

5615 NJ
town

New-Jersey Almanack,

FOR THE YEAR OF OUR LORD

1831,

BEING THE THIRD AFTER BISSEXTILE AND
UNTIL JULY FOURTH, THE

Fifty-Fifth of American Independence.

*Containing the Rising, Setting and Eclipses of the Sun and
Moon; Aspects of the Planets; Judgment of the Weather;
the time of High Water at New-York, &c. &c. together
with a variety of useful and entertaining matter.*

BY DAVID YOUNG, PHILOM.

*The following Diagram represents the appearance of the Sun at the time of
the greatest obscuration.*

The upper Crescent is the un-
clipped part of the Sun.



The lower Crescent is the Moon
extending a little below the lower
limb of the Sun's disc.

ELIZABETH-TOWN, N. J.

PUBLISHED BY THOMAS O. SAYRE.

THE ANATOMY OF MAN'S BODY,
AS GOVERNED BY THE TWELVE CONSTELLATIONS.

☿ *Head and Face.*

Arms

♊

Heart.

♌

Reins.

♎

Thigh.

♏

Legs.

♐



Neck.

♈

Breast.

♋

Bowels.

♍

Secrets.

♎

Knees.

♏

♐ *Feet.*

To know where the Sign is, find the day of the month, and against the day in the 4th column, you have the sign or place of the Moon: then find the sign here, and it will give you what part of the body it governs.

Names and Characters of the Signs of the Zodiac.

☿ (*Aries,*) a Ram.

♈ (*Taurus,*) a Bull.

♊ (*Gemini,*) Twins.

♋ (*Cancer,*) a Crab Fish.

♌ (*Leo,*) a Lion.

♍ (*Virgo,*) a Virgin.

♎ (*Libra,*) a Balance.

♏ (*Scorpio,*) a Scorpion.

♐ (*Sagittarius,*) an Archer.

♑ (*Capricornus,*) a Goat.

♒ (*Aquarius,*) a Butler.

♓ (*Pisces,*) Fish.

PRINCIPAL ARTICLES.

CHRONOLOGICAL CYCLES.

Dominical Letter,	B.
Golden Number,	8
Epact,	17
Solar Cycle,	20
Roman Indiction,	4
Julian Period,	6544

MOVEABLE FEASTS.

Easter Sabbath,	April	3
Rogation Sabbath,	May	8
Ascension,	May	12
Whit-Sabbath,	May	22
Trinity,	May	29
Advent,	Nov.	27

Characters and Names of the Aspects, with the Angles which they include.

<i>Aspects.</i>	<i>Deg.</i>	<i>Aspects</i>	<i>Deg.</i>
♌ Conjunction	0	* Sextile (obsolete.)	60
♍ Opposition	180	Nodes.	
♎ Trine (obsolete.)	120	♊ Ascending } Node.	
♏ Quartile	90	♋ Descending }	

Distance from the Sun.

Diameters.

☉ The Sun		884,000
☿ Mercury	36,841,468	1,222
♀ Venus	68,891,486	7,690
♁ The Earth	95,173,127	7,964
♂ Mars	145,014,148	5,150
♃ Jupiter	494,990,976	94,100
♄ Saturn	907,956,130	78,990
♃ Herschel	816,455,526	35,226
☾ The Moon*		2,180

* The Moon's mean distance from the Sun, is the same as the Earth's. Her mean distance from the Earth, is 239,960 miles. Sometimes the character of the moon, is varied in the following manner—New ☾, First Quarter ☽, Full ☽, Last Quarter ☾.

CUSTOMARY NOTES.

1. Venus (♀) will continue Evening Star until October 8th, after which it will be Morning Star until July 27th, 1832.
2. The Moon will run highest this year, about the 9th degree of (♋) Cancer, and lowest about the 9th degree of (♏) Capricorn.
3. Latitude of Herschel (♃) about 40 minutes south this year.
4. Longitude of the Moon's (♊) Ascending Node in the middle of this year, 4 signs, 24 degrees.
5. Mean obliquity of the Ecliptic in the middle of this year 23 deg. 27 min. 41.9 sec.† True obliquity—23° 27' 33.8".

CARDINAL POINTS.

		D.	H.	M.
Vernal Equinox	March	21	3	25 A. M.
Summer Solstice	June	22	0	42 A. M.
Autumnal Equinox	September	23	2	50 P. M.
Winter Solstice	December	22	8	10 A. M.

ECLIPSES.

There will be four Eclipses this year, two of the Sun and two of the Moon.

