 19 19th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 20 20th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 21 21st Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 22 22nd Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 23 23rd Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 24 24th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 25 25th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 26 26th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 27 27th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 28 28th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
| 29 29th Sun. alt. Trin. Astron-18      | 18 48 15 2                                  | 1 48          | 1            | 1 48           | 1               | F  | 7 12 4 45    | 7 5 0 26       | 11 43 7        | 7 8 4 52   | 7 10 10 30   | 3 26 6 52      | 5 8 7 32      | 9 0 7   | 4 4 56         | 7 16 6 45     | 5 15 6       | 4 7 15  | 7 27 13       | 8 26 17      | 9 31 1         | 10 36 1   |              |                |  |
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UNIVERSITY OF MINNESOTA

## ARTICLE I.

### ORGANIZATION.—ITS CONNEXION WITH MENTALITY.

#### 1. THE RECIPROCITY OF RELATION EXISTING BETWEEN THE BODY AND THE MIND.—VALUE OF HEALTH.

THAT, in this world, organization and mind are reciprocal and inseparable, is a matter of daily, hourly, perpetual SENSATION to every member of the human family. The effect of the body on the mind, is wonderful in its power, in its minuteness. If the body be in a feverish condition, so is also the mind. The sickness of the body diseases also the mind. Mental gloom, painful but groundless forebodings, a peevish, sour, crusty temper, an indefinable but painfully oppressive state of mind, which renders us dissatisfied when we should otherwise be contented; which turns every thing, not into gold, but into poison—that spleeny, whimsical, discontented, discouraged, apprehensive, and, at times, almost distressed state of mind which often oppresses us, and sometimes comes over most persons—the horrors of the delirium tremens of the drunkard—the blues of the dyspeptic—the fidgets, the nervousness of tea and coffee drinkers—the vapors of corseted fashionables—along with a pretty large proportion of both the depravity and the misery of mankind—have their origin, both as to their mediate and immediate procuring causes in one or other of those disorders of the body, of the nervous system, of the brain, to which they are subject, and the cure of the former consists in restoring the latter to health. At one time, all is life, buoyancy, happiness. Every pulsation of your heart sends a thrill of pleasurable excitement throughout your whole frame. Care is banished. Trouble is forgotten. All clouds have passed from your mental horizon. Every thing makes you happy. Nothing disturbs the equanimity of your temper. Nothing oppresses you. All that occurs makes you happy. And all because your *body* is full of animal life—of health. This fills your soul with a joy—a peace, a quiet flow of happy feeling, which nothing else can give or take away. A few days, perhaps hours, afterwards—too soon for any change in your circumstances or prospects to effect it—you feel cast down, troubled, uneasy, oppressed with care, dispirited, disappointed, as if lost, crushed, forsaken, forlorn. beclouded, as if chased by misfortune—flushed with painful excitement. Perhaps, a horrible gloom overshadows your mind. Or, perhaps you are fret-

ful, displeased with every body, every thing—fault-finding, tart in remark, short, unkind. And all because, perhaps, something indigestible, as pickles, hot cake, green fruit, tough meat, or too much of it, or a cup of tea or coffee, has oppressed your stomach, and thereby your brain, or set your nervous system on fire, and thus rendered all its operations morbid and painful. Children are more happy-minded than adults simply because disease has not yet infused itself into the texture and the ramifications of their bodies. They are well, and therefore they are happy. As they grow up, they trifle with health. They violate the natural laws. They eat unduly. They over-do. They engender a slow fever, that affects their brain and mind more than their bodies. Their blood becomes corrupt. Their nervous system, affected and set on fire at a variety of points, becomes permanently diseased. Then begin their sighings, their troubles. The cause increases. Its effects multiply and aggravate, till life itself becomes a burden, and they live in misery, die by inches, and finally give up the ghost. Touching this great subject, man is mostly in the dark. He who would be happy, must first be healthy. He who would be virtuous, must first be free from physical disease. He who would obey the moral laws, must first obey the organic.

In the name of this principle, I say to parents, watch with eagle's vigilance, the **HEALTH** of your children. I would not have you too tender of them; but I would have their diet, regimen, habits, all, every thing, in obedience to the physical laws. I say to the young: Your health is your fortune. Your never-failing spring of happiness. Your pearl of greatest price. Be provident of it, therefore; not prodigal. Be guilty of no undue exposure of it. Never over-do.\* Indulge in no dissipation. Confine yourself little. Eat right. Sleep right. Live right. And a long life of happiness will crown your obedience of the laws of health with the richest harvests of pleasure it is possible for life to yield, for man to enjoy.

## 2. THE MUSCULAR TEMPERAMENT.—LABOR.

THE body is made up of three principal classes of organs, namely, the bony and muscular structure, the vital apparatus, and the nervous system. The bony system, represented by the cut on the next page, constitutes the frame-work of the whole body—gives it its general size and form, as well as solidity—being the skeleton of the man.

\* Early in 1845<sup>o</sup>, the Author hopes to be able to present this subject in full, illustrated with appropriate cuts. It is a field of inquiry interesting in the extreme, and pre-eminently useful.



To these bones, the muscles are so attached as to extend *across* the *joints*, one end of a muscle being attached to one bone, and the other end to another bone, both bones being united at their ends, which ends become the fixed points of a lever, the opposite ends of the bones being moveable, so that the contraction of these muscles brings the outer ends of the bones in towards each other, and this produces the movement of the limbs, which we call bodily motion—a simple contrivance, but most efficacious, and one that gives rise to all those endless and powerful motions of which the human frame is susceptible.

These bones and muscles are very useful. Without them, we could not move—could not walk, eat, breathe, or stir. They should then be *cultivated*. This can be done *only* by *exercising* them. Man was *made* to *labor*. His health requires it. To procure food, and accomplish all the various ends of life, requires it. Why, then, should labor be regarded as disreputable? Is it *wrong* to work? No more than it is wrong to see—wrong to breathe—wrong to live.

Then why hold men and women in disrepute who labor, and *because* they labor? It is disreputable *not* to labor. It is *idleness* that is disgraceful, not industry. Rather *commend* the man, the woman, who works. At all events, God commends them. Nature rewards them. In laboring, they fulfil the *laws* of nature, and nature rewards such obedience. But those who violate her laws, cannot possibly escape their punishment. To work, makes mankind happy. Not to labor, miserable.

The probable *reason* why labor is held so disreputable, is two-fold: first, because those who work, do so for a *living*, and because they are too poor to live without it; *poverty* being thought disreputable, and labor going along *with* poverty, labor also, with all its blessings, all its dignity and honorableness, has also come to be held in low esteem, and because of the company she keeps. But, is this right? Is it not

honorable to obey the laws of our being? to fulfil the destiny of man? to be happy? Then is it honorable to labor.

The second reason why laborers are lightly esteemed, is because they are made slaves; temporary, or partial, or total. You are rich. You *hire* a laborer to work for you. The fact that he does as you tell him, is apt to make you regard him as a menial, a tool, a *thing* at your service. But the fact that he has done a job for you, should make you *grateful*. He has put *you* under obligation to *him*, not he to you. What would you do without him? Do it *yourself*, and thus incur the odium you now cast on him for doing up your drudgery for you. Should you not, *do* you not, esteem the man who *obliges* you? Then esteem the laborer.

Another partial reason is, that laborers are obliged to work *too hard*. Hence labor is held in low esteem because it is oppressive. Hence as many shirk off labor as possibly can. This is wrong. Labor should be more equally *divided*. It will vastly promote digestion, promote circulation, promote respiration, promote health, promote virtue, promote human happiness in very many of its multifarious forms. A man gets very well paid for working two or three hours in the day, merely in the increased appetite it gives him; and then doubly paid by the addition it brings to health and general happiness.

Besides; the working classes are the most virtuous, the most intellectual. A man *may* be a good man, and yet be idle. Rarely. Those who are too good to *earn* their living, are generally bad, vicious, rakish, immoral. If there be a man in town who has no visible means of getting his livelihood, he will bear watching. He *may* be honest, but keep an eye on him. But seldom do habitual laborers pick pockets, or abscond, or swartwout, or forge, or cheat their creditors. *Trust* the laborer. *Honor* the worker. *Work yourself*, if you would be healthy, or happy, or virtuous.

### 3. VITALITY,—RESPIRATION, CIRCULATION, DIGESTION, PERSPIRATION.

THE second class of physical organs are those contained within the cavity of the body, namely the heart, lungs, stomach, liver, and kindred organs. They furnish vitality. They impart that animal life, that physical vigor required by every muscle, by every nerve, by the brain, by all portions of the body to sustain it in action.—Without this vitality they die instantur. With it but sparingly supplied, the brain, the muscles droop, become inert, and die. Lascitude, general weakness, fatigue, a permanent faintness or sinking of spirit, together with this whole class of feelings, grow out of the feebleness of these organs. Many readers know by experience what a weakening influence indigestion, or extreme fatigue, or bad breath, say the feeling of suffocation produced by being in a crowded room, or a

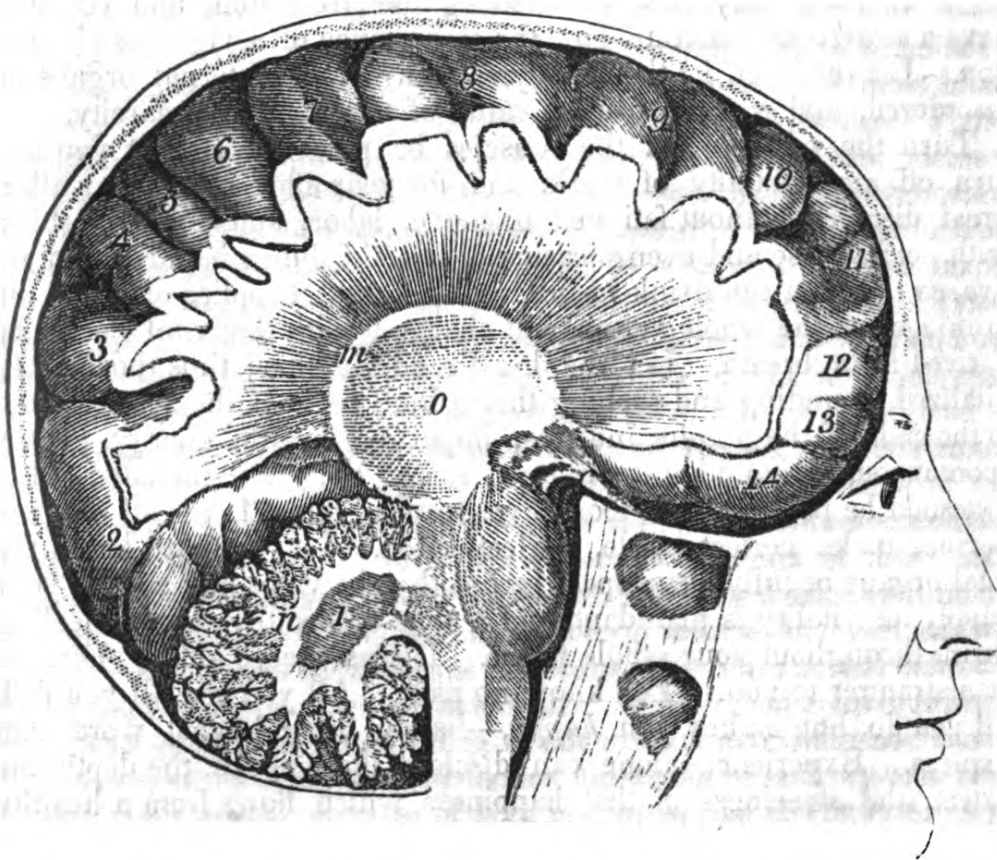
muggy atmosphere, &c., have on both the mind and the body. Being put to it for breath, or afflicted with the asthma, sinking down in consumption, or troubled with palpitation of the heart, or diarrhea, spitting of blood, are all but disorders of this range of organs, and the languid faintness and feebleness occasioned thereby, will serve to illustrate both their function and the effect of their feebleness disease.

Another illustration. Deprive the stomach of its required supply of food. You become weaker and fainter in mind, in body, till you die of pure inanition. And this will show both the nature and function of digestion, and the importance of a healthy stomach, and in furnishing the right *kind* and *quantity* of food. Another. Go without breath, or breathe impure air, or air saturated with poisonous gases, or breathe only half enough, or compress the chest, and the office of the lungs, as well as the importance of abundance of wholesome air for respiration, will become *sensibly* apparent. Or let the heart become enfeebled—its pulsations labored and inefficient, the blood unequally distributed, the hands and feet cold, but the head burning up with heat, the skin cold and clammy, the body chilly, the blood diseased—any disorder affecting the circulation, and you will have a *practical* illustration of the importance of a vigorous circulation. Let the liver, let the kidneys, let any of the internal organs be disordered, and we then *feel* the value of vitality by its scarcity.

Turn the tables. Let the muscles be powerful, so that you can turn off any quantity of work, and for year after year; or walk great distance without fatigue; or move, labor, and do every thing with perfect ease and even pleasure. Let the lungs be large and alive, so that you can drink in full and constant supplies of fresh air to invigorate the whole system and charge it with that vital electricity derived from breath. Let the heart send the blood, thus thoroughly vitalized, bounding and rushing through all parts of the system, even to the ends of the fingers and toes, imparting health, energy, power, spontaneous action, to every muscle, nerve, the brain included. Let digestion be perfect. Let food never trouble you. Let it fill up your person, make perfect chyle, perfect blood. Let, in short, let all the vital organs be fully developed, be healthy, be vigorous, so that your supply of vitality is abundant, and a flow of healthy, happy feelings thrills throughout your whole frame. Disease keeps aloof. Distress is a stranger to you. You know no pain. All you see, all you feel, all you do, but makes you *happy*,—happy beyond what words can express. Experience alone can disclose the height, the depth, the extent, the sweetness of that happiness which flows from a healthy vital apparatus.

## 4. THE NERVOUS SYSTEM.—THE BRAIN.—THE MIND.

O little use the root, the stalk, without the fruit. The body, without the brain—the mind. The nervous system is ramified throughout the whole system. Every muscular fibre has also its nervous fibre, to quicken and direct its action. These nervous shreds sometimes form a kind of knot, called ganglia. They also run together, and, forming large nervous cords—those tough white strings found in animals, as you cut them open—traverse onward and upward, receiving additions till they reach the brain. They are especially ramified on the surface of the body, and give it sensations of heat, cold, touch, pleasure, pain. It also produces and governs the action of the muscles, and connects the whole body with the brain, by means of the great sympathetic cord that traverses the cavity of the body, and by the spinal column—that jointed column of bones that traverses the back, called the back-bone. Sever the nerve of sensation that connects any part of the body (say the hand, the foot, &c.) from the head, and all sensation in the hand or foot, &c. is destroyed. So, of the nerves of motion.



But the brain, that fills up the cavity of the head (as seen in the above cut), executes our thinking, our feeling. It is that for which all other portions of our frames were made. Its healthy state makes us happy. Its morbid action renders us miserable.

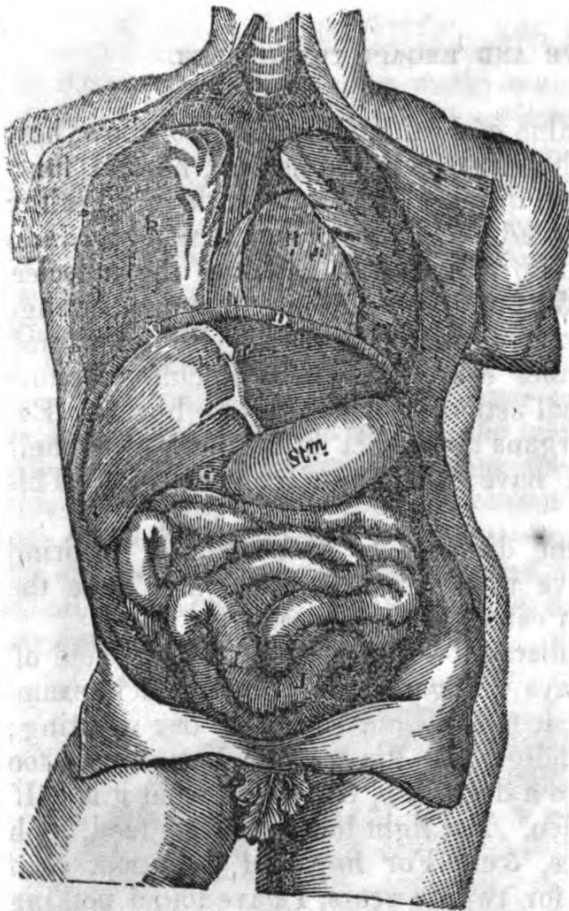
## 5. HOW TO PRESERVE AND REGAIN THE HEALTH.