I. A very great and visible Eclipse of the Sun will take place on Saturday, the 12th of February,

						H.	M.		
Beginning at	:	:	:	:	:	11	14	A.	M.
Ecliptical Conjunction,	:	:	:	:	:	0	$2\frac{1}{2}$	P.	M.
Greatest Obscuration,	:	:	:	:	:	0	46	"	
End,	:	:	:	:	:	2	17	"	
Duration,	:	:	:	:	:	3	3		

Quantity, $11\frac{1}{2}$ digits on the Sun's southern limb.

This Eclipse will be central on the meridian, in longitude $70^{\circ} 27\frac{3}{4}'$ west from New-York, and latitude $35^{\circ} 5\frac{1}{2}'$ north. The centre of the penumbra, having arrived at this point from the southwest, will pursue a northeasterly course to the Atlantic, passing very near Norfolk in Virginia. The Eclipse will be annular (not total) where it is central, exhibiting a luminous ring of about $24''$ in breadth, circumscribing the moon.

II. There will be an Eclipse of the Moon on Saturday, the 26th of February, at 1h. 54m. in the morning, invisible.

III. There will be an Eclipse of the Sun on the 7th of Aug. at 5h. 7m. in the evening, invisible, passing altogether to the south of us. This Eclipse will be central on the meridian, in longitude $82^{\circ} 4'$ west from New-York, and latitude $26^{\circ} 35\frac{3}{4}'$ south.

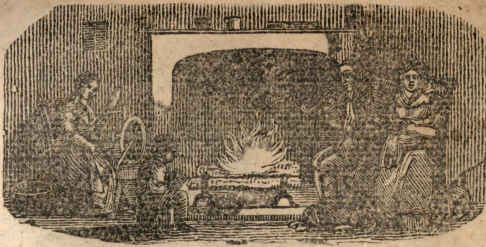
IV. An Eclipse of the Moon will take place on the 23d of August, in the morning, chiefly visible :

						H.	M.		
Beginning at	:	:	:	:	:	3	$44\frac{1}{2}$		
Middle	:	:	:	:	:	5	1		
Ecliptical opposition,	:	:	:	:	:	5	$9\frac{1}{4}$		
Moon sets, $5\frac{1}{5}$ digits eclipsed,	:	:	:	:	:	5	19		
Duration of visibility,	:	:	:	:	:	1	$34\frac{1}{2}$		

Quantity, $5\frac{4}{5}$ digits on the Moon's northern limb.

Speculation.—An old woman, noted for selling cheap brooms, was one day asked what she gave for them. She answered "*a shiling a-piece.*" "But how can you make a living thus, you sell them for *nine-pence.*" "Oh," said she, "I could not, but I sell such quantities of them."

Hath 31 days.



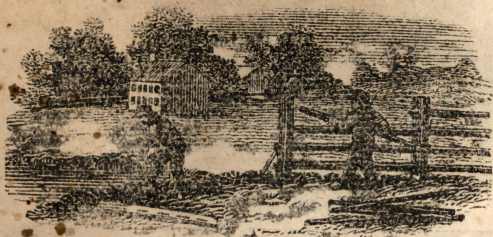
Begins on Saturday.

Third Qr. 5a. 5h. 58m. even.
New ☉ 13d. 8h. 41m. even.

First Qr. 21d. 2h. 33m. morn.
Full ☉ 27d. 9h. 37m. even.

		Various Phenomena.					☉ R.	☉ S.	☉ dc.	☉ R.	☉ sou	H. W.			
1	7	<i>Circumcision.</i>	♄	7	26	4	34	23	2	8	21	2	27	10	47
2	B	cold and ☉ ☉.	♄	7	26	4	34	22	57	9	23	3	18	11	24
3	2	Aldebaren sou. 9 29.	♄	18	7	25	4	35	22	51	10	23	4	5	12 0
4	3	♄ south 3 18.	♄	30	7	25	4	35	22	45	11	22	4	51	ev. 42
5	4	squally.	♄	7	24	4	36	22	39	morn.	5	34	1	25	
6	5	<i>Epiphany.</i>	♄	24	7	24	4	36	22	32	0	19	6	17	2 20
7	6	♄ rises 8 17.	♄	7	23	4	37	22	25	1	15	6	59	3	23
8	7	Lucian. ☉ in ap.	♄	18	7	23	4	37	22	17	2	11	7	42	4 34
9	B	1st. Sab. aft. Epiph.	♄	30	7	22	4	38	22	9	3	6	8	26	5 42.
10	2	Look for snow.	♄	7	21	4	39	22	0	4	2	9	13	6	39
11	3	♄'s gr. elongation.	♄	24	7	21	4	39	21	51	4	56	10	0	7 25
12	4	☉ runs low. More	♄	18	7	20	4	40	21	41	5	48	10	49	8 6
13	5	♄ rises 7 50. mild.	♄	19	7	19	4	41	21	31	sets.	11	39	8	45
14	6	☉ ☉ ♁. More	♄	7	19	4	41	21	21	5	40	ev.	30	9	22
15	7	Ell-and-yard s. 9 39.	♄	15	7	18	4	42	21	10	6	41	1	21	9 58
16	B	snow. ☉ ☉.	♄	28	7	17	4	43	20	59	7	44	2	11	10 35
17	2	♄ stationary.	♄	7	16	4	44	20	47	8	49	3	1	11	12
18	3	Prisca. High cold	♄	25	7	15	4	45	20	35	9	55	3	50	11 48
19	4	♄ rises 7 22.	♄	7	15	4	45	20	23	11	1	4	40	morn.	
20	5	Fabian. ☉ ent. ☉.	♄	23	7	14	4	46	20	10	morn.	5	31	0	31
21	6	Agnes. [♄ ☉ ♁.	♄	8	7	13	4	47	19	57	0	9	6	23	1 22
22	7	Vincent. winds.	♄	21	7	12	4	48	19	44	1	17	7	17	2 28
23	B	3d Sab. aft. Epiph.	♄	7	11	4	49	19	30	2	26	8	13	3	53
24	2	☉ in perigee. [high.	♄	20	7	10	4	50	19	16	3	33	9	11	5 23
25	3	Conv. St. Paul. ☉ r.	♄	7	9	4	51	19	1	4	36	10	9	6	37
26	4	Inferior ☉ ☉ ♁.	♄	18	7	8	4	52	18	46	5	35	11	7	7 33
27	5	Sirius south 9 58.	♄	7	7	4	53	18	31	rises.	morn.	8	21		
28	6	More pleasant.	♄	16	7	6	4	54	18	15	5	50	0	3	9 2
29	7	☉ ☉. [☉ ♁.	♄	30	7	5	4	55	17	59	6	55	0	55	9 40
30	B	Septuagesima. ☉	♄	7	4	4	56	17	43	7	58	1	46	10	17
31	2	♄ south 1 17.	♄	26	7	3	4	57	17	27	8	58	2	33	10 51

With 28 days.



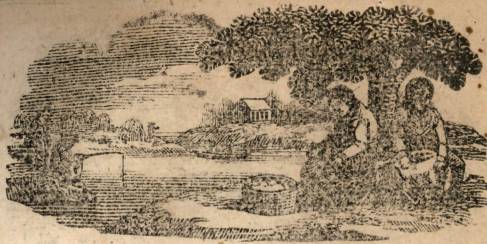
Begins on Tuesday.

Third Qr. 4d. 3h. 17m. even.
New ☉ 12d. 0h. 3m. even.

First Qr. 19d. 10h. 3m. morn.
Full ☾ 26d. 11h. 54m. morn.

Various Phenomena.		☉	☽	R.	S.	dc.	☉	R.	☽	sol.	H. W.
1	3 ♀ sets 5 48.	☾	7	24	58	17 10	9	58	3	18	11 24
2	4 Purification B. V. M.	☽	7	14	59	16 53	10	56	4	3	11 59
3	5 Procyon south 10 22	♄	6	59	5	116 35	11	52	4	46	ev. 37
4	6 Stormy.	☽	6	58	5	216 17	morn.	5	29	1	20
5	7 <i>Agatha</i> : ☉ in Ap.	☽	6	57	5	315 59	0	48	6	13	2 14
6	B Sexagesima.	♄	6	56	5	415 41	1	44	6	59	3 23
7	2 ♀ stationary. Keep	☽	6	55	5	515 22	2	39	7	46	4 41
8	3 ☉ runs low. good	☽	6	54	5	615 4	3	32	8	34	5 52
9	4 ♀ sets 6 7. fires.	☽	6	52	5	814 44	4	23	9	24	6 50
10	5 Arcturus rises 9 18.	☽	6	51	5	914 25	5	11	10	15	7 38
11	6 ♀ south 0 30.	☽	6	50	5	1014 6	5	55	11	7	8 21
12	7 ☉ eclipsed visibly.	☽	6	49	5	1113 46	sets.	11	59	8	59
13	B Quinquages. ☉ ☽.	♄	6	47	5	1313 26	6	32	ev.	50	9 37
14	2 <i>Valentine</i> . Look	☽	6	46	5	1413 5	7	40	1	41	10 13
15	3 for a cold	☽	6	45	5	1512 45	8	49	2	33	10 51
16	4 Ash Wednesday.	☽	6	44	5	1612 24	9	58	3	25	11 29
17	5 ☉ ☽ storm.	☽	6	42	5	1812 3	11	6	4	17	morn.
18	6 ☉ in perigee.	☽	6	41	5	1911 42	morn.	5	10	0	11
19	7 ☉ enters ♋. High	☽	6	40	5	2011 21	0	15	6	6	1 0
20	B 1st Sab. in Lent. ♀'s	☽	6	39	5	2111 0	1	22	7	3	2 5
21	2 winds. [gr. elong.	☽	6	37	5	2310 38	2	27	8	0	3 30
22	3 Wash. born 1732. ☉	☽	6	36	5	2410 10	3	26	8	57	5 3
23	4 More [runs high	☽	6	35	5	259 54	4	19	9	52	6 20
24	5 <i>St. Matthias</i> . snow.	☽	6	33	5	279 32	5	6	10	45	7 18
25	6 ♀ sets 6 47. ☉ ☽.	☽	6	32	5	289 10	5	48	11	36	8 3
26	7 ♀ south 11 23.	☽	6	31	5	298 48	rises.	morn.	8	42	
27	B 2d Sab. in Lent.	☽	6	29	5	318 25	6	44	0	25	9 18
28	2 Spica ♄ rises 9 7.	☽	6	28	5	328 3	7	44	1	11	9 51