HAVING pointed out the value of health, it remains to show how to retain and regain it. Health *consists* in the natural, normal function or action of all the physical organs. They are *naturally* healthy unless when disease is *inherited*. Their natural action *produces* health, is health itself. Keep up this natural action of the muscles, brain, heart, lungs, stomach, &c., and you preserve health. Derange their normal action, and you induce disease. Health is natural. Disease unnatural. The former easy, the latter difficult. Restore the diseased organ to its normal action, and you restore health. Examine, then, and see what organs do *not* act in harmony with their natural function, and you will have the *cause* of your disease. This is the first step to health.

If, then, the muscles become diseased by over action or laboring too hard, work too little; give them rest. Rub them. Take the extreme *opposite* to that which caused your disease.

If your stomach becomes diseased—if dyspepsie has laid hold of you—if food distresses and lays undigested on your stomach, examine the *cause* of this disease. It may be our eating, or our working, or eating too fast; or eating indigestible kinds of food; or sitting too much, or confining yourself to a desk, &c., &c. See what it is. If our eating, eat less and fast often. Eat light but nutritious food, such as rice, brown bread, potatoes, &c. For impaired digestion, with which I have been afflicted for twenty years, I have found nothing to equal a pudding made of potatoe starch. Make it as you make the starch for clothes, using milk instead of water, and putting in eggs if you please. That is: take a spoonful and a half—less or more as you prefer it thicker or thinner, and pour boiling milk upon it, and it is ready for use. Or, after it is thus made, add eggs and milk, and bake as you would a rice pudding, and eat with sugar and cream, or jelly, or what you like. Besides being one of the most delicious, it is at the same time one of the most easy of digestion, and most nutritious. A little contains a great amount of nutrition. It will lay long on the stomach without fermenting. It purifies the blood, reduces inflammation, and is most promotive of health. Producing action in the bowels is another. This may be done by labor and walking, taking pains to give them play, by rubbing them, and by external friction. It should be remembered, that the food in the stomach requires to be *moved about*. It goes round and round till it becomes so far dissolved that it can escape from the pyloric orifice, or other opening from the through which the food enters the stomach.

This subject will be fully explained by the following cut. Its upper portion represents the throat including the passage way of the



food. Those lobes marked R L, & L L, [right lung and left lung] represent the lungs, which almost encircle the heart (H,) which two fill up the upper portion of the chest as far down as the diaphragm (the rainbow-like curve, marked D,) below which is the stomach, (marked Stm.) at the upper portion of which the food enters it, and, after passing round and round till converted into chyle, it escapes at the upper part of the left hand end through an opening called the pyloric orifice, into the duodenum, where it receives two secretions, the one from the gall-bladder (marked G.—which is secreted by the liver, marked Liv.),—and the other coming from the pancreas, or sweet-bread—

the two converting it into a milky substance which contains all the properties of blood, except the oxygen received from the air. Exposed to air it turns red. As the food passes along the intestines, (those crooked folds marked J J J,) it is assorted, the refuse part continuing along the intestinal canal till it is rejected in the form of fæces, and the nourishing properties being taken up by the lacteals, vessels that have little mouths like, opening unto them, which, uniting together, carry the nutrition along up near the back bone till it empties it into the heart, where mixing with, it is converted into blood; and is sent by the heart, first to the lungs, to be oxygenated or charged with vitality, and then to be received back into the heart and sent round the whole system on its life-imparting mission. If the digestion be bad, this blood is of course imperfect, or perhaps loaded with disease; for when food lays long in the stomach without being digested, it ferments, that is, decays or rots, and thus engenders vast quantities of corruption, which entering the blood, carry disease to all portions of the system, escaping by slow degrees through the lungs, and by insensible perspiration. Hence the importance of having good food, and that perfectly digested;

and, when digestion is imperfect, of restoring it again to powerful and healthy action.

The heart, by every pulsation, propels the blood along the arteries which continue to divide and subdivide, till they become too small to be seen by the naked eye. They can be traced into subdivisions still more minute by the aid of the microscope, but the most powerful optical instruments cannot trace them to their termination, so infinitely small and numerous are their ramifications. Indeed, the finest point that can be made cannot be inserted in the flesh without penetrating them. It is in these inconceivably small capillary vessels that the blood expends its life-giving energies.

It then passes into the veins. But, by this time, it becomes charged with carbon, of which charcoal is mainly composed which evolves so poisonous a gas when burned. This carbon it is which gives its dark blue, leaden aspect. To carry off this carbon by respiration is one of the offices of the lungs. When, however, respiration is imperfect, the air close, the breathing obstructed by asthma, or whale bone, or steel bars, this deadly poison, unable to escape, is compelled to return with the blood, to irritate the system, to enfeeble vitality, to destroy life. Hence the evils of tight-lacing, of being confined within doors, of imperfect respiration, of impure air. Their destruction of life is direct, is incalculably great.

The waste, poisonous matter engendered by the process of life also escapes through the pores of the skin, millions of which are supposed to exist on every square inch of the human body. Augmented by bodily exertion, it stands in large drops of sweat on the skin, or runs down the body in streams. These pores, closed by cold, and this corrupt matter unable to escape, is detained to engender disease, fever, death. The evils of colds are incalculable. They and disordered digestion are the main causes of nearly all the diseases of our climate—of man. Keep the stomach right and these pores open and you will rarely ever be sick. Disorder them, and you diminish life. Restore them, and you restore life. Hence the importance of bathing and friction to keep these pores open and the skin active, and of a proper attention to dietetics; for the qualities of the food cannot but effect the qualities of the blood formed therefrom, and thus, the character of the feelings and mental operations produced thereby. Food inflammatory in its character, inflames the blood, and this the nervous system, and this the base of the brain, which produces animal propensity, sinfulness, misery. A disordered physiology is one principle cause of vice and suffering. Men must be reformed *physiologically*, before they can be reformed mentally or morally. Hence the importance of a knowledge of physiology, of the value of health, of animal energy.

A predominance of the vital apparatus renders the person round favored, full chested, well supplied with flesh, well developed in the abdomen, and full of animal life and physical vigor. A predominance of the muscular and bony system, renders its possessor more strong in body, in mind, but more slow, and also prominent featured, like Calhoun. Men cannot become great without a powerful muscular and vital apparatus, and also brain and nervous system. A predominance of the latter renders its possessor small boned and sharp featured, and also quick of thought, intense in feeling, and every way highly susceptible.

#### 6. PHYSIOLOGICAL SIGNS OF CHARACTER.

As is one part of the system, so are all parts, and as is the general shape and organization of the body, so is the cast and character of the mind. If the hand be broad, the feet, limbs, shoulders, head will be broad also. In short, the whole person will be built on the *broad* principle. This shape of body indicates *vitality*, toughness, bottom, *endurance*, like that of the Indian poney. Also length and tenacity of life. In short, a predominance of the vital apparatus, together with strong animal propensities and strong feelings, with impulsiveness, and love of animal life.

A prominent nose, cheekbones, face, &c indicate *power*, in whatever direction it is expended. Power of muscle in those who labor. Power of intellect—the forcible, the gigantic, that carries all before it—in the professional man. *Strength* of intellect, efficiency, go with the prominent organization.

Firmness and exquisiteness of feeling, clearness and activity of intellect, and highly wrought susceptibilities go along with the sharp organization—the sharp and prominent united capacitating their possessor for great intellectual effort, and of the harder kinds. The sharp and broad give the highest possible state of feeling. Length of fibre—long limbs, tallness of stature, a long face, long phrenological organs, indicate great *activity* of both body and mind—sprightliness and ease of motion, quickness and clearness of intellect, rapidity and correctness of perception, and generally, moral integrity and goodness; while breadth of organization oftener accompanies immorality, selfishness, sinfulness, except where this animal temperament is sanctified with the sharp, or mental. The broad and sharp combined, indicate the highest possible order of feelings, the most acute susceptibilities, great impulsiveness, and the most exalted enjoyment, the keenest suffering. Such can become orators or actors. Their voice will be sharp and thrilling. Their eyes quick and piercing. Their speech rapid, and they are too liable to be carried away by gusts of feeling; rarely cool, and given to extremes. A sharp and prominent nose, with a long and rather

spare face, indicates a love of study ; a talent for authorship, a love strong reasoning, of books, of science, of philosophy, together with *pressiveness* in every thing.

So, also, given colors and qualities of the hair, accompany their respective casts and qualities of intellect and feeling. Light auburn hair always goes along with great delicacy, fineness, propriety of feeling, good taste and exquisite susceptibilities, as well as great moral purity and intense social affections. As the hair becomes more and more red the person's feelings become more excitable and powerful, but less controllable, as well as less fine and more animal. The great proportion of prisoners will be found to have very red hair, or else very black, or the two confounded in their various shades, and always coarse and stiff. Red but *fine* hair indicates more softness and correctness of feelings, with, however, exceeding activity and spontaneousness. Fine brown hair, with a slight inclination to curl at the end, is a most excellent sign—indicative of highly wrought feelings, but purified and governed ; great goodness, high moral feelings, virtuous predispositions, moral purity, intellectual activity and acumen ; a love of literature and an excellent organization, mental and physical, but liable to overdo and induce premature sickness and death. Coarse, stiff, black hair indicates coarse feelings, that are powerful but gross ; together with harshness, roughness, perhaps selfishness. If the hair be a light brown or sandy, or any where between a black and red hair, and also stiff and coarse, beware ! The farther you keep from it the better. Fine flaxen hair, indicates a fine but good organization and mind.

Closely allied to this is the color and texture of the skin, which coincides in character with that of the hair, and also in its various indications of character. Thus a coarse, dark skin, indicates selfishness, but power—strength, but a want of refinement. A fine light skin is a good sign—indicating fine feelings, with purity of soul. If quite florid, its possessor may sin when strongly tempted, and if bad at all, will be *most* bad.

Similar remarks appertain to the color of the eyes. But, as their color coincides with that of the hair and skin, what has been already said of them is also true of these. A quick, active, rolling, restless, piercing eye indicates great activity and penetration of intellect, a burning fervor of desire, a tendency to excess, a want of coolness and judgment. A sleepy eye indicates a dull mind. But the eye often varies, according to the excitement labored under. So that it is not a certain index of character.

The motions of the body also bespeak the operations of the mind. If a man walk slowly, heavily, lazily, as though it was hard work all up-hill, and loaded down at that, be sure that he will drag along so through life. Still, if a man walk rather slowly, but with a force and strength, as though he would walk through whatever opposed

he will be slow to rouse, but, once fully engaged, he will make a full team. If a man walk fast, light of foot, sprightly, he is a lively, stirring, wide-awake, thorough going, business man. If a man walk along limberly but forcibly, as if his joints were well oiled and limber, taking long steps, and stepping fast, walking right straight along as though he would walk through a brick wall, that man is a smasher at whatever he undertakes, and will be a high pressure steam-boat, with an engine to let besides. If he move awkwardly but easily, in body, so will he in mind,—impressive, forcible, logical, conclusive, a little odd in expression, but to the point, every word in its place, and sometimes elegant. A light, mincing, dandy, dodging, affected walk, fanciful, would-be polite and pretty, indicates effeminacy of character; shallowness of brain, that may bow gracefully to the ladies, and do to cut a cotillion, but will never set the world on fire, or live after he is dead. A dandy, mincing walker, better hold fast to mother's apron-strings. His upper story is down cellar: His soul is too small for a nut-shell. Go home, Dandy Soft! So, of other kinds of walk. So, of the way, in general, that persons move. Graceful motions of body indicate a graceful, polished, refined mind. Awkward, outlandish movements, indicate the opposite qualities, &c. &c.

On this principle it is, that those who eat fast, work fast; who work slowly, eat slowly; who walk slowly, feel slowly, think slowly; live half asleep, and die without knowing it; because they were so nearly dead before. A quick or slow, feeble or powerful, flurrid or distinct, pulse, gives similar indications of character and talents. So, in short, does the whole man. The doctrine, the law, is this: As is one part of the system, so are all parts. And, as they are, that is, as is the body, so is the mind. If the nose be sharp, the teeth will be sharp (and consequently liable to early decay,) all the bones and features sharp, the phenological organs sharp, and therefore active—the feelings sharp,—the whole person built on the sharp principle. Hence it is, that a sharp nose indicates a scold. But it equally indicates tender sympathies and fine feelings. And so of all other kindred signs.

But, limited space forbids enlargement. In a work on Physiology, now in press, these points will be fully presented.

#### 7. PHYSIOGNOMY FOUNDED ON PHYSIOLOGY AND PHRENOLOGY.

THE operations of the mind are reflected in the face as in an unerring mirror. We rejoice, we weep, are pleased, are angry, are mirthful, are kind, are thoughtful, are friendly, with our brain, our various cerebral *organs*, and yet all these, *all* the ever-varying phases of emotion, of propensity, of intellect, find their way to the face, and shine forth through it. Wonderful indeed is this expression of mind in the countenance. Wonderfully minute. Wonderfully expressive.

But *how* is this effected? Nature never works without *tools*. She produces no effects but by *causes*. By what *means*, then, does she transfer the expression of the mind to the countenance. And with unerring accuracy. Without will. In spite of will. We see visible expresses that travel like lightning, and that *continually* between the organs and the face. But yet, these expresses are carried. How? Who can tell the *modus operandi*, or reveal the *instrumental agent*. Phrenology and Magnetism. They have discovered special expresses, run by the same vital messengers which carry sensation and fro throughout the system, running between every phrenological and physiological organ in the head and body, and the face; so that the state of the former is seen in the conditions of the latter.

Thus: We know that there must be some communion between the lungs and the cheek; by which, when the former is suffused with health, and drinks in the air of heaven to satiety, the cheeks are tinged with the rich crimson glow of health and beauty: when the lungs are feeble and take in but a scanty supply of air, they become pale and emaciated; when the former become diseased, the latter become scorched with the purple, blood-shot hectic flush of consumption, well as burned up by raging fever. Why all this? How? Do by what *means*?

By means of that vital or magnetic connection which exists between the lungs and the cheek. When the lungs are healthy and active, this healthy influence runs along the line of this connexion, to termination in the cheeks, and thereby suffuses the cheek with some healthy glow, and reddened hue, which pervades the lungs. This renders the state of the veins and of the cheek a little upward and outward of the lower portion of the nose (just where the hectic flush appears in consumptive patients,) reciprocal with that of the lungs. When the latter are large the cheeks at that part "stick out with fatness." As the latter diminish, the former sink in. When the lungs become weak but not inflamed, or poorly supplied with air, the lower portion of the cheeks falls in and becomes pale. When they become inflamed, it becomes swelled by the fever transmitted from the former to the latter. So perfectly reciprocal is this communion, that not only can the precise state of the lungs be read from the condition and appearances of the cheek, but also, the former may receive medicine, excitement, relaxation, &c. through the latter. We have long known that this hectic flush accompanied and indicated pulmonary consumption, but never till of late, how this occurred.

The stomach holds a similar connexion with the face lower down and farther out, opposite the molar, or grinder, or stomach tooth. Accordingly, he who is full cheeked, like Benton, can digest chips, pebbles, nails, any thing. But he who is hollow cheeked like C. C. Houn, has feeble digestion—perhaps finds it difficult to digest ev

lops. Dyspeptics are always hollow *cheeked* as well as hollow in the abdomen, the latter causing the former. When a person's digestion fails, the intestines shrink up; and the abdomen therefore caves in, and his shrinking of the digestive apparatus, causes the cheeks also to cave in—become hollow. And when a person's cheeks are thus hollow, thus sunken in, dyspepsie is drawing in its folds upon him, perhaps has already fastened itself upon him.