Hath 31 days.



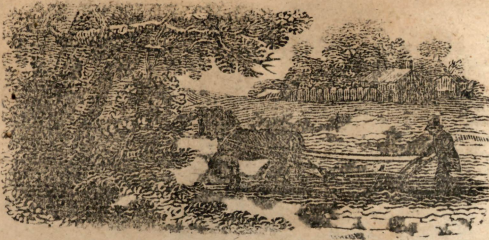
Begins on Tuesday.

Third Qr. 6d. 0h. 15m. even.
New ☉ 14d. 0h. 53m. morn.

First Qr. 20d. 5h. 21m. even.
Full ☉ 28d. 3h. 25m. morn.

	<i>Various Phenomena.</i>	☉	☽	R.	☉	S.	☉	dc.	☉	R.	☉	sou.	H.	W.
1	3 David. Very	☽	☽	6	27	5	33	7	40	8	44	1	56	10 24
2	4 ♀ sets 7 0. cold.	☽	☽	28	6	25	35	7	17	9	43	2	41	10 57
3	5 ♀ south 11 3.	☽	☽	6	24	3	36	6	54	10	39	3	25	11 29
4	6 ☉ in apogee. Pretty	☽	☽	22	6	23	37	6	31	11	35	4	9	ev. 4
5	7 Regulus south 10 55.	☽	☽	6	21	5	39	6	8	morn.	4	54	0	44
6	B 3d Sabbath in Lent.	☽	☽	16	6	20	40	5	45	0	34	5	41	1 33
7	2 Perpetua. steady	☽	☽	28	6	19	41	5	22	1	25	6	28	2 35
8	3 ☉ runs low. cold.	☽	☽	6	17	5	43	4	59	2	16	7	17	3 53
9	4 ♀ south 10 39.	☽	☽	22	6	16	44	4	35	3	5	8	7	5 14
10	5 ♀ sets 7 21.	☽	☽	6	14	5	46	4	12	3	51	8	59	6 23
11	6 Look for snow.	☽	☽	18	6	13	47	3	48	4	34	9	51	7 17
12	7 Martyr. Greg. ☉ ☽.	☽	☽	6	12	5	48	3	25	5	14	10	43	8 1
13	B Mid-Lent. More	☽	☽	16	6	10	50	3	1	5	51	11	35	8 42
14	2 Regulus south 10 21.	☽	☽	30	6	9	51	2	37	sets.	ev.	28	9	9 21
15	3 ♀ south 10 16.	☽	☽	6	8	5	52	2	14	7	48	1	21	9 58
16	4 ☉ in perigee. benign.	☽	☽	29	6	6	54	1	50	9	0	2	15	10 38
17	5 St. Patrick.	☽	☽	8	6	5	55	1	26	10	11	3	11	11 19
18	6 Variable.	☽	☽	28	6	4	56	1	3	11	20	4	7	morn.
19	7 ♀ sets 7 44.	☽	☽	6	2	5	58	0	39	morn.	5	4	0	2
20	B 5th Sabbath in Lent.	☽	☽	27	6	1	59	S.	15	0	26	6	1	0 54
21	2 Benedict. ☉ ent. ♀.	☽	☽	6	0	6	0	N.	8	1	27	6	59	1 58
22	3 Blustry. [☉ r. high.	☽	☽	25	5	58	6	2	0	32	2	23	7	3 23
23	4 ♀ south 9 45.	☽	☽	5	57	6	3	0	56	3	11	8	47	4 53
24	5 Regulus south 9 46.	☽	☽	21	5	55	6	5	1	19	3	54	9	6 8
25	6 Ann. B.V.M. ☉ ☽.	☽	☽	5	54	6	6	1	43	4	32	10	27	7 4
26	7 ♀ sets 8 4.	☽	☽	17	5	53	6	7	2	7	5	6	11	7 48
27	B Palm Sabbath.	☽	☽	29	5	51	6	9	2	30	5	38	11	8 25
28	2 ☽ rises 3 44.	☽	☽	5	50	6	10	2	53	rises.	morn.	8	59	8 59
29	3 Thawy.	☽	☽	24	5	49	6	11	3	17	7	39	0	9 32
30	4 Regulus south 9 24.	☽	☽	5	47	6	13	3	40	8	37	1	27	10 3
31	5 ♀ south 9 14.	☽	☽	18	5	46	14	4	3	9	34	2	11	10 35

Hath 30 days.



Begins on Friday.

Third Qr. 5d. 7h. 7m. morn. | First Qr. 19d. 1h. 31m. morn.
 New ☉ 12d. 11h. 4m. morn. | Full ☉ 26d. 7h. 23m. even.

	Various Phenomena.	☉	☽	R.	☿	S.	♄	♃	♅	R.	☾	☉	H. W.
1	6 Good Friday. ☉ in	♏	5	45	6	15	4	27	10	30	2	56	11 8
2	7 Uncom- [apogee.	♏	5	43	6	17	4	50	11	24	3	42	11 42
3	B Easter. [low.	♏	24	5	42	6	18	5	13	morn.	4	29	ev. 21
4	2 St. Ambrose. ☉ r.	♏	5	41	6	19	5	36	0	16	5	17	1 7
5	2 fortable winds.	♏	18	5	39	6	21	5	58	1	5	6	6 2 5
6	4 Superior ☉ ☽.	♏	30	5	38	6	22	6	21	1	52	6	56 3 19
7	5 ☽ sets 8 56.	♏	5	37	6	23	6	44	2	35	7	46	4 41
8	6 Alternately ☉ ☽.	♏	26	5	35	6	25	7	6	3	15	8	37 5 56
9	7 Ell-&-yard s. 10 11.	♏	5	34	6	26	7	29	3	53	9	29	6 55
10	B Low Sabbath.	♏	24	5	33	6	27	7	51	4	29	10	21 7 43
11	2 ½ south 8 33.	♏	5	31	6	29	8	13	5	5	11	14	8 26
12	3 mild and austere.	♏	23	5	30	6	30	8	35	sets.	ev.	9	9 7
13	4 ☉ in perigee.	♏	8	5	29	6	31	8	57	7	59	1	5 9 47
14	5 ½ sets 3 16.	♏	23	5	28	6	32	9	19	9	12	2	2 10 28
15	6 Coincidence of time.	♏	5	26	6	34	9	40	10	22	3	1	11 12
16	7 ☽ sets 9 0.	♏	23	5	25	6	35	10	2	11	27	4	11 57
17	B ☉ runs high.	♏	5	24	6	36	10	23	morn.	5	0	morn.	
18	2 Ell-&-yard s. 9 38.	♏	21	5	22	6	38	10	44	0	26	5	57 0 50
19	3 Alphege. Warm	♏	5	21	6	39	11	5	1	18	6	52	1 53
20	4 ☉ enters ☿. with	♏	18	5	20	6	40	11	26	2	3	7	43 3 12
21	5 light showers. ☉ ☽.	♏	5	18	6	41	11	46	2	42	8	32	4 36
22	6 ☽ sets 9 16.	♏	14	5	17	5	43	12	6	3	16	9	18 5 50
23	7 St. George.	♏	26	5	16	5	44	12	26	3	48	10	4 6 44
24	B 3d Sab. aft. Easter.	♏	5	15	6	45	12	46	4	19	10	48	7 28
25	2 St. Mark. Frequent	♏	21	5	14	6	46	13	6	4	48	11	31 8 5
26	3 ½ sets 2 32.	♏	5	13	6	47	13	26	rises.	morn.	8	39	
27	4 showers.	♏	15	5	11	6	49	13	45	7	33	0	15 9 11
28	5 ½ stationary.	♏	27	5	10	6	50	14	4	8	29	0	59 9 43
29	6 ☉ in apogee.	♏	5	9	6	51	14	23	9	24	1	44	10 15
30	7 Ell-&-y'd sets 8 53.	♏	20	5	8	6	52	14	41	10	18	2	31 10 50

Hath 31 days.



Begins on Sunday.

Third Qr. 4d. 10h. 39m. even.
New ☉ 11d. 7h. 5m. even.

First Qr. 18d. 11h. 16m. morn.
Full ☉ 26d. 11h. 4m. morn.