In becoming sick, we become spare. Because this debility is caused by the feeble or disordered action of the vital apparatus. *Their* feebleness and contraction hollows out the cheek. Reinvigorating the health again fills out both the vital apparatus and its index the cheek. So death consists in suspending the action of the vital apparatus; which renders them flabby and gaunt, and this causes the cheeks to assume the sunken, ghostly appearance of the corpse. And in proportion as the cheeks fill out, (dropsical affections of course excepted) will vitality, or the amount of life, become augmented; but, in proportion as they sink in, is vitality departed and death invited, or rather actually occurring. For, we must not think that we are *fully* alive when we are *barely* alive. We may be half dead, a quarter dead, two-thirds dead, and yet about our work, dragging along of course one foot after the other; just enough alive to keep above ground.

The heart holds communion with the chin, and the liver with the neck along the under side of the lower jaw; while the kidneys, with the cheek bone, partly below and externally of the eye. But space forbids our dwelling. More in the work on Physiology promised above; and also touching the natural language of the faculties.

In like manner, all the phrenological organs hold a similar connection with the face. Firmness, with the middle upper lip, so that, when that faculty and organ is exercised, it draws, compresses the upper lip. Hence, the speakword, when we exhort a person to be firm and stick out to the last, "Now, keep a stiff *upper lip*. Self-esteem connects with the face between the outer portion of the nose and the upper lips; and when large, rounds out the face there, as in the face of Clay. In fact, most of the political leaders of the day are large here, showing that their political creed is *to rule*—they caring more for the dear people, partly that they may *ride over their dear necks*. Mirthfulness connects with the face above and beyond the outer corners of the mouth. And in like manner with all the organs. Hence it is, that by an examination of the face, we can tell the character. Not, however, that there is no need of Phrenology. Indeed, the system of Physiognomy is *founded in* Phrenology, and was discovered, and is to be perfected thereby. Neither, without the other. *Both together*, complete our knowledge of human nature, and what the whole world has till now sought in vain, develops a *scientific* view of the human mind, as well as of signs of character.

## ARTICLE II.

## THE BRAIN.—(CONCLUDED FROM LAST YEAR.)

THE *anatomy* of the brain having been given in last year's Almanac, and its physical structure and composition having been pointed out, it remains to present its connexion with the *mind*. Its anatomy is interesting, (although Gall & Spurzheim made more discoveries touching its anatomy than has ever been made by all others, either before or since,) yet it is its *connexion with mind* which renders it the special subject of interest.

First, then, the brain is the organ, instrument, agent of the mind. This point, however, was substantially proved in the last year's article, and is so generally admitted, that we will not dwell upon it here.

Second: The *modus operandi* by which the brain acts, is by means of its *physical motion*. In other words: when we think or feel, the brain is all *action*, and the subject of violent *agitation*, or a kind of *rolling motion*. This is seen in those portions of skulls which are removed by fracture, or in trepaning. In such cases, while the subject is asleep or at rest, the brain is quiescent; but, when questions are put, requiring or calling forth mental effort, or when any of the faculties are unduly excited, this *motion* in the brain is plainly perceptible.

Third: In such cases, also, the brain protrudes through the opening much further than when the mind is at rest, when it settles down. The *cause* of this, unquestionably is, that when the brain is called into action, it requires and receives a greater supply of *blood*, which fills it up fuller than when inactive, and thus causes the protrusion. Another similar analogous fact is, that immediately after a hearty laugh, or any unusual excitement, the blood is received in greater abundance at the brain, to give the *extra* energy demanded; and this blood, therefore, of course must *pass off* in the same extra abundance with which it has been received, and hence that filling of the veins of the forehead, (especially those in the middle of the forehead, and at the forward portions of the temples,) which follows unusual cerebral action. In highly intellectual men, the jugular veins and carotid arteries are larger than in others, and fuller during and after great mental efforts than at other times.

Fourth: The influence of the various conditions of the brain on the mental manifestations, is a subject of great importance, and yet of hourly, momentary feeling. Thus, when fatigued by extra labor—when oppressed by sleep—when weakened by disease, or when exhilarated by the glow of health, or refreshed by food or sleep, &c.—the

manifestations of the mind are entirely analogous to those of the body

Fifth : The greater the power of intellect, the deeper those folds, or convolutions, seen in cuts of the brain ; and the more shallow they are, the more shallow the manifestations of the mind. Dr. G. M'Clellan, a distinguished surgeon in Philadelphia, remarked, that in opening the head of a distinguished public man and lawyer in Delaware, who died some eight or ten years ago, he was forcibly struck with the depth and distinctness of these convolutions. In idiots, they are known to be generally small, and to run into each other, as do their ideas and feelings.

In conclusion : Those who would enjoy life, must take care of their brains. Workmen who use edge tools, feel and act on the principle, that time spent in sharpening their tools, is time *well* spent. And so it is, because they work so much faster by having sharp and good tools, that they are great gainers thereby. But, those who live by their brains, those who would enjoy life or avoid suffering, those who would succeed by having clear heads, quick and correct conceptions, distinct ideas, and a happy frame of mind, must keep their *brain* in order. This active and healthy state of the brain, will often enable you to save many steps, and to accomplish vastly more than you could otherwise effect. Study those conditions of brain on which the mental manifestations depend. And keep the brain in that state which will best secure the class of mental operations most desired.

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## TACT AND TALENT.

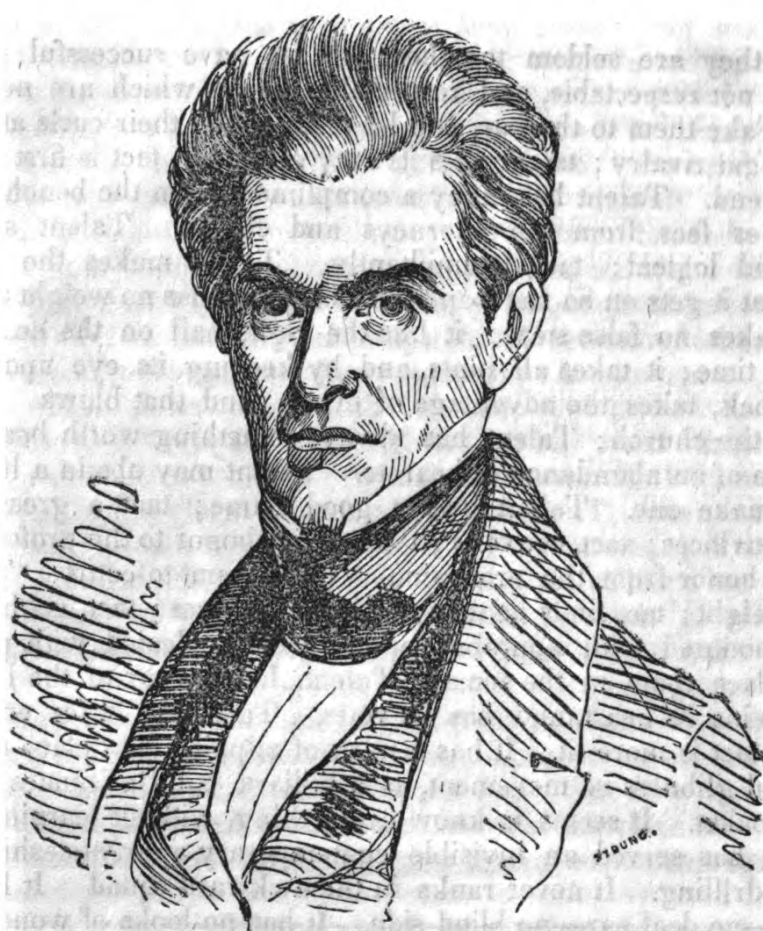
TALENT is something, but TACT is every thing. Talent is serious, sober, grave, and respectable ; tact is all that, and more too. It is not a seventh sense, but it is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch. It is the interpreter of all riddles, the surmounter of all difficulties ; the remover of all obstacles. It is useful in all places, and at all times : it is useful in solitude, for it shows a man the way into the world ; it is useful in society, for it shows a man the way through the world. Talent, is power ; tact, is skill. Talent, is weighty ; tact, is momentum. Talent, knows *what* to do ; tact, knows *how* to do it. Talent, makes a man respectable ; tact, will make him respected. Talent, is wealth ; tact, is ready money. For all the practical purposes of life, tact is, against talent, two to one. Take them to the theatre, and put them against each other on the stage, and talent shall produce you a tragedy that will live scarcely long enough to be damned ; while tact keeps the house in a roar night after night, with its successful farce. There is no want of dramatic talent ; there is no want of dramatic

tact ; but they are seldom together ; so we have successful piece which are not respectable, and respectable pieces, which are not successful. Take them to the bar, and let them shake their curls at each other in legal rivalry ; talent sees its way clear, but tact is first at its journey's end. Talent has many a compliment from the bench ; but tact touches fees from the attorneys and clients. Talent speaks learned and logical ; tact, triumphantly. Talent makes the world wonder that it gets on so fast ; and the fact is, tact has no weight to carry ; it makes no false steps ; it hits the right nail on the head ; it loses no time ; it takes all hints, and by keeping its eye upon the weather-cock, takes the advantage of every wind that blows. Take them into the church : Talent has always something worth hearing ; tact is sure of an abundance of hearers. Talent may obtain a living ; tact will make one. Talent gets a good name ; tact, a great one. Talent, convinces ; tact, converts ; talent is an honor to the profession ; tact gains honor from the profession. Take them to court : Talent feels its weight ; tact finds its way ; talent, convinces ; tact, is obeyed ; talent is honored with approbation, and tact is blessed with preferment. Place them in the senate : Talent, has the ear of the house ; but tact, wins its heart, and has its votes. Talent is fit for employment, but tact is more fit. It has a knack of slipping into place with silence and glibness of movement, as a billiard ball insinuates itself into the pocket. It seems to know every thing, without learning any thing. It has served an invisible contemporary apprenticeship. It wants no drilling. It never ranks in the awkward squad. It has no left hand—no deaf ear—no blind side. It has no looks of wonderful wisdom. It has no air of profundity ; but plays with the details of places as dexterously as a well taught player flourishes over the keys of a piano-forte. It has all the air of common-place, and all the force and power of genius.

BUCCANEER

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*Parents are often ignorant of the true dispositions of their Children.* Or if not ignorant, they are often unwilling to admit the truth respecting them, particularly if unpleasant. I once examined the head of a boy, and told the mother that he had a *very bad temper*. She said I was mistaken ; he had a very good disposition, and that she had no trouble with him. I was, however, informed by the neighbors, that he had a most violent temper, and attempted to kill a boy the day before with a knife. It is of the greatest importance that parents should know the true dispositions of their children—their good and bad predispositions—in order to restrain them from evil, and direct them in the ways of virtue, intelligence, truth, and consequent happiness.



## PHRENOLOGICAL DEVELOPMENTS OF JOHN C. CALHOUN.

THE *character* of this distinguished statesman is so generally known, and yet so much in dispute, that to attempt to portray, it is not necessary, and would perhaps be *injudicious*. But his developments, as far as they are known, may be given with propriety, and if either his friends or foes quarrel therewith, why they will kick against the pricks.

As far as I know, Calhoun has never submitted his head to a phrenological examination. At the time when the junior editor of this annual examined the heads of Preston, Pitkins, and other southern members who messed with Calhoun, they urged him very hard to allow his head to undergo an examination, but he peremptorily and sadly refused. So that we are obliged to rely on such an examination of it as is afforded by having merely *seen* his head, added to an examination of his busts and drawings; including the natural language of his organs.

First, then, his *temperament* is one of great *power*. This will be seen from an examination of his *Physiology*. I do not now remember to have met an organization of greater power during all my visit at Washington. Webster has more vital power, and perhaps as much muscular, but not as much mental. Calhoun's head is not as large as Webster's, though it is decidedly large. On a great occasion Webster is beyond question the greatest man; but under *all* circumstances, and when his powers are not wrought up and brought out by some powerful stimulus, he is probably not so. In matters of detail and in practical matters, Calhoun probably excels: but for profound argument, constitutional questions, conducting greater matters, &c Webster has the best developments. Still, the powerful, the impressive, the forcible, the deep, and the efficient, are *the prevailing* characteristics of both. Calhoun's organization combines tremendous power with great activity. Those two conditions are rarely united in so great a degree in any one man. He is indeed a great man. Clay's reputation is quite equal to his talents, which are of the brilliant, show order. Not so, those of Calhoun. He is all that he is supposed to be. There is a native energy of brain adequate to sustain him in a most any emergency.

It is this *combination* of the powerful and the active, which give him that copious condensation, that comprehensive brevity, that *multum in parvo* of thought and expression for which he is so remarkable. The coincidence between this striking feature of his character and his organization, is indeed most apparent.

If asked how we judge of these conditions of the organization, answer, by those physiological and physiognomical signs, specified in Art. I, namely: by the sharpness and the prominence of his organization—that is, from his combination of a powerful bilious, with a powerful nervous temperament.

If any fault is to be found with his organization, it is *too* active, or at least, *too excitable*; not sufficiently cool and judicious, and less *safe* therefore, than one less impulsive. Still, his head is remarkably clear and his first thoughts generally correct.

Secondly, his head is a most extraordinary one. All the organs are *long* rather than broad, and hence his head is high, rather than wide—a decidedly favorable index. This is particularly true of his forehead. It is much higher than appears from the engraving, because the hair *descends* much farther over the forehead than is usual.

The writer observed this first in a bust of him, made by the celebrated artist, Powers. He afterwards observed it in his head, and some traces of it will be found in this cut. I doubt whether there is a higher forehead in Washington. Clay's *appears* larger, for the hair retires in him; but as far as the development of the reasoning organs are concerned, they are immense, especially Comparison. Th

act, that the hair grows on the reasoning organs, does not affect either size or power; for it is as easy to think through the hair, as without it.

His intellectual organs are better *balanced* than those of either Clay or Webster; the former having much greater perceptive than reflectives, and the latter the opposite, while Calhoun has them both about equally developed. This balance is most favorable, both to correctness of judgment, and consistency of views—his large perceptive giving great facility in collecting facts and attending to details; and his reflectives enabling him to employ these facts with great advantage, both in *forming* his theories, and also in illustrating them. This organization would render him *remarkable* for clearness, copiousness, appropriateness, and force of illustration.

His head is high and long upon the top, which indicates a good development of the moral organs. Kindness is very conspicuous. Phrenology says that he is eminently a *good-hearted*, philanthropic man, and deeply interested in the general welfare of his fellow citizens, and of mankind in general, an important quality for a statesman. In his respect he contrasts strikingly with Van Buren, in whom it is only moderate,—but compares well with both Clay and Webster, in both of whom this philanthropic spirit is conspicuous.

I think Veneration is also large, though of this I am not certain. Nor can I speak positively as to Conscientiousness. But, he has this in his favor: The *side* head is not wide. The propensities are well governed by high moral feelings. Hence, whatever may be the size of Conscientiousness, he requires less than many others, and the same amount of it will do him more good.

Ideality is large; so is Sublimity, but not predominant. I think less than in Clay:—enough to give plainness without ornament; and *between* the coarse and the florid.

But his largest class of organs, next to his intellect, is *Firmness* and *Self-Esteem*. He is a most indomitably persevering man; and somewhat wilful when his resolution is once taken. This is increased by his perfect assurance that he is *right*. Nothing can turn or top him. Nor is he easily convinced that he *can* be in error. Infallible in his own estimation, and also set in his own way; there is little hope of doing much with him, except what he does with himself. I think a little less of this self-sufficiency would not essentially injure him. Nor does he care much for reproach or censure.

He also has unusually large social organs. This, with his self-esteem, would make him go for his clan, his clique, his party; and is *liable* to render him distant, exclusive, a little proud, and lending some practical countenance to the doctrine of *casté*, of higher and lower classes, &c. It cannot be called a strictly *republican* head.