	Various Phenomena.	☉	☽	R.	☿	S.	♃	dc.	☉	R.	☽	sou	H. W.
1	B <i>Sts. Philip & James.</i>	♄	5	76	53	15	0	11	8	3	19	11	25
2	☉ runs low. Warm.	♄	5	66	54	15	18	11	55	4	7	ev.	2
3	3 Inv. of Cross. ♀'s	♄	5	46	56	15	36	morn.		4	56	0	46
4	4 Plea- [gr. elong.	♄	5	36	57	15	53	0	38	5	45	1	38
5	5 ☐ ☉ ♀. ant. ☉ ☽.	♄	5	26	58	16	10	1	18	6	34	2	44
6	6 <i>St. John, Evangelist</i>	♄	5	16	59	16	27	1	55	7	23	4	3
7	7 ♀ sets 9 49.	♄	5	07	0	16	44	2	31	8	13	5	23
8	B Rogation. Temp'te	♄	4	59	7	1	17	1	3	5	9	5	6
9	3 ♀ sets 1 42. and	♄	4	58	7	2	17	3	40	9	57	7	22
10	4 salubrious.	♄	4	57	7	3	17	33	4	16	10	52	8
11	5 ♀ rises 1 19.	♄	4	56	7	4	17	49	sets.	11	48	8	51
12	6 <i>Ascension.</i> ☉ in per.	♄	4	55	7	5	18	4	8	5	ev.	48	9
13	2 Some [☐ ☉ ♀.	♄	4	54	7	6	18	19	9	15	1	49	10
14	7 ☽ stat. ☉ runs high.	♄	4	53	7	7	18	34	10	19	2	50	11
15	B Sab. aft. ascension.	♄	4	52	7	8	18	48	11	15	3	50	11
16	2 ☐ ☉ ♀. showers.	♄	4	51	7	9	19	2	morn.	4	47	morn.	
17	3 ♀ sets 10 6.	♄	4	50	7	10	19	16	0	3	5	41	0
18	4 ♀ stationary. ☉ ☽.	♄	4	49	7	11	19	30	0	45	6	32	1
19	5 Dunstan. The	♄	4	48	7	12	19	43	1	22	7	19	2
20	6 ♀ rises 0 45.	♄	4	47	7	13	19	55	1	54	8	5	3
21	7 ☉ enters II. season	♄	4	46	7	14	20	8	2	25	8	49	5
22	B WhitSabbath. waxes	♄	4	46	7	14	20	20	2	54	9	32	6
23	2 Spica ♀ south 9 16.	♄	4	45	7	15	20	32	3	22	10	15	6
24	3 warmer.	♄	4	44	7	16	20	43	3	52	10	58	7
25	4 ♀ sets 10 14.	♄	4	43	7	17	20	54	4	23	11	43	8
26	5 Inf. ☉ ☉ ♀. ☉ in ap.	♄	4	42	7	18	21	5	rises.	morn.	8	43	
27	6 Venerable Bede.	♄	4	42	7	18	21	15	8	14	0	29	9
28	7 Heavy	♄	4	41	7	19	21	25	9	5	1	16	9
29	B Trinity. ☉ runs low.	♄	4	40	7	20	21	35	9	53	2	4	10
30	2 Arcturus south 9 39.	♄	4	40	7	20	21	44	10	37	2	52	11
31	3 thunder showers.	♄	4	39	7	21	21	53	11	17	3	41	11



Begins on Wednesday.

Third Qr. 3d. 10h. 24m. morn. | First Qr. 16d. 11h. 3m. even.
New ☉ 10d. 1h. 55m. morn. | Full ☉ 25d. 2h. 4m. morn.