He is judicious and prudent, except when the excitability already noticed throws him for a moment out of his balance. He is not cun-

ning, but is straightforward, sincere, open, honest of purpose, making no false pretensions, but being what he appears to be; differing in this respect from Clay. Acquisitiveness is small. He would be likely to operate on a large scale as to property, if at all; and not to be particularly economical in little matters. Combativeness and Destructiveness are strongly marked. This would make him encounter difficulties as though he *could and would* overcome them. Opposition will never harm him, but will do him good.

His *natural language*, which furnishes a certain index of the prevailing character, is that of Firmness, combined with Self-esteem and Intellect. And this will probably be found to constitute also his leading elements of *character* as well as of head.

The above is believed to be as fair and candid a statement of his developments as can be made without a pretty close inspection of his head. His studiously keeping his head from phrenological inspection while it withholds that countenance from science which is due to it, especially from great men, will, of course, stand in the way of a *minutely* correct phrenological exhibit of his character.

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A FACT.—In Wilkesbarre, Pa., in 1839, I examined the head of a Mr. Brower in public. The instant I touched his head I pronounced him a most extraordinary character, and proceeded to read his peculiarities to the perfect astonishment of all present; giving him in general, an excellent head, only that it indicated extremes. In closing I said, this man is liable to be *deranged*, because of the extreme power and activity of his brain. In about a week after I left, he became a raging maniac; so much so that he was confined in jail, and pronounced by his medical attendants a hopeless case of confirmed insanity. They urged his being sent immediately to the lunatic asylum, but an old neighbor, Mr. Barnes, who loved him too well to see him thus cast out of society, after incessant pleading and urging, was allowed to take him out, and take him on a journey on foot. The second day he succeeded in getting on flannel under-clothes, so that, it being dog-days, he might sweat profusely. And, two weeks after restored him to reason, and he lived restored to his family and society, and almost completely cured, till within a few weeks, when he died of another disease. So much for the predictions of Phrenology. So much for *physical* treatment as a cure for insanity. The fatiguing walk, and copious perspiration, *diverted* the flow of blood from the head to the body, and this relieved his brain, and restored it to healthy action, and him to reason, happiness, and society.



LIKENESS OF THE HON. WALTER FOLGER.

The above is an accurate likeness, copied from one the size of life, painted by Mr. *Hathaway*, of Nantucket, while I was lecturing on that Island.

L. N. FOWLER.

# PHRENOLOGICAL CHARACTER OF HON. WALTER FOLGER,

AS GIVEN BY L. N. FOWLER.

*Nantucket, March 12, 1844.*

THE circumference of this head is 23 1-10 inches. From the occipital spinalis to Individuality, over Firmness, 14 1-2 inches; from the orifice of one ear to that of the other, over Firmness, 15 8-10 inches; width from Destructiveness to Destructiveness, 6 3-10 inches; orifice of the ear to Firmness, 6 1-2 inches; orifice of the ear to Individuality, 5 inches; orifice of the ear to Philoprogenitiveness, 5 inches; orifice of the ear to Benevolence and Veneration, 6 1-2 inches. In marking his physical qualifications and mental developments in a scale from 1 to 7, they run—size of brain, 6; strength of constitution, 6; degree of physical activity, 5; of mental activity, 6; degree of vital power, 7; of motive or muscular power, 6; mental power and activity, 6; Amativeness, 7; Philoprogenitiveness, 6; Adhesiveness, 6; Inhabitiveness, 6; Concentrativeness, 5; Combaticiveness, 6; Destructiveness, 6; Alimentiveness, 6; Acquisitiveness, 3; Secretiveness, 3; Cautiousness, 6; Approbativeness, 6; Self-esteem, 5; Firmness, 7; Conscientiousness, 7; Hope, 5; Marvellousness, 4; Veneration, 6; Benevolence, 7; Constructiveness, 6; Ideality, 6; Sublimity, 6; Imitation, 6; Mirthfulness, 5; Individuality, 7; Form, 7; Size, 7; Weight, 6; Color, 3; Order, 6; Calculation, 6; Locality, 7; Eventuality, 6; Time, 5; Tune, 5; Language, 5; Causality, 6; Comparison, 7; Knowledge of effects and results, 7; Perception of hidden character and motive, 6.

His head is developed in length and height, coming to a point at the root of the nose, rather than in width. Most of the faculties are large or very large; few that are medium, and but three that are below. His physical qualifications are very favorable to life, health, strength and mental development. His vital temperament, however, having the ascendancy, gives direction to the intellect in the study of the physical and exact sciences—modified by the superior faculties, gives the desire for mathematics, as applied to astronomy, to the development of principles in mechanics most important to man.

With the above physical qualifications he should be known for great versatility of talent, for uncommon accuracy of mental performance for ability easily to grasp complicated and comprehensive subjects, for his power to acquire knowledge, his stability of moral character, his adherence to fundamental principles of justice, for moral courage and decision of character, for unbounded sympathy and willingness to serve others where he can make them happy, for his respect for sacred things, and respect for superiority law and authority, and regard for his word and moral character. He should be distinguished for his

energy, force, executiveness of mind, and even severity of feeling when the occasion requires it, for his strength of appetite and desire for existence, for his attachment to friends, family and home, and for his disposition to persevere until he has accomplished the object of his desire.

His head indicates strong *biases* of mind, strong prejudices, likes and dislikes, but he is deficient in worldly tact, conservativeness in business, desire to acquire property, or love it after obtained. Secretiveness being weak and love of truth very strong, he would speak his mind without fear or favor, and almost regardless of consequences—would be liable to make enemies by his plainness of speech. He needs more self-love and capacity to appreciate himself, his thoughts and labors, when compared with others. He is too well satisfied with simply doing a thing, without making capital of what he does or knows to advance his influence or reputation; nor can he turn his knowledge into the channel of making money so well as the majority of men, because of the controlling influence of the moral and intellectual faculties over those faculties giving cunning, tact, and desire to appropriate to himself. He has not great spirituality of mind nor love of fiction and the marvellous in general, yet he has rather strong and vivid imagination. His jokes are more practical, pointed and full of meaning, than playful, mirthful and witty. He is not copious in language, his ideas are never burthened with words, but the reverse is frequently the case.

His susceptibility of mind and body to fear, danger, pain, impressibility and disease is comparatively weak—his desire to be in authority is weak; but when in authority justice will have the ascendancy, let the consequences be what they may. His capacity to infer and ability to make *nice* distinctions between right and wrong are strongly indicated. His constructiveness is farther up and forward in the head than is usual, giving it more purely the inventive and intellectual tendency. His scientific or knowing faculties are developed in a most astonishing degree, beyond any other man whose head I have ever examined—his power to apply principles to practical life, and use his knowledge advantageously is very great.

From what follows we shall see that many of the remarkable qualities of this distinguished man are hereditary, and have been developed in every generation for five or six in succession, and that this individual possesses the mathematical, mechanical, inventive and astronomical talents, knowledge of first principles, veracity, moral courage, equal, if not in a superior degree, to Benjamin Franklin, who was a descendant of the Folger family on his mother's side.

John Folger came from England in the year 1636, from the city of Norwich, in the county of Norfolk, a widower, with his son Peter, aged 18 years. [His wife's maiden name was Meriba Gibbs—she died in England.] Hugh Peters, 'who was chaplain to Oliver Crom-

well,' came from England in the same vessel with them. They settled at Martha's Vineyard, and in 1644, Peter Folger married Mary Abriel, a waiting maid that came over from England with the family of Hugh Peters. They had 8 children during their residence at Martha's Vineyard. They removed to Nantucket in the year 1662 and afterwards had one daughter named Abiah, who was the mother of Dr. Benj. Franklin.

Eleaser their son married Sarah Gardner : Nathan, the son of Eleaser and Sarah married Sarah Church : Barzillai the son of Nathan and Sarah, married Phebe Coleman : Walter, the son of Barzillai and Phebe married Elizabeth Starbuck, daughter of Thomas. They had eleven children, viz :

|            |      |       |          |      |       |
|------------|------|-------|----------|------|-------|
| Elizabeth, | born | 1758  | Phebe,   | born | 1771  |
| Hepsibeth, | "    | 1760  | Cleona   | "    | 1773* |
| Phebe,     | "    | 1762* | Aaron,   | "    | 1776  |
| Walter,    | "    | 1765  | Rebecca, | "    | 1778  |
| Lydia,     | "    | 1767* | Gideon,  | "    | 1780  |
| Ezekiel,   | "    | 1769* |          |      |       |

Five of the above are now living. Those marked thus [\*] died young

The family of Walter Folger, 1st, have all been remarkable for their ingenuity, possessing superior mechanical powers, both to invent or execute, as he himself also did, and this peculiarity may be considered the most prominent in their natures. Some of them have also distinguished themselves as mathematicians, and have become profound adepts in the science. Their knowledge reaches beyond what is usually taught in seminaries of learning—and his son Walter has trod the most intricate mazes of the science, and has a comprehensive understanding of the highest principles, besides being an astronomer of the first class. The family of Walter Folger, 1st, have ever been distinguished for habits of industry, temperance, and frugality, and a high regard for moral and social duties. The grand-children of Walter Folger, 1st, have generally like their parents, shown great skill in mechanics—there are but few exceptions—and in some instances have evinced peculiar powers in mathematics, and an unusual readiness to acquire general knowledge. But our attention is directed at present to Walter Folger, 2d, who was born, June 12th, 1765.

He says of himself : " At an early date I went into a school taught by Susan A. Folger, third wife of Jonathan Folger, senior ; her maiden name was Graham. I do not remember what was taught, probably nothing more than the alphabet. In those days we were taught to call this letter A, great a—and this a, little a,—this I, long i—and z ezzard, and this &, emperzand.

" I afterwards went to a school, taught by Elizabeth Swain, widow of Joseph, after which to a school taught by Anna Gardner, wife of

Sylvanus, after which I went to a school taught by Benjamin Coffin: he was an old man;—my father had been a scholar in his school. I do not recollect what books were made use of in either of said schools—we had about that time a book called the Psalter, and one called the Primer. Before the Revolutionary war I entered the school of Elisha Macy, in which we had Dillworth's spelling book, the Old and New Testament. I never saw a dictionary when I was a scholar. I believe there was something of a grammar, called Dillworth's, that the verb, to love, was therein conjugated. I do not think either of the above teachers knew any thing about grammar. In Elisha Macy's school, I learned to spell all the columns in Dillworth's, to write from copperplate copies, and to read a few verses daily in the Testament, and cypher. Mr. Macy was a good teacher in common arithmetic, and learned as far as vulgar fractions.

"In the winters of 1782 and '3, I went to Elisha Macy's evening school and learned navigation by Logarithms, gauging by Gunter, and also learned every thing he could teach me. I was well acquainted with surveying as then practiced, by the tables of difference of latitude and departure, and Gunter's scale, before I went to Mr. Macy's school.

"Soon after this time, Elisha Macy, Abner Coffin, and myself, began the study of Algebra, without any instructor, and continued until we were well acquainted with it, and had also got some knowledge of fluxions when we separated.

"About the time the French Revolution began, 1798, I determined to learn the French language. On inquiring what books were necessary, I was directed to get Boyer's Grammar and Dictionary. I then found what grammar was, and that I must study English and French grammar at the same time. Elisha Macy, Abner Coffin, William Coffin, Oliver C. Bartlett, my sister Phebe, and myself, met in the evening three times in the week, and studied the French language, and translated the whole of the New Testament. I acquired much information in the arts and sciences by reading the Encyclopedia Methodique, and other French books. For many years I employed the most of my leisure time, which was principally taken from my hours of sleep, in studying. I must have had some knowledge of Astronomy as early as 1788. I began to make my clock that year, and set it in operation the 4th of July, 1790, and it performs well now. I believe it was in 1783 that I was unwell,—confined to the house, and most of the time to my bed. My father informed me that one of his brothers had a new book which contained a method of determining the longitude by observation. I asked him to borrow the book for me, which he did, and I learned the lunar observations while lying on a sick bed. Some years afterwards, I believe in 1789, I taught Capt. Joseph Chase. I believe he was one of the first, if not the very first naviga-

br, who found his longitude by lunar observation from this country. About this time I thought our oil casks were not made in the best form. On investigating the subject by a fluxional press, I found that the diameter should be equal to the length. I directed my cooper to make my casks in that form; he made many objections: at length he consented. It was soon found that it was a profitable alteration and was adopted, by which more than a million of dollars have been saved to this island. I made out this question:—What proportion shall the diameter of a cask bear to its length to hold the most oil with the least superficies?—And published the same in the *Independent Chronicle*, published in Boston, over a fictitious name. It remained about two months without a solution. I then sent a solution over another fictitious name, which was published January 2d, 1839."

"WALTER FOLGER."

Additional proofs of his superior *natural* abilities above that of ordinary men, may be inferred from the following facts in his history. His superior knowledge of the principles of mechanics has made him the oracle of many persons of inventive minds, not only residing near him, but elsewhere, who in numerous instances, after having premised plans of machinery for various purposes of manufacture before consummating them, have applied to him for instruction, and for his opinion as to the practicability of their schemes. Knowing his ability to scan the most complicated machinery almost intuitively, and in no instance has he failed to arrive at correct conclusions. He commenced the clock spoken of above at the age of twenty-two, and completed it during his leisure hours in two years afterwards, and it was put in motion July 4, 1790, and has kept regular time according to astronomical calculations up to the present; March 12, 1844.

The plan of the whole machinery was matured and completed in his mind before he commenced it. He submitted the whole plan to his father, who was also an expert astronomer and mechanic and he said it could not fail to operate according to the design. It is made of brass and steel. It keeps the date of the year. The sun and moon rise and set in the clock precisely in accordance with those in the heavens; and the time the sun rises and sets is shown on the clock; it also shows the sun's place on the ecliptic. It keeps the motion of the moon's nodes around the ecliptic, taking 18 years and 22d days in the revolution, and it shows both the sun's and moon's declination. The wheel that performs this revolution, connected with the moon's nodes, revolving around once in 18 years and 225 days, is in continual motion.

The wheel that keeps the date of the year revolves round once in one hundred years, remaining still ten years, and at the expiration of each ten years it starts regularly one notch.

It is considered, by all who have become acquainted with its powers

and performances to be one of the greatest specimens of mechanical ingenuity in this country. No other clock of the kind has been heard of. It not only requires superior mechanical skill, but a perfect knowledge of astronomy, to plan the machinery of such a clock, and execute the same.

He commenced the construction of his reflecting telescope in 1819, when 54 years of age, and made it entirely himself. With it, he has been able to discover spots on the planet Venus which had never been discovered by Herschel's large telescope; which shows, beyond a doubt, the superiority of this telescope over that of Herschel.

His equal has not yet been found in this country for astronomical and mathematical calculations, and versatility of mechanical talent. He has been no less distinguished as a lawyer, judge, and legislator, which, if we had time, we might easily prove. A few facts on this point, will be sufficient to show how he was estimated at the time he was engaged in public affairs.

He was one year in the house of representatives, six years in the senate [Massachusetts Legislature,] six years judge of the court of common pleas, four years representative in congress, and twenty years an attorney at law, and practiced in various parts of Massachusetts and Rhode-Island—trying causes the most responsible and difficult, against the most powerful opponents, with uncommon success. While serving in the capacity of Judge, there was not a single cause carried to a higher court, which had frequently been done before, and has since, as is generally known. In giving up the practice of law, he was asked by J. R. Adams, Esq. of Boston, Mass., now a distinguished counsellor, why he did it. His reply was, that his clients were not satisfied unless he lied for them, and that he would not do. Mr. Adams was a particular friend of Mr. Folger, and at one time consulted him about the propriety or expediency of becoming a lawyer in preference to any other profession. Mr. F. replied, that an *honest* lawyer was a very rare phenomenon. Mr. A. has by experience become fully convinced of the truth of the above remark, and having so often been disgusted with the intrigues of mankind in order to gain their point, has renounced the practice of law, and bestows his services only as a counsellor. Mr. F.'s moral character has been unimpeachable through life. To sum up our remarks on this most distinguished man, for his natural abilities, his versatility of talent, sound, safe, and comprehensive mind, we would add, that he never went to a teacher who understood grammar—never learned a trade, (and yet could do *all kinds* of mechanical work,)—nor ever studied law with a lawyer—nor went to any institution of learning above that where the alphabet, spelling, reading in the Bible, arithmetic, and surveying were taught, and he never sought one of the many offices which he held. He is now about eighty years of age.



PHRENOLOGICAL DEVELOPMENTS OF  
DR. SAMUEL THOMPSON,

AUTHOR OF THE THOMPSONIAN SYSTEM OF MEDICAL PRACTICE.

It is due to science and to the almanac, that it should give some account of the phrenological developments of a man, as conspicuous a public man as was Dr. Samuel Thompson. Now that he is dead—now that those party asperities are partly subsided which existed when he lived, it is desirable to put on permanent record the true *phrenological* character of this renowned man. And the more so, because these developments will not budge one hair's breadth to the favorable estimation of friends, or the violent hostilities of enemies.

His *character* I shall not attempt to give; but simply his *organization*. What he was, and what not, is left for others to say. The *developments alone* concern us.

In conducting this article, reference can be had to only the accom-

panying cut, copied from a tolerably correct likeness prefixed to his works, and the recollections of a personal examination made in 1838 or '9, in Philadelphia.\* In smaller matters, therefore, I may err. A bust would be of great value; but, unfortunately it was never obtained. I once tried to negotiate for it, but the old man was so very much afraid I should make some *money* out of it, that he wanted to have me hand over the mould, after having sold a given number of copies. I did not choose to put my works into the hands of other artists, but told him I would take it for \$30, [my usual price], and he might do with it what he liked. But he would not allow it to be taken, unless I would bind myself to do thus and so, to which I did not think fit to accede. I made another effort to get it in Boston, in 1841, and he promised to come at a given hour to have it taken, but he came not. He died while I was in Boston in 1843, but I did not hear of his death till after his burial. Several letters were sent me to have me get his cast, but too late. If the old man had shown a spirit at all liberal, it would now have been before me, and to be had by hundreds, probably thousands of his disciples.

But, to his organization. His head was about average in point of size; I think  $21\frac{3}{4}$ . (It might have been larger or smaller by  $\frac{1}{4}$  inch.) In person he was rather large, at least of full size, full chested, and rather stout built; weighing about 150 pounds. His organization indicated great compactness, density and vigor, as well as capacity to endure and accomplish. His hair was rather thin, and his organization not as fine as it was powerful. Hence, while he would secure friends, and make impressions, he would yet sometimes offend a refined taste. His three largest organs were Firmness, Approbativeness, and Causality. To say that he was obstinate, even to mulishness, is strictly correct. This organ was supported by large Combativeness. His organs say that he courted opposition. His anger, owing to the same cause, was powerful and quick, and his hatred cordial and powerful. He had all the organs that contributed to give force of character. Difficulties only stimulated him. Nothing daunted him. He looked upon nothing as too great to be accomplished. This was a remarkable element of his character, judging from his head. Severity is also indicated.

All the social organs were large; Amativeness particularly so. This, combined with the last point, would render him beloved or hated in the *extreme*; because his likes and dislikes partook of the same character—a two-edged sword, that cut one way or the other. Appetite was strong. So were the organs of making money. Secretiveness, according to the best of my recollection, was small; so much so as to render him blunt; and Ideality being deficient, rather uncouth, not qualified, and too sweeping and positive. Cautiousness was not extreme. Self-Esteem was small. This would seem to conflict with

the general impression entertained of his character in this respect. I recollect that it was small,\* and that I was surprised at finding it so. But his Approbativeness was enormous. This, next to Firmness, was his ruling faculty. He did love to be praised exceedingly. On this point he was weak, (I speak of the organs, and not of his actual character, when I say what he was and what not.) He was very vain, and pushed himself and his system beyond account.

I do not remember *certainly* about the size of Conscientiousness; but my impression is pretty distinct that he had it large. If so, it worked with Approbativeness, to give him regard for his *moral* character, and with Combâtiveness to make him defend the right. At all events, he had no deception; loved and spoke the *truth*, and was not naturally cunning or double faced.

Veneration and Marvellousness were both small—too small to exert any perceptible influence in his character. He was sceptical and radical, and had no regard for the old or sacred. Nor was he particularly religious. Any thing else sooner.

Benevolence stood out conspicuously, indicating that he had the good of his fellow-men at heart. He would make men happier and better. Mechanical ingenuity was good. Imitation was small, but Causality, as seen in the cut, was large. Hence, he would strike out a new track of his own,—would follow no pattern; would exhibit an originally inventive genius.

The general cast, tone, and tenor of his genius, was that of a plain, practical, common-sense man. He saw things in a correct light. He exhibited great *judgment*, and power of *creating*, as well as of adapting ways and means to ends. Still, his talents were of the sound, deep, reasoning cast, rather than of the showy or glaring. He resembled a fire made of hard wood, or of coal, not of shavings or pine wood. His discriminating faculties were also great:—his power of analysis, discernment, generalization, &c., were great, and constituted a leading element of his talents.

He had a very uneven head, which indicated an uneven, strongly marked, peculiar, striking, original, eccentric character, and one that would make some noise in the world. He could not live in a corner, or die unknown.

Conclusion. A head thus organized would be given to excesses in some quarters and deficiencies in others. Many of the former would result from mere impulses that did not enter into the constitu-

\* If this note should meet the eye of the one who has the chart made out at that time, by O. S. Fowler, and will forward it to 131 Nassau Street, N. Y., he will do a favor to those who desire a more correct phrenological examination of him. With that, I could give his character minutely and accurately. If its possessor wishes to retain it, it will be copied and sent back. We want it in order to *multiply*.

ent elements of his character. More blame, therefore, would be laid on him than really belonged to him, and less allowances made than were proper and due. He could not labor in vain, but would effect some great work, in whatever direction he expended his powers. He would be likely to live to a good age, for his constitution was powerful, and liable to go through what would kill most men.\* Extraordinary vigor and elasticity are always imparted by this temperament, and more of the powerful than of the attractive, or the smooth and pretty.

In the preceding description, we leave his *real* character to speak for itself. That it will now soon do. And it is quite possible, that if both friend and foe, should take his phrenological developments, as the basis of their judgment of him, they would probably form a much more correct, and much less dissimilar opinion of the real merits and demerits of this certainly most remarkable man.

## ASSIMILATION.

A MAN KNOWN BY THE COMPANY HE KEEPS.

Powerful, though almost imperceptible, is the influence exerted upon us by those with whom we associate. Our intonation, the construction of our sentences, the general drift and tenor of our thoughts, opinions, and manners, all blend insensibly with those of our associates.

A forcible illustration of this is found in our missionaries. A missionary long resident in Africa, will talk, walk, act, bow, and move, just as do the tawny sons of Ham among whom he has lived. A missionary to the Indians will put on their rolling gait, their manner of bowing, moving, talking, every thing. And so of other missionaries, of all residents in a foreign country.

Similar remarks apply to the state, the neighborhood, the family, in which we reside. So much so, that a man's carriage, brogue, every thing, indicates the state, the section of the country, where he was brought up.

Hence, the importance of associating with those who are what we would become. Especially is this important to children and youth. To associate with the coarse, rough, gross, uncouth, ill-mannerly assimilates us to them. So, intercourse with the refined, refines our own feelings, manners, expressions, nature.

Beyond all measure is the importance of this principle to parents, in educating their children. All that parents say and do to their children, and the *way* they say and do it, goes to mould and form the mind and manners of those they love.

\* It is said of him, that though apparently in good health, and without any thing to justify the opinion, yet, that he long entertained the impression, that he should not live to be 75 years old. He did not, but dropped off suddenly, not long before the ill-fated period.

The *reason*—the *law*—of our assimilation to those around us, is this. Like begets like. Our faculties are *catching*. Every thing one says or does, tends to excite similar feelings in all who witness their expression. Hence, if others around us are fretful, they continually excite our anger, and this enlarges our combativeness. So, refinement in others excites refinement in us, and leaves its bland impress stamped permanently upon us—incorporated into our nature. So, when others express ideas, this excites the flow of idea, of thought in us. So of fear, of affection, of devotion, of all the departments of our natures.

Another reason for this assimilation, is found in the disposition of man to imitate. In children this imitative disposition is very strong. Nor is it weakened essentially in mature life, but it follows us to our grave. Its primitive design is to enable us to copy what is *good* in others. And let us all govern this element of our natures by *intellect*—to copy only what will make us better—to receive only the *good* into this vessel of our nature, while we cast the bad away. Let us be especially careful not to copy the faults or the vices of mankind, and keep on our guard lest we be made the worse through this arrangement of our natures.

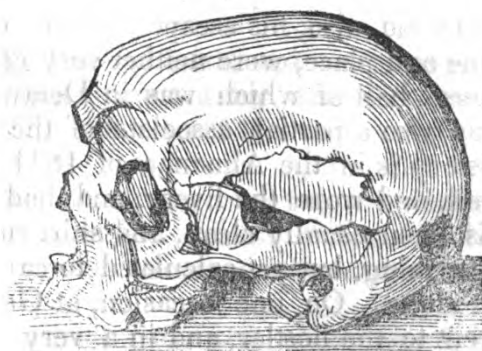
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*The Character and Phrenological Developments of*

**EBENEZER JOHNSON,**

OF SEAFORD, MD.

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THE skull, of which the accompanying engraving is a correct representation, was disinterred by the junior editor, on the land formerly occupied by Johnson himself, and deposited there in company with that of Patty Cannon's sister and her husband, Bat. Twiford. As to

s authenticity, no manner of doubt remains ; as they were buried in field by themselves, where they remained till disinterred by the author.

Johnson was a large, tall, long, prominent featured, athletic, red-headed man, very stout and fierce looking, having a predominance of the muscular and vital apparatus, which is more apt to be connected with selfishness and depravity than any other. He emigrated from N. I., from which state he commanded a sloop, which he run up the river on which Seaford is situated, and ultimately disposed of. It is supposed that the sloop did not belong to him, but that being simply hired to *command* it, he run it up there, out of danger, and then sold her at a sacrifice, and converted the funds to his own special use. But this is not certain, only rendered quite probable from circumstantial evidence.

He was one of the most depraved and wicked men known. Nothing was too bad for him to do. Stealing was his trade—his living—his only ostensible occupation. He had a large chest, well secured, which he would take with him on board the sloops bound for Baltimore, (and no one dared refuse him a free passage, for it was as much as their lives were worth to get his ill-will, which too was very easily gotten,) and then lurk about the city, stealing tools, garments, and whatever he could lay his hands on, either to sell again, or to take home for use, till he had filled his chest, when he would return. Warrants were issued against him without number, but all to no effect, for no arresting officer to be found dared arrest him. He never was arrested but once, and then by stratagem, and by a large posse of men ; for all knew that after they had crossed his track, they must look out for their lives, or else expect some terrible retribution at his hands. Hence, he was allowed to pass on, comparatively unmolested in his career of open violation of law.

To aid, also, his escape from the clutches of the law, which, at that time and place, were neither very certain nor very tight, he lived in a house, half of which was in Delaware, and half in Maryland. He was also a partial associate of the notorious Patty Cannon, whose history is in the Almanac of 1841. This Johnson always dressed well, and wore the livery, and had the appearance of a gentleman ; his linen usually clean, and shirt ruffled, and his manners rather prepossessing, but yet calculated to carry the conviction that he must be at alone. On one occasion, at Georgetown, Del., at court time, he went to the hostler, and in a very peremptory, authoritative manner, ordered his horse. The hostler said he did not know which one it was ; when Johnson, pretending to be very angry, because he did not know what he pretended he ought to know, went into the stable himself, running his eye over the horses in the stable, and picking out one of the finest in the lot, he ordered it saddled in a trice, and

had mounted, and was just making off with it, when its owner happening to come in after it to go away, detected him: Johnson then pleaded off, pretending that he had hired the horse, and therefore, not recognizing it so readily, had committed the mistake. In short, nothing was safe that he could lay hands on. And yet, all stood in such deadly fear, that no one dared to accuse him. He also employed a great amount of *cunning* and plausible excuse, so as to leave it doubtful whether he were actually guilty or not.

On one occasion, not long after he first settled there, some misunderstanding occurred between him and one of his neighbors, in which however, Johnson was clearly in the wrong. Shortly afterwards, this neighbor's barn was burnt. Soon afterwards another similar altercation with another neighbor; the latter's horse was shot at night in the fields. Although these crimes could not be certainly fastened upon him, yet all real doubt was removed as to their author. It was lessons like these that taught his neighbors not to molest him, however much they might have suffered from his depredations.

Thus he prosecuted, his lawless, robbing, depraved career till its fatal termination, which occurred much as follows. The homestead of the sister of Patty Cannon had been sold at Sheriff's sale; but, she swore she would kill whoever took possession of it. She thus maintained possession by force for a long time, I think for years; because she had Johnson and his gang, with her own lawless friends, to assist her in her unlawful possession. Finally, absenting herself on a long visit of a day or two, on her return she found her house occupied, and garrisoned by men bearing arms. She at once raised Johnson and his posse, who came and tried to force an entrance and expel by mob-law those in rightful possession. Johnson and his posse being also armed, some firing occurred, till finally, as Johnson had broken in a window, and was crawling into the house through it, those inside levelled a gun at him, and shot him through the head. The ball entered the head through the right eye, and came out near Philoprogenitiveness; one of the slugs, now in my possession, however, lodging in the skull.

Before disinterring the skull, I was told that I would find a bullet hole over the right eye, and that he was interred *in the middle*, between two others. I also found a board at the head of the grave, with his name carved thereon, so that there remains not the shadow of a doubt as to its identity.

Johnson is supposed to have committed murder. The reason of such supposition is, that in his sleep he would often start with terror, spring from his berth or bed, and utter some horrifying exclamation, the purport of which was, that the ghosts of those killed by him were haunting him.

Thus much of Johnson's history, though much more to the same effect might be related of him. And now for his *developments*. His

cull is unusually large—it measuring  $21\frac{1}{2}$  inches in circumference, without the integuments. In general, it is wide and low, except at Firmness and Self-esteem, where the head is very high.

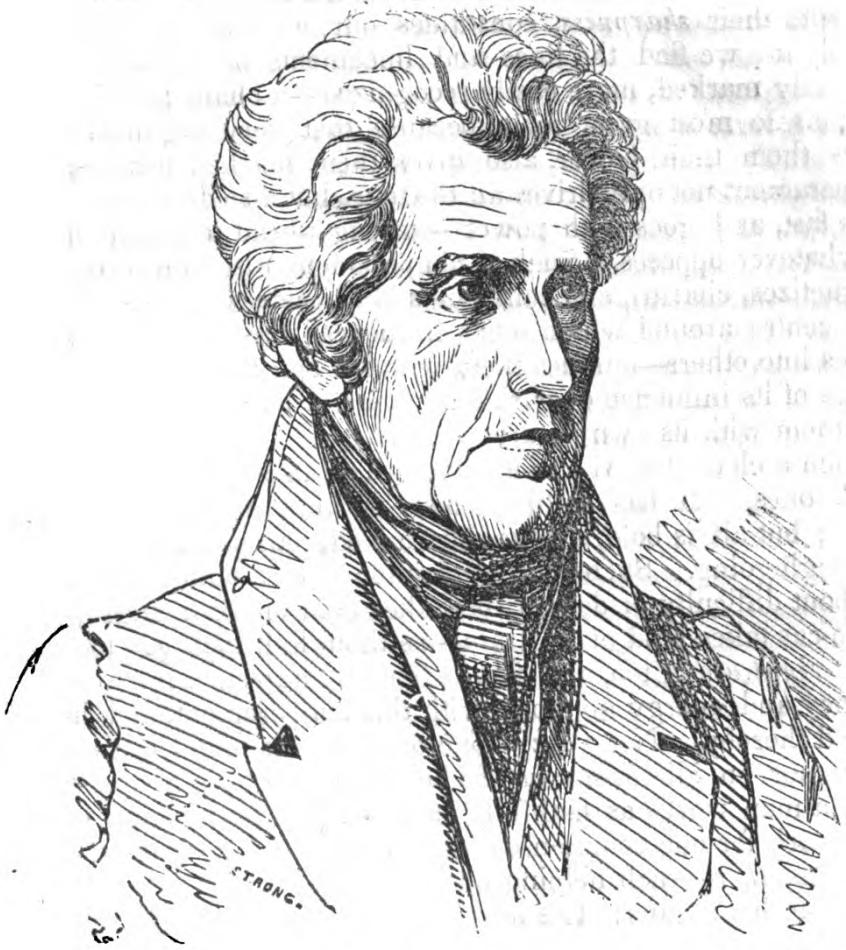
Its largest development is at Acquisitiveness—the sides of the head, above and partly before the ear. It is enormous. So very large as to have caused the upper edge of the temporal bone over this organ to peel off from the head; thus pressed out by its development. This is in signal harmony with his *character* in this particular.