	Various Phenomena.	☉	☽	R.	S.	dc.	R.	sou	H. W.			
1	4 Nicomede. Hot	☿	4	38	7	22	22	1	11 55	4 29	ev. 21	
2	5 ♀ sets 10 17. ☽ ☽.	♋	4	38	7	22	22	9	morn.	5 17	1 7	
3	6 Arcturus south 9 23.	♋	4	37	7	23	22	17	0 30	6 6	2 5	
4	7 ♀ rises 11 43.	♋	27	4	37	7	23	22	24	1 3	6 54	3 15
5	8 Boniface. Thunder	♋	4	36	7	24	22	31	1 35	7 43	4 36	
6	2 showers in	♋	25	4	36	7	24	22	38	2 9	8 35	5 53
7	3 ♀ sets 10 18.	♋	8	4	35	7	25	22	44	2 46	9 30	6 56
8	4 ♀ stationary. mahy	♋	25	4	35	7	25	22	50	3 26	10 26	7 48
9	5 ☉ in perigee. places.	♋	4	35	7	25	22	55	4 11	11 26	8 35	
10	6 [☉ r. high.	♋	25	4	34	7	26	23	0	sets.	ev. 28	9 21
11	7 St. Barnabas. 2 sta.	♋	4	34	7	26	23	5	8 59	1 30	10 5	
12	B 2d Sab. aft. Trinity.	♋	25	4	34	7	26	23	9	9 52	2 30	10 49
13	2 ♀ sets 10 16.	♋	4	33	7	27	23	13	10 38	3 27	11 31	
14	3 ♀ rises 11 2.	♋	36	4	33	7	27	23	16	11 18	4 21	morn.
15	4 Coincidence of time.	♋	4	33	7	27	23	19	11 52	5 11	0 14	
16	5 ♀ sets 11 10. Want	♋	20	4	33	7	27	23	21	morn.	5 58	1 1
17	6 St. Albans of	♋	4	33	7	27	23	23	0 24	6 43	1 54	
18	7 rain.	♋	15	4	32	7	28	23	25	0 53	7 26	2 58
19	B 3d Sab. aft. Trinity.	♋	27	4	32	7	28	23	26	1 22	8 9	4 8
20	2 ♀'s gr. elongation.	♋	4	32	7	28	23	27	1 51	8 52	5 17	
21	3 ♀ sets 10 9.	♋	21	4	32	7	28	23	28	2 21	9 36	6 14
22	4 ☉ eqt. ☽. ☉ in ap.	♋	4	32	7	28	23	28	2 53	10 21	7 2	
23	5 Antares south 10 11.	♋	14	4	32	7	28	23	27	3 29	11 8	7 43
24	6 St. John, Baptist.	♋	26	4	32	7	28	23	26	4 10	11 56	8 21
25	7 ☉ runs low. Look	♋	4	32	7	28	23	25	rises.	morn.	8 57	
26	B 4th Sab. aft. Trinity.	♋	30	4	33	7	27	23	23	8 32	0 44	9 32
27	2 ♀ rises 10 7.	♋	4	33	7	27	23	21	9 14	1 33	10 7	
28	3 far rain.	♋	15	4	33	7	27	23	19	9 52	2 22	10 43
29	4 St. Peter. ☽ ☽.	♋	28	4	33	7	27	23	16	10 27	3 10	11 18
30	5 ♀'s rise 1 35.	♋	4	33	7	27	23	13	11 0	3 58	11 54	

Hath 31 days.



Begins on Friday.

Third Qr. 2d. jh. 44m. even.
New ☉ 9d. 8h. 51m. morn.

First Qr. 16d. 1h. 7m. even.
Full ☽ 24d. 4h. 9m. even.

	Various Phenomena.	☉	☽	R.	☉	S.	☽	dc.	☉	R.	☽	sou	H. W.
1	♀ sets 9 57. Sultry.	♄	4	34	7	26	23	9	11	32	4	45	ev. 36
2	Visit. B. V. Mary.	♀	4	34	7	26	23	5	morn.	5	33	1	24
3	B [ferson died 1826.	21	4	34	7	26	23	1	0	4	6	22	2 27
4	Ind. Adams & Jef.	♄	4	35	7	25	22	56	0	39	7	14	3 48
5	Hot with	19	4	35	7	25	22	50	1	16	8	8	5 15
6	♄ rises 9 20.	♄	4	35	7	25	22	45	1	56	9	4	6 29
7	☉ in perigee. show-	19	4	36	7	24	22	39	2	43	10	4	7 28
8	☽ runs high. ers.	♄	4	36	7	24	22	32	3	37	11	5	8 19
9	7* s rise 0 58.	19	4	37	7	23	22	25	sets.	ev.	6	9	4
10	B 6th Sab. aft. Trinity.	♄	4	37	7	23	22	18	8	24	1	6	9 48
11	Wandering ☉ ☽.	18	4	38	7	22	22	10	9	7	2	3	10 29
12	showers.	♄	4	38	7	22	22	2	9	45	2	55	11 7
13	♀ sets 9 37.	15	4	39	7	21	21	54	10	19	3	46	11 45
14	♄ south 2 3.	28	4	40	7	20	21	45	10	49	4	32	morn.
15	Swithin. Want of	≡	4	40	7	20	21	36	11	19	5	17	0 24
16	♄ rises 8 46. rain.	23	4	41	7	19	21	26	11	49	6	1	1 7
17	B 7th Sab. aft. Trinity.	♄	4	42	7	18	21	17	morn.	6	45	1	58
18	2 7* s rise 0 22.	17	4	42	7	18	21	6	0	19	7	28	3 1
19	3 Superior ☉ ☽.	29	4	43	7	17	20	56	0	50	8	13	4 11
20	4 Margaret. ☉ in ap.	↑	4	44	7	16	20	45	1	25	9	0	5 23
21	5 ♀ sets 9 22.	23	4	45	7	15	20	33	2	4	9	47	6 24
22	6 Magdalen. ☉ r. low.	♄	4	45	7	15	20	22	2	47	10	36	7 13
23	7 ☉ ent. ☽. Showers	17	4	46	7	14	20	10	3	35	11	25	7 56
24	B 8th Sab. aft. Trinity.	30	4	47	7	13	19	57	rises.	morn.	8	34	
25	2 St. James. in various	♄	4	48	7	12	19	45	7	49	0	14	9 10
26	3 St. Anne. ☉ ☽.	25	4	49	7	11	19	32	8	26	1	4	9 47
27	4 ♀ sets 9 9. places.	♄	4	50	7	10	19	19	9	0	1	52	10 21
28	5 7* s rise 11 39.	21	4	51	7	9	19	5	9	33	2	41	10 57
29	6 [♀'s gr. elongation.	♀	4	52	7	8	18	51	10	5	3	29	11 32
30	7 Dog-Days begin.	17	4	53	7	7	18	37	10	38	4	17	ev. 11
31	B 9th Sab. aft. Trinity.	♄	4	54	7	6	18	22	11	13	5	7	0 57