Secretiveness and Destructiveness are both very large. Conscientiousness is feeble. The moral organs, as a class, are exceedingly small, while all the propensities, both individually and collectively, are very large. Acquisitiveness much larger than it is usually found even in culprits. Ideality is wanting. Intellect is not deficient. Perceptive intellect is even quite strongly marked. The social organs are all strong. Amativeness, particularly so. Self-esteem and Firmness are very large, while Approbativeness is small, and Cautiousness is not particularly striking.

On the whole, the co-incidence between his character and developments, is minute and most striking. No unprejudiced mind can compare the two together, without having the conviction fastened upon him, that relations of *cause and effect* exist between the two.

A mother (in Georgia) brought her little girl to me for an examination. I told her, that her child was very fractious, impulsive, and passionate; quite liable to throw herself upon the floor in a fit of passion, and almost go into spasms. Said the mother, “that is strictly true of her, and I have brought her to you to get some advice. What course is best to pursue? for I am really at a loss to know what to do with her.” “Well,” said I, “if you will follow my advice strictly, I will tell you what to do. In the first place, when she gets in a passion, and you are about to punish her, keep cool yourself. Take a pitcher of cool water, and turn it gradually upon the top of the head; if one pitcher full will not cool her off, and remove her inflamed state of mind, try another, and then another if needed, and you will soon find the remedy will be effectual in restoring her to a balance of mental action.” She tried it, and found it effectual; for her fits of passion were less frequent, and whenever she got into one, and saw her mother making for a pitcher of water, she would scream out—“O, mother! mother! I will be good: I will cool off, if you will not wet me.”

Cold water applied to a highly excited brain will have a cooling influence, and quiet the feelings. Dogs, when fighting, can thus be separated, when it is impossible for two strong men to pull them apart. A live coal of fire touched to the nose will part them also very soon.



## PHRENOLOGICAL ORGANIZATION OF ANDREW JACKSON.

It is due to science, due to the man, that the Phrenological developments of the "Hero of New-Orleans," and one of the most popular ex-Presidents of our nation, should be given to the public in the pages of this annual. That pleasurable task we propose to undertake; though it is rendered the more difficult, from our having no bust of him extant that was taken from life. Still, Powers's bust is good, and that taken in 1812, is also tolerably correct; as are most of the prints of this remarkable man. His character speaks for itself. That, I shall not attempt to give, but only his *developments*.

First, then, he has one of the most powerful *temperaments* to be found—an organization of the greatest *power and activity combined*.

That *prominence* of all his features, all his muscles, taken in connexion with their *sharpness*, constitutes our warrant for this inference. Rarely do we find the lines and lineaments of any one's face more distinctly marked, more easily recognized—a characteristic which appertains to most great men, because that very organization which gives them their power, also gives them marked features. Such a temperament not only drives all the time, but also drives all before it—goes fast, and goes with power—staving ahead jehu-like, in the face of whatever opposes. Such a temperament also impresses others—magnetizes, charms, and commands and receives service. It is a common centre around which other influences cluster. It infuses its energies into others—imbues them with his spirit, and thus spreads the wings of its influence over vast numbers of its fellow-men, impregnating them with its own nature.

Such a character will be always full of its strong points, if not also weak ones. It has nothing so-so, nothing medium and commonplace; but all is bold, strong, determined, pithy, efficient, impressive, thorough-going. Such an organization knows nothing about *I can't*, or about difficulty or danger, but takes hold of all matters just as the team-car takes hold of its train—as though it had *got* to come, and come *right along* too, and fast at that. The very highest kind of efficiency and energy go along with this temperament, and indeed are caused thereby. Not a lazy bone or muscle is found in such a man's body, nor an idle *bump* in his head. Every organ and faculty of such a man works as faithfully as do all the bees of an industrious hive work for one common end. And they all *accomplish*—they all work *together*—each helping on all the others.

But, to his organs: His largest group is that situated in the crown of his head; which runs far up and back in the region of Firmness, Self-esteem, Approbativeness, and Conscientiousness. This governs him. This, with his predominant Adhesiveness, made him President of the United States, and gave him his overwhelming popularity. The philosophy of this matter is this: Friendship gathers friends around him, and then Firmness and Self-esteem take the helm and rule them. Friendship lies at the base—is the ground-work of the popularity of all great men. Be it that a man is ever so talented, ever so worthy of public esteem, still, he has *got* to *make friends* before his greatness can be acknowledged. Who does not know, that friendship esteems the talents, the virtues of its friends much higher than they really deserve? Who does not also know, that friendship will do for its friend, what neither love of money, of fame, of justice, of doing good, of intellect, of any other element of our nature, will do? In harmony with this principle it is, that woman does so much for those she fancies. Make, then, devoted *friends*. Bind them to you by the strong cords of *personal* attachment. They will work for you

like horses. They will tackle themselves into your interests, and draw with all their might, and never tire. They not only do for you all in their power, but they enlist *their* friends, and they, their's, and thus the circle widens, and its waves roll and swell till they give their centre of influence any power, any influence it may please to wield. This element of Friendship is most powerful in Jackson. This gave him strong friends, and abundance of them. They obtained, the organs in the *crown* of his head take the lead, become the captain, and as the army enlarged, their *general*, and *this* made him President. This gave him his popularity. His strong, practical common sense derived from his temperament, in conjunction with his large perceptive organs then sustained him in those offices to which his friendship and aspiring organs elevated him. His intellect, pure talent, never gave him his station or influence, though they are by no means wanting.

Love of children is also large in General Jackson. A similar principle to that just shown to apply to Adhesiveness, applies also to this organ (Philoprogenitiveness.) Children soon grow up. Get their affections while they are children, and when they grow up they will exert a powerful influence in your favor. In old men, this feeling is often, and most profitably, exercised towards young men, just commencing in life, to encourage them onward, to set them up, or help them to start, &c. Do this to a young man possessed of one spark of gratitude, and he will work for you all his life, and with all his might. This is another secret of the old General's popularity. A similar remark applies to Amativeness, but how this organ was developed in him, I cannot say; but judge it was large, both from his temperament and the general shape of his head. Love of home is probably large. It almost *certainly* accompanies that general form of the back head which he so eminently possesses. He, doubtless was actuated by a purely patriotic spirit. Love of country, unquestionably, dictated most of his public acts.

Combativeness is decidedly large, and sharp at that, forming great ridges at the points of their location. This gives force, courage, resolution, energy, determination, positiveness of expression and action and that impulse which forces its own way. It speaks in a short, sharp, emphatic, pithy manner,\* which takes effect. It adds more to

\* In these descriptions, the Author's object is not merely to give the phrenological developments and characters delineated, but to give that practical exposition of the functions and combinations of organs and faculties, which can be better presented in this way than in any other. No way equals it for teaching *the science*. And I leave it for the reader to say, whether the principles of human nature brought out in this single article, are or are not worth more than a hundred times the cost of this annual. Let the reader who would rise in politics, in religion, in business, in any way, practice the principle of Friendship above presented. and then say if thousands of dollars would not be cheap for a knowledge of it.

a man's efficiency than probably any other faculty. It puts in that *I can* and *I will*, that *you shall or I'll make you*, which does up the business. This, in conjunction with large Firmness and Self-esteem, gives a vigor to all the other faculties, which doubles their energy and power of function. All these, Jackson possesses in an eminent degree.

It should be added, that great Firmness, and usually Self-esteem, go along with this development, and, therewith, the powerful, the Roman, the bold, daring, indomitable and determined spirit, which difficulties only stimulate, and which success only renders still more insatiate.

Conscientiousness is large, and Secretiveness and Acquisitiveness are small. Hence, though his impulsive temperament, and the heat of his powerful feelings, might perhaps sometimes cause him to err, yet, in general, he will stand firmly by his convictions of *right*—will do *justice*, and never injure others to serve himself. Such an organization may be trusted with the helm of state, and when, as in him, large Benevolence stands ever ready to promote human happiness on a large scale, great good is sure to follow. Benevolence not only forms a leading element of his character, but few have it developed equally large. Beyond all question, he is a good man. His principles are correct. His motives pure. His aims and actions governed by the higher sentiments. He means to harm no one, but to benefit all; forgetting even his own interest to serve others. This organization—predominant Benevolence, with small Secretiveness and Acquisitiveness—should characterize all who occupy offices of public trust and influence. Then will they use their faculties for doing good and right with an effect commensurate with their sphere of action. But, let a public man possess the *opposite* organization, and he will use all his power and influence to promote purely selfish ends. The greatest curses, would be such a public man.

Ideality is not developed. He lacks refinement, taste, delicacy, propriety, polish, grace, ease, elegance, and the fine sentimental.

His forehead is well developed. The reasoning faculties predominate in his bust taken in 1812; but his perceptive greatly predominate at the present time. To any who wish a proof of the real fact as to the extent of the increase of organs, I submit these two busts. Look, ye who would know whether your own organs are capable of being enlarged by their exercise—look, and learn what a surprising change is here seen—a change which you may produce in your own developments. Not that the reflectives are diminished, but that the perceptive are enlarged—wonderfully enlarged. From average to *very large*. No resemblance in the forehead of the one to that of the other is noticed; and all the difference is occasioned by the exercise of the perceptive. The enlargement is immense. They gave him that practical common sense for which he was so remarkable.

But, we will not particularize farther. I regret the absence of correct bust, taken from life. That of Powers, in the Capitol at Washington, is good, but one taken from life can alone suffice for phrenological purposes—the main ends that should be aimed at by the painter or the sculptor. If his friends will get his consent, will see it taken, if it costs hundreds of dollars—so much do I wish to preserve a correct bust of this good man.\*

\* Next year, it is proposed to give the developments of Bonaparte, rare facilities for doing which are possessed by the Junior Editor. With the editorship of this annual, he has never before been connected, and did not expect to be this year till the very day he set down to its compilation, which must necessarily be done in haste. During this year, he will be selecting and laying by his materials; so that he may not be compelled, as he has been this time, to make all as he has gone along, and that too very fast. We mean that the Almanac shall now improve annually.

## PHRENOLOGY AND INFIDELITY.

MANY good people suppose that this science leads to infidelity, by countenancing the doctrines of Fatalism, Materialism, Scepticism, &c. So far from doing this, it furnishes the strongest *proof, as proof*, of the fundamental doctrines of the Bible to be found.

Thus; it proves the existence of a God. It demonstrates the existence of the *organ and faculty* of Veneration, and that its true function is worship of a supreme Being; and therefore, that there is a God. The argument is this: When we find one thing in nature adapted to a second, we also find the second adapted to the first. If I pick up a tooth in the road adapted to a socket, I say, and say truly, that a *socket* exists, or has existed, adapted to this tooth. If I see a socket, say in the jaw of an animal, this principle of adaptation warrants me in saying, that a tooth exists or has existed adapted to this socket; and whoever denies this is incapable of reasoning. It is a philosophical axiom, a universal fact, that, when one thing exists adapted to a second, the second also exists or has existed adapted to the first. And an anomaly like the existence in nature of one thing adapted to what never existed, is no where to be found throughout nature.

Hence, as the organ and faculty of Veneration are shown by Phrenology to exist, and to adapt man to the worship of a God; therefore there is a God adapted to this faculty; to receive the homage thus offered. Else nature has committed a great blunder—has adapted one thing to a second which does not exist.

This argument is short but certain. It has but two points,—the one the existence of Veneration, and its adaptation to the worship of a God, which Phrenology sets completely at rest; and the other, the great law of nature, that the existence of one thing and its adaptation

to another, proves the existence of the other—a philosophical principle which no well informed mind will question.

Of the above argument, as drawn out somewhat more fully in the editor's work on "Religion, Natural and Revealed," the Rev. Mr. Finney, brother of Charles G. Finney, said: "It is the strongest proof of the existence of a God that I ever saw. It is demonstration itself." And so it is.

Nor is it less demonstrative of the other leading doctrines of Christianity. This science points out the existence of Hope, and its adaptation to a future state of being. It establishes the existence of Hope, by pointing out its organ. It establishes the fact that its function is not confined to this world, but soars to another; and that there is a spiritual state of being, by the fact that this organ is located *among the moral organs*, and not among the animal propensities. Those organs designed to act mostly together, are *located* together. Thus the social organs designed to work together and excite each other, are all *located together*. So of the animal. So of the intellectual. So of the moral. Now, if Hope had been designed to act mainly with the animal organs, that is, to confine its operations to hoping for this world's goods, it would have been located *among the animal organs*, so that its action would quicken their's, and their's its. On the other hand; if to hope to exist hereafter in a spiritual world, and in the exercise of our moral nature, had been the true function of Hope, we should of course look for its location among the *group of moral organs*. *And there it is located*. And what is more. It is located by the side of Spirituality [Marvelousness] before, Conscientiousness behind, and Veneration at its upper side; which shows its true function to be *to hope to exist in a spiritual state*, where we may inherit the rewards of virtuous actions, and that *near the throne of our God above!* This is the glorious hope of immortality held out to us by this pre-eminently religious science.

The *argument* in this case is like that employed in reference to Veneration namely: that as Hope exists and adapts man to a spiritual state of being beyond the confines of time, and the dark abyss of death therefore there is a glorious state beyond the skies, awaiting those who but fulfill the conditions thereof.

A similar inference is drawn from the existence of Spirituality, already alluded to. It adapts man to a world of spirits. It imparts the element of *spirituality* to his nature, and renders him a spiritual, immaterial, immortal being, employing the same argument touching his point shown to exist in relation to the existence of a God.

In thus proving man to possess a spiritual nature, and adapting him to a world of spirits, Phrenology disproves the doctrine of materialism, and establishes the immateriality of the soul.

Equally conclusive is this moral science touching the moral ac-

countability of man. It has been urged, that since Phrenology ascribes all the propensities and conduct of mankind to his "bumps," as his organs are sneeringly called in this connection, he cannot be accountable for being good or bad, or whatever he is found to be by his organs.

Our answer is three-fold :

First : Men have both virtuous and vicious propensities at *all* event whether with or without these "bumps," is immaterial, for the objection lies against the existence of the *propensities themselves*, and not against the *agent* by which they are expressed. Second : The power of the faculties governs the size of the organs, and not the size of the latter the power of the former. It is the power of the combative *propensity* which governs the size of the organ of Combateness, and *vice versa*. A man has a large organ of Secretiveness, because he has a powerful secretive propensity, and not a powerful cunning disposition because he has a large *organ* of secretiveness. The propensities are the causes of the organs, not the organs the causes of the propensities. Third : The organs are capable of being increased or diminished, by exercising or restraining their faculties. Hence, if a man has predominant Secretiveness or Amativeness, it is because he has *exercised* them inordinately, till they became thus predominant by sinful indulgence. So that a man has no right to have a bad head—that is, to exercise the propensities till they became thus uncontrollable. But he *can* and should so exercise his faculties as to increase the good organs, and get a good head. He is to *blame* for having a bad head, that is, for exercising his propensities till they become predominant. This, the true view of the subject, vastly enhances man's accountability, by charging his wickedness *upon himself*; so that Phrenology, instead of diminishing man's accountability, immeasurably *augments*, and then *chains it* to him by *scientific demonstration*. Fourth : The only *shadow of a shade* of plausibility for urging the objection, consists in the *descent* of qualities from parents to their children, pointed out by this science. It shows that some children inherit originally larger organs of Combateness, or Destructiveness, or Secretiveness, or Benevolence, or Reason, than others. But this only throws the accountability one step *farther back*. It is still human responsibility ; not fatality, and can be avoided by parents. If children have unfavorable heads, *parents* are to blame, for they can prevent it.

Secondly. All the organs are *originally good*, and if exercised in harmony with their primary, normal function, will be virtuous and right, however large. Lying is the *perversion* of Secretiveness, whose natural function is to hide only what should be hidden—to give self-government, safety, &c. So, the normal, constitutional function of Appetite, is not to gormandize or dissipate, but simply to take or require food. Bacchanalian revelry is its perversion, not its legitimate

function. So, the primitive, original function of Acquisitiveness, is, not to *steal*, but simply to produce economy and thrift—which are virtuous. Stealing, cheating, dishonesty, &c., are its *perversions*. No matter how large it is, so that it is but exercised in harmony with its *normal, constitutional function*. So of Amativeness, whose natural function is connubial love. Be it ever so large, it need not necessarily cause licentiousness, this being its perverted exercise, and capable of being produced by even a smaller development of the organ. It is not *size* then, so much as *use, direction*—which depend on the individual's own volition. So that whoever is bad, is so *voluntarily*, and whoever is good is so *of his own accord*, and hence is rewardable for his good actions and feelings, and punishable for those that are bad, *irrespective* of the size of the organs, and whatever way they are developed.

Thirdly. The proposition that man is a moral and accountable agent—that he is governed by moral laws, and is capable of taking cognizance of the *morality*, or the *right and the wrong*, of feelings and conduct, and of performing actions and exercising feelings which are virtuous and vicious, and, as such, rewardable and punishable, is susceptible of demonstration, by an appeal to the moral feelings of almost every individual of the human race. How often do men, when conscious of having done wrong, feel guilty and condemn themselves? This cannot be the result of education; for, without a faculty for exercising this class of functions, men could no more be *taught* to feel guilty than they could be taught to see without eyes, or breathe without lungs. And, since this class of functions is entirely distinct from every other class, is homogeneous in its character, and has for its end a very important object, and, above all, since it is always found to be manifested in proportion to the development of a given proportion of the brain, it follows, that it is performed by a distinct faculty of the mind, or by a mental power which is *innate*, and which forms a constituent part of the human mind. If there were no such thing as right and wrong, as morality or immorality, why should the great Author of nature implant within us this moral tribunal? or why should the human mind be adapted to that which does not exist? This would evidently be inconsistent with the fact, that every portion of the universe of God, is in perfect harmony with, and also adapted to, every other portion of it. Therefore, this adaptation of the mind of man to a moral state of accountability, most incontestibly proves that such a state exists, and that God's government recognizes the *morality* and the *immorality* of feelings and conduct, and that he rewards the one, and punishes the other.

Those, who after all this, and much more that might be said of a similar import, charge Phrenology with favoring fatalism or infidelity, know not what they do! They are either ignorant of the science—

of even its superficial, self-evident bearings—or they are incapable of reasoning. We will however let them off on the score of *ignorance* without imputing stupidity or depravity to them, but will gently remind them, that it is not wise, nor just, nor exactly to their credit, to condemn what they do not understand.

## WOMAN'S DEPARTMENT.

### NO. I.

#### I. ON THE IMPORTANCE OF PROPERLY ESTIMATING WOMAN.

GREAT *should* be, great *is*, the influence of woman! Great, on her husband—great, on her children—great, on society at large—great on the character and the destinies of the world. It was Eve that first ate the forbidden fruit, and that tempted Adam to eat thereof, “which brought death into our world, and all our woe.” It was a Helen that occasioned the Trojan war, which resulted in the founding of Rome. It was Roman *matrons* that made, that ennobled, Rome; for they taught their sons the arts of war, and charged them, from infancy to manhood, to “conquer or die.” It was Venus whom the ancient worshipped more than all the other divinities of ancient mythology. It was *woman* who was “last at the cross, and first at the sepulchre;” and woman’s agency it is which has done more to perpetuate and extend the religion of that cross, than all other human agencies together. *Woman* it is who *makes*, who *upholds*, all the aristocracy of both the old world and the new. It is woman’s magic wand and tongue that give tone, caste, character, to the tastes, desires, pursuits, conversation, every thing, of society. It was Washington’s *mother* that achieved our ever glorious independence—her son being only her agent; and it was the women of those times that fought and achieved more than their sons and husbands. In short, if commissioned by the premier of heaven, to do the greatest and the best work it is possible for man to accomplish, such as to usher in the glorious millennium of holiness and happiness, or, by the prince of darkness deeds of infamy and guilt, I would choose woman for my co-worker my main reliance; for woman can do *any* thing within the bounds of absolute possibilities, to which she sets her hand and heart.

Now, this tremendous influence—this all-powerful engine for good or evil—requires to be properly *guided*. Not directed right, it is as terrific for evil, as, properly directed, it is powerful for good.

How, then, can it be directed for good?—for good *only*? By understanding woman’s legitimate sphere, and keeping her within that sphere. And, what are the land-marks of that sphere? **WOMAN’S NATURE!** That nature is **RIGHT**. Exerted in harmony with that na-

ture, woman's influence would be the most celestial instrument of human happiness the sun ever shone upon—the garden of Eden indeed!—loaded to its utmost capacity, and in every crevice and corner, with all the virtues, all the sweets of which our nature is susceptible.

Hence, then, the importance of a full and correct knowledge of the natural character of woman. No other knowledge is equally valuable or important.

But, where can this knowledge be found? In the heights above? In the depths of metaphysics? In, even, the *conduct* of woman? No; in neither. Not in all united. Long has that character been studied, but only to mislead. It has but one way—but one teacher, which, hitherto, has been completely overlooked. That teacher is the *Science of Man*—PHRENOLOGY! That alone can unravel the web of the female soul! alone can tell what she is by nature; what she *can* be—what she *should* be—by education. And that *will* tell—will tell in *inches and tenths*—will tell *scientifically*, beyond the possibility of a failure.

To tell what the character of woman is, is not our present purpose,—the limits of this annual being too small to give even a bird's-eye glance thereof. But, I know of no field of human inquiry equally rich, equally important. A field, too, that must be broken up, and sowed with good seed, before it is possible for the nature of man to stand out in all its dignity and glory. To be adorned with its brightest gems of virtue, of talent. To be elevated and etherealized till earth becomes a paradise—the ante-chamber of heaven, and men near of kin to angels—the loyal sons and daughters of the Lord God of heaven and earth!

## 2. ITEMS IN THE CHARACTER OF WOMAN.

Under this head, a vast range of remark opens up before us. Woman's physiology, and wherein it differs from that of man; including her physical education, health, &c.; together with remarks on *female beauty*, about which, in my humble judgment, a fatal error exists, even in most approved models of Venus. The texture of the brain of woman, and her consequent intensity and power of feeling. Woman's love, her parental affections and relations to children, as well in her capacity as mother as in that of educator—her influence in shaping the intellect, and moulding the moral character of the world. Her Secretiveness, and Acquisitiveness. Her Cautiousness. Her Approbativeness; including her love of fashion, style, riches, aggrandisement, parade, and magnificence; for, be it remembered, that it is woman that makes the men make money, and tells them what to do with it. Her moral character, and susceptibilities. Her Benevolence, and the gushings of her deep fountain of tender sympathy, as well as her enlarged, and also religious, philanthropy. Her devotion to religion. Her Spirituality. Her sense of moral obligation. Her

intellect. Whether it be equal to that of man, and wherein it differs therefrom; and, by consequence, the appropriate sphere for its exercise. Woman's tongue, and her conversational powers, and how they should be directed and employed—whether she should speak in public or not—her authorship, &c. Her musical powers, voice included, and how it should be trained, and where exercised. Her taste, or her Ideality, and its exercise. All these, and hundreds of other kindred subjects come properly under this head; but time forbids that we take them up here, even cursorily. But this is the path-way to this field opened up by Phrenology, a field, which, if God spares my life,\* I intend soon to enter, and discuss fully, in a work soon to be issued to be entitled, "WOMAN: HER CHARACTER, SPHERE, INFLUENCE AND DUTIES." It will be published early in 1845.

\* That is, if I let him, by not breaking his laws, so as to cause my death.

## NEUROLOGY.

In an annual, devoted to any science, the progress of, and the discoveries made in, such science, are properly expected to be marked. Neurology has excited some attention, and deserves notice—more notice than we can give it now. Suffice it to say, that—

First: It has unquestionably made some important additions to our stock of physiological and phrenological knowledge. In many of its newly discovered organs, I coincide; but, from all its transposition of old organs, I am compelled to dissent. In its placing the social organs on the top of the head, I do not believe, and for this reason. Woman is remarkable for her social affections, and also for the development of the social organs. And it will take a great abundance of proof to counteract the proof now existing that the present locations of these organs are correct.

Secondly: In such faculties as blackguardism, vulgarity, crime, and a great many other similar ones, found in his nomenclature, I have not the slightest confidence. I cannot admit the doctrine that there is any department of man, the *primitive*, normal function of which is bad. Still, this may be the fault of Dr. Buchanan's *nomenclature merely*. And we should distinguish between the imperfections of man and the perfections of science.

Thirdly: Dr. B.'s cast of mind, is that of *speculative* reasoning—not of inductive. He is essentially a *theoriser*—not an observer of facts. Hence, he is not always a safe guide, for this inferential reasoning is a flickering light.

Fourthly: Animal magnetism furnishes a far better medium for making discoveries than Neurology. *His* agent is the same as *our* agent; with this difference, that his is a partial magnetic state; our's

a total, and therefore more strongly marked, as well as not liable to be biased by the power of the imagination. Thus: he is about to magnetize the organ of calorification. The patient *expects* to become warm, and his imagination is very liable to make him *feel* warm, whether he is so or not; for the power of the imagination is very great.

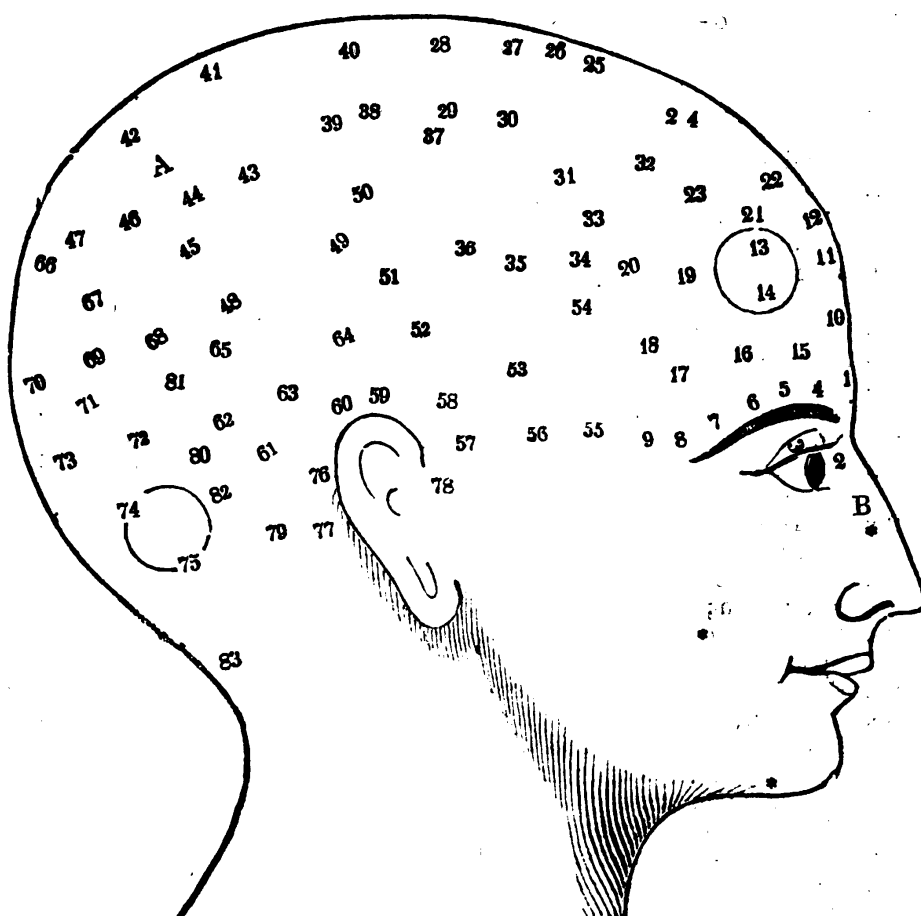
#### DISCOVERIES BY MEANS OF ANIMAL MAGNETISM.

While we place less confidence in Neurology, yet in properly conducted experiments in Magnetism, we have much confidence. The following is a list of those newly discovered organs by means of this science. Many of them, we have tested in our examinations, and therefore introduce them with considerable confidence. Still, we have not tested them all, and doubt not but many modifications are yet to be made.

#### NAMES, NUMBERS, AND LOCATION OF THE PHRENOLOGICAL ORGANS.

1. **INDIVIDUALITY**—Observation, curiosity to *see things*, the *noticing* faculty.
2. **FORM**—Recollection of things by their *SHAPE*, of countenances, &c.
3. **LANGUAGE**—Three organs: one for expressing ideas, connected with Ideality; another for merely talking, without saying any thing, called garrulity; and a third, for remembering names.
4. **SIZE**—Cognizance and judgment of magnitude, bulk, proportion, large and small, &c.
5. **WEIGHT**—The *balancing* faculty; application of the laws of gravity.
6. **COLOR**—Perception, appreciation, and judgment of colors.
7. **ORDER**—System; arrangement; having a place for things, and things in their places.
8. **NUMBER**—Ability and disposition to *count*.
9. **CALCULATION**—Mental arithmetic; casting accounts *in the head*, *computing* numbers.
10. **EVENTUALITY**—Recollection of *facts, events, occurrences, experiments*, history, news, information, circumstances, business transactions, &c.: two organs—one for remembering the scenes of childhood; the other, for recollecting recent transactions and information.
11. **COMPARISON of physical things**—Comparing those things of which the perceptive faculties take cognizance.
12. **COMPARISON of Ideas**—Discrimination, power of analyzing, illustrating, criticising, generalizing, reasoning by indication, &c.
13. **CAUSALITY**—Power of thought; reasoning by inference; perception and application of the *laws* of cause and effect; conception of ideas, investigation; philosophical reasoning.

14. **PLANNING**—Adapting means to ends; contrivance, perceiving the shortest, surest way to effect purposes; the committee of ways and means.
15. **LOCALITY**—Two organs: recollecting places, and love of travelling.
16. **TIME**—Recollecting *when* things occurred; keeping time in the head; the *beat* in music, dancing, &c.
17. **TUNE**—Disposition to sing; catching tunes by rote, or by the ear
18. **MUSICAL HARMONY**—Perception and love of the higher qualities of music.
19. **WIT**—Repartee, perceiving and manufacturing jokes, retorts, etc.; arguing by ridicule.
20. **LAUGHTER**—Merriment; *Laughing easily, much, and heartily.*
21. **SUAVITY**—Politeness; disposition to say and do things *agreeably*
22. **PHYSIOGNOMY**—Discernment of character; reading the characters of men from their countenances, conversation, &c.; managing men.
23. **FLATTERY**—Disposition to *praise*, compliment, commend, &c.
24. **KINDNESS**—Disposition to *do* favors, *oblige*, serve, &c.; *active* benevolence.
25. **PITY**—Sympathy for the distressed, commiseration.
26. **GRATITUDE**—Grateful for favors received; a thankful, grateful spirit.
27. **DEFERENCE**—Submission to superiors; homage, respect for age and worth; diffidence; dependence on the great and learned.
28. **VENERATION**—Devotion; worship of a Supreme Being; religious awe.
29. **FAITH**—Trust in Divine providence, and following its guidance.
30. **CREDULITY**—Belief in wonders, fish-stories, the strange, novel, &c.
31. **IMITATION**—Ability and disposition to copy, take pattern, draw; imitate the ways of others; do after them; sketch; learn by being shown once, &c.
32. **MIMICRY**—Ability to mock, caricature, represent, personify, &c.
33. **SADNESS**—The lonely, sad, sorrowful, bad feeling, without cause. \*
34. **TASTE**—Refinement; elegance of manners and expression; neatness of person; disgust of the coarse and vulgar; sense of propriety; gracefulness.
35. **IDEALITY**—Imagination; fancy; conception of the beautiful; the love of poetry, fiction, &c., and disposition to make them; reverie.
36. **CHEERFULNESS**—A contented, joyous, happy, cheerful feeling.
37. **HOPE**—Expectation; anticipation; enterprise; looking at the bright side of the prospect; hoping against hope; counting chickens before they are hatched; never letting well enough alone.
38. **CONSCIENTIOUSNESS**—*Justice*; disposition to do *right*; integrity; honesty; fairness; sense of moral obligation;
39. Sense of obligation and duty towards God.
40. **FIRMNESS**—Decision; perseverance; stability; unity of purpose.
41. **SELF-ESTEEM**—Self-confidence; self-assurance; ambition to do and be something great, noted, and extraordinary; aspiration after eminence; dignity.
42. **SELF-WILL**—Love of liberty; disposition to rule one's self; insubordination; unwillingness to serve or obey, or be *under* another; desire to be in business for *our-self*; assuming the responsibility of our own actions; love of power; a domineering spirit; determination to do as one pleases, and have his own way in spite of consequences.



43. REGARD FOR CHARACTER, standing, honor, estimation, a good name, &c.
44. LOVE OF DISPLAY, fashion, style, etiquette; splendor of equipage, &c.
45. JEALOUSY—Desire to be the *sole* object of regard, affection, praise, &c.; spirit of rivalry, emulation, &c.; desire to excel others; out do all; be noticed, &c.
46. FRUITFULNESS—This faculty makes the male sure in begetting, and the female go her full time.
- A. MODESTY—Bashfulness; shame-facedness; blushing easily.
47. CONTINUITY—Dwelling on and pouring over one thing; the plodding, prosing, continuous disposition; patience in examining, collating, comparing, &c.
48. PHYSICAL FEAR—Carefulness, caution as to dangers, losses, etc.
49. MORAL FEAR—Fear of the consequences of doing wrong, offending the Deity, &c.
50. GUARDEDNESS, as to papers, expressions, &c.; circumspection.
51. COMBINATION—Partnership: disposition to unite in business. (\*)

52. MONEY-MAKING—Trading; dealing largely; driving a big business.
53. ECONOMY—Frugality; saving money; contracting expenses; hoarding; husbanding for the future.
54. INGENUITY—Dexterity in using tools, making things, turning off work, making and working machinery, etc.; building; slight of hand in all manual operations.
55. SMELL—Love of fragrant odors, and aversion to those that are disagreeable.
56. THIRST—Disposition to drink; love of the water.
57. APPETITE—Enjoyment of food; hunger; relish for food.
- B. TASTE—Love of richly-flavored and highly-seasoned delicacies.
36. SUBLIMITY—Love of the grand, sublime, and terrific in nature, mountain scenery, cataracts, &c.
58. RETRIBUTION—Revenge; disposition to *punish* or have *satisfaction*
59. DESTRUCTIVENESS—Disposition to break, destroy; cause pair hurt, tease, tantalize, deface, &c.
60. ANGER—Resentment; spirit; contention.
61. RESISTENCE—Self-defence; self-protection; defence of *rights*.
62. COURAGE—Self-possession and coolness in personal danger; intrepidity; bravery; valor.
63. TATTILING—Telling the faults of others; when ungoverned, slander; backbiting; evil-speaking; town-talk; gossip.
64. SECRETIVENESS—Management; artifice; keeping secrets; self-restraint; evasiveness; reserve.
65. DISLIKE—Aversion; dissatisfaction; fault-finding; peevishness; grumbling.
66. LOVE OF HOME—Attachment to the domicil of childhood and youth; love of the old homestead—of “father’s house,” etc.; desire to have a place of our own.
67. PATRIOTISM—Love of country, and a more recent habitation.
68. ADHESIVENESS—Friendship; love of company; attachment to friends; the companionable, social, cordial, warm-hearted feeling
69. LOVE OF KEEP-SAKES—Of presents, remembrances, etc.
70. PARENTAL LOVE—Attachment of parents to their own children desire to caress and pet them.
71. FILIAL LOVE—Love of children to their parents, or those who provide for, watch over, and advise them.
72. CONNUBIAL LOVE—Love of husbands and wives for each other.
73. LOVE OF PETS—Of horses, dogs, stock, etc., and desire to improve the breed; the feeling of the shepherd.
74. CARESSING—Pure love between the sexes; disposition to hug, kiss, caress, fondle, etc.
75. PHYSICAL LOVE—Animal passion; the sexual impulse, lust.
76. LOVE OF LIFE—Enjoyment of existence; tenacity of life.
77. DREAD OF DEATH—Shrinking from death and annihilation. (\*)
78. BUFFONERY—Low, comical wit; clownish sport; revelry.
79. ORGAN that controls the motion of the limbs. (\*)
80. ORGAN OF THE HEART.
81. ORGAN of *Respiration*.
82. ORGAN of *Digestion*.
83. ORGAN OF MOTION—The great center or common pole of all the muscles; desire and ability to *act*, or be *doing* something. (\*)

## PHRENOLOGY IN AMERICA.

Of late, many have expressed the opinion that the interest in this science is decreasing, because, they allege, less is said and printed about it. But this is a great mistake. The time has never been in this country when so much attention was paid to it as at the present moment. One evidence of this is, that phrenological terms are finding more and more favor with the popular writers of the day ; as will be seen by reference to newspapers and to our ephemeral literature. Another similar indication is to be found in the great number of clergymen who believe in the science, and even refer to it in their sermons. Charles G. Finney often does this ; and his brother, an able temperance lecturer, founds his entire discourses on the principles it discloses.

Another similar index of a favorable public opinion, is to be found in the number that attend those scientific lectures that are properly conducted. All coincided that no course of lectures delivered in Newburyport, Mass., for a long time, had been as fully attended, or excited any thing like as much interest as that given by the editors in July last. Similar remarks were made about a similar course delivered in Georgetown, Mass., about the same time. A hundred times was a similar remark made of a course delivered in Dover, N. H., the May preceding : the number of regular paying attendants exceeded 600, and that at a most unfavorable season of the year. In New York, last spring, Clinton Hall was crowded, the attendance being greater than ever before in that city. In Boston, during the whole summer of 1843, Marlboro' Chapel, reputed to hold three thousand, was full ; the attendance increasing for above thirty successive lectures, hundreds being compelled often to stand, and hundreds of others compelled to go away, without even a place to *stand*. In Lowell, it was reputed that 1000 were unable to get even a place to stand, in that immense building the city hall, reputed to hold 2500 people. In Portland, at an unfavorable season of the year, the attendance was greater than any other course had called out for a long time, and the interest excited pervaded the whole city, and engrossed most of the public interest and conversation. In Vermont, the interest is great and paramount, at least in the whole section of country around the capitol of the green mountain state. All through New-England, which gives intellectual tone to our country ; all through New York, all through Ohio and Michigan, the phrenological interest is *increasing rapidly*. It is spreading, though perhaps with less zeal, in Kentucky, in Illinois, in Indiana, as well as in South Carolina and Georgia.

But, one of the best tests of the state of public opinion, is the circulation of its periodicals. The increase of the readers of the Phren. Jour. has been *four fold*, within the last year ; an increase which bids fair

to be doubled for a year to come. A similar remark appertains to the circulation of other standard works on the science. Every view of this matter holds out encouragement. All appearances seem to say that this science of man is settling down, and becoming a *permanent* impression upon the public mind—that ere long, it will revolutionize society as far as obviating its evils are concerned, and placing it on the right basis—that of the nature of man.

## THE FORGIVING SPIRIT.

One of the functions of Conscientiousness, is to be sorry when we are convinced of having done wrong, and another is forgiveness of the penitent. I have examined tens of thousands of heads, and am plain to say, that large Conscientiousness, not only experiences deep remorse and contrition when sensible of having sinned, but also freely and fully forgives the penitent. It is not in the heart of a conscientious and benevolent man to punish an erring but penitent sinner, who humbly supplicates for pardon. Until penitence is discovered, however, Conscientiousness says, "Let the law have its course. He has sinned, and his punishment is deserved. Let it be inflicted without mercy." But the very instant it discovers sorrow for sin, its sword of justice is sheathed. The doctrine of penitence and pardon, so essential to Christianity, is proved by Phrenology to form a part and parcel of the nature of man, and to be consistent with that nature. (See the Author's work on Religion, Natural and Revealed.) It proves the *basis or ground work* of this Christian doctrine. It is our duty, our privilege, to forgive the penitent. Sinful man should not be too censorious. Should not they forgive, who pray to be forgiven? Especially should this spirit be manifested towards the young. They often sin from impulse merely. Forgive and restore them, and they will reform; whereas, if not forgiven, but cast off, they are driven into the vortex of sin and misery, from which they might have been saved.

Of this principle, the following narrative from Chambers' Journal, furnishes an excellent illustration:—

### THE GENEROUS HOST.—THE FIRST OFFENCE.

In the cheerful dining-room of my bachelor friend Stevenson, a select party were assembled to celebrate his birth-day. A very animated discussion took place, as to whether the first deviation from integrity should be treated with severity or lenity. Various were the opinions and numerous the arguments brought forward to support them. The majority appeared to lean to the side of "crush all offences in the bud," when a warm-hearted old gentleman exclaimed:—

"Depend upon it, more young people are lost to society from a first offence being treated with injudicious severity, than from the contrary extreme. Not that I would pass over the slightest deviation from integrity, either in word or deed; that would certainly be mistaken kindness; but, on the other hand, neither would I punish with severity an offence committed perhaps under the influence of temptation—temptation, too, that we ourselves may have thoughtlessly placed in the way in such a manner as to render it irresistible. For instance, a lady hires a servant; the girl has hitherto borne a good character, but it is her first place; her honesty has never yet been put to the test. Her mistress, without thinking of the continual temptation to which she is exposing a fellow-creature, is in the habit of leaving small sums of money, generally copper, lying about in her usual sitting-room. After a while, she begins to think that these sums are not always found exactly as she left them. Suspicion falls upon the girl, whose duty it is to clean the room every morning. Her mistress, however, thinks she will be quite convinced before she brings forward her accusations. She counts the money carefully at night, and the next morning she finds some is missing. No one has been in the room but the girl; her guilt is evident. Well, what does her mistress do? Why, she turns the girl out of the house at an hour's notice; cannot a conscience give her a character; tells all her friends how dreadfully distressed she is; declares there is nothing but ingratitude to be met with among servants; laments over the depravity of human nature; and never dreams of blaming herself for her—wicked—yes, it is wicked—thoughtlessness in thus continually exposing to temptation a young ignorant girl; one most likely whose mind, if not enveloped in total darkness, has only an imperfect twilight knowledge whereby to distinguish right from wrong. At whose door, I ask," continued he, growing warmer, "will the sin lie, if that girl sinks into the lowest depth of sin and misery? Why, at the door of her, who, after placing temptation in her very path, turned her into the pitiless world, deprived of that which constitutes her only means of obtaining an honest livelihood—her character; and that without one effort to reclaim her—without affording a single opportunity of retrieving the past, and regaining, by future good conduct, the confidence of her employer."

"There is, I fear, too much truth in what you say," remarked the benevolent host, who had hitherto taken no part in the conversation.

It reminds me," said he, "of a case in point. In the onset of my business career, I took into my employment a young man, to fill the station of under clerk; and, according to a rule I had laid down whenever a stranger entered my service, his duties were of a nature to involve as little responsibility as possible, until sufficient time had been given to form a correct estimate of his character. This young man, whom I shall call Smith, was of a respectable family; had lost

his father, and his mother and sisters were in some measure dependent upon him. After he had been a short time in my employ, it happened that my confidential clerk, whose duty it was to receive the money from the bank, for the payment of wages, being prevented by an unforeseen circumstance from attending at the proper time, sent the sum required, by Smith. I counted the money, and great was my surprise and concern, to find that there was a considerable deficiency. From whom, said I, did you receive this money?"

"He replied, 'From Mr. ———,' naming my confidential clerk.

"It is strange," said I, looking steadily at him. "But this money is incorrect, and it is the first time I have found it so." He changed countenance, and his eye fell before mine; but he answered with tolerable composure, "that it was as he received it."

"It is in vain, I replied, to attempt to impose upon me, or endeavor to cast suspicions on any one whose character for the strictest honesty and undeviating integrity is so well-established. Now, I am perfectly convinced that you have taken this money, and that it is at this moment in your possession, and I think that the evidence against you would be thought sufficient to justify me in immediately dismissing you from my service. But you are a very young man; your conduct has, I believe, been hitherto perfectly correct, and I am willing to afford you an opportunity of redeeming the past. All knowledge of this matter rests between ourselves. Candidly confess, therefore, the error of which you have been guilty; restore what you have so dishonestly taken, endeavor, by your future good conduct, to deserve my confidence and respect, and this circumstance shall never transpire to injure you. The poor fellow was deeply affected, in a voice almost inarticulate with emotion, he acknowledged his guilt, and said that having frequently seen me receive the money without counting it, on being intrusted with it himself, the idea flashed across his mind that he might easily abstract some without incurring suspicion, or even without there being sufficient evidence to justify it; that, being in distress, the temptation had proved stronger than his power of resistance, and he had yielded. 'I cannot now,' he continued, 'prove how deeply your forbearance has touched me; time alone can show that it has not been misplaced.' He then left me to resume his duties.

"Days, weeks, and months passed away, during which I scrutinized his conduct with the greatest anxiety, while at the same time, I carefully guarded against any appearance of suspicious watchfulness; and with delight I observed that my experiment had succeeded. The greatest regularity and attention—the utmost devotion to my interest—marked his business habits. At length, finding his conduct invariably marked by the utmost openness and plain dealing, my confidence was so far restored, that, on a vacancy occurring in a situation of greater trust and increased emolument than the one he had hitherto

filled, I placed him in it, and never had I the slightest reason to repent of the part I acted towards him. Not only had I the pleasure of reflecting, that I had saved, probably, a fellow-creature from a continued course of vice, and consequent misery, and afforded him an opportunity of becoming a respectable and useful member of society, but I had gained for myself an indefatigable servant—a faithful and constant friend. For years he served me with the greatest fidelity and devotion. His character for rigid, nay, even scrupulous honesty, was so well known, that ‘as honest as Smith,’ became a proverb among his acquaintances. One morning, I missed him from his accustomed place, and upon inquiry, was told that he was detained at home by indisposition. He continued a prey to the severe ravages of the typhus fever until all hopes were lost. Being sent for as his end drew near, I found his wife and whole family assembled to take a farewell of him they so tenderly loved. As soon as he perceived me, he turned to me, his dying countenance full of gratitude and affection, and said: ‘My dear master, my best earthly friend, I have sent for you, that I may give you the thanks and blessing of a dying man. To your generosity and mercy I owe it that I have lived useful, respected, and happy; that I leave to my children a name unsullied by crime. O God! (he continued) Thou who hast said, ‘blessed are the merciful,’ bless him. According to the measure he has meted to others, do thou mete unto him.’ Then, turning to his family, he said: ‘My beloved wife and children! I trust you without fear to the care of that heavenly Parent who has said, ‘Leave thy fatherless children to me, and I will preserve them alive, and let thy widows trust in me.’ And you, my dear master, will, I know, be to them as you have been to me—guide, protector, and friend!’

“That,” continued the kind old man, looking round upon us with glistening eyes, “though mixed with sorrow, was one of the happiest moments of my life. When I listened to his expressions of gratitude, and saw him calmly awaiting the inevitable stroke, trusting in the mercy of God, and at peace with his fellow-men: and when I thought that the reverse of this might have been, had I yielded to the first impulse of indignation—I felt a happiness that no words can express. We are told there is more joy among the angels of God over one sinner that repenteth than over ninety and nine just persons that need no repentance. With such joy as we imagine their’s, did I rejoice over poor Smith, as I closed his eyes, and heard the attending minister in fervent tones exclaim, ‘Blessed are the dead that die in the Lord,’ &c. During my long and eventful career, I have had intercourse with almost every variety of temper and disposition, but I have never found reason to swerve from the principle with which I set out in life, to temper justice with mercy.”

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