High 31 days.



Begins on Monday.

Third Qr. 1d. 0h. 45m. morn.
 New ☉ 7d. 5h. 7m. even.
 First Qr. 15d. 5h. 28m. morn.

Full ☉ 23d. 5h. 9m. morn.
 Third Qr. 30d. 5h. 52m. morn.

	Various Phenomena.	☉	☽	R.	S.	dc.	☉	R.	☉	☽	H. W.		
1	2 <i>Lammas day.</i> Ex.	8	4	55	7	518	7	11	51	5	59	1	56
2	3 ♀ sets 8 56. treme	30	4	56	7	417	52	morn.	6	53	3	14	
3	4 <i>Spica</i> ♀ sets 9 47.	Π	4	57	7	317	37	0	35	7	50	4	47
4	5 ☉ in perigee. heat.	29	4	58	7	217	21	1	23	8	48	6	10
5	6 ☉ r. high. ☉ ☉ ♀.	Σ	4	59	7	117	5	2	20	9	49	7	15
6	7 Transfiguration.	28	5	07	0	16	49	3	22	10	49	8	6
7	B <i>Name of Jesus.</i>	Ω	5	16	59	16	32	sets.	11	47	8	50	
8	2 ♀ sets 8 43. ☉ Ω.	26	5	26	58	16	15	7	39	ev.	42	9	31
9	3 Thunder showers	Π	5	36	57	15	58	8	16	1	34	10	8
10	4 <i>S. Lawrence.</i> ☉ ☉ ♀	23	5	46	56	15	41	8	49	2	24	10	45
11	5 ♀ south 11 35.	Σ	5	56	55	15	23	9	19	3	10	11	18
12	6 7* s rise 10 41.	19	5	66	54	15	5	9	40	3	55	11	52
13	7 ♀ sets 8 30. Sultry	Π	5	76	53	14	47	10	19	4	40	morn.	
14	B 11 <i>Sab. aft. Trinity.</i>	14	5	96	51	14	29	10	51	5	24	0	31
15	2 Assumption.	26	5	106	50	14	10	11	25	6	9	1	15
16	3 ☉ in apogee.	1	5	116	49	13	51	morn.	6	56	2	9	
17	4 Mitigating breezes.	19	5	126	48	13	32	0	3	7	43	3	19
18	5 <i>Spica</i> ♀ sets 8 50.	19	5	136	47	13	13	0	44	8	31	4	36
19	6 ☉ runs low.	13	5	156	45	12	54	1	30	9	20	5	48
20	7 ♀ south 11 0.	26	5	166	44	12	34	2	20	10	10	6	46
21	B 12 <i>Sab. aft. Trinity.</i>	Σ	5	176	43	12	14	3	16	11	0	7	34
22	2 Look for ☉ ☽.	21	5	186	42	11	54	4	15	11	50	8	15
23	3 ☉ ent. ♀. rain.	Σ	5	196	41	11	34	rises.	morn.	8	53		
24	4 <i>St. Bartholomew.</i>	17	5	216	39	11	14	7	38	0	40	9	29
25	5 ♀ south 10 56.	30	5	226	38	10	53	8	11	1	29	10	4
26	6 ♀ sets 7 54. Very	19	5	236	37	10	32	8	45	2	18	10	40
27	7 7* s rise 9 45. hot.	28	5	246	36	10	11	9	20	3	9	11	18
28	B <i>St. Augustine.</i> [☉ ♀	8	5	266	34	9	50	9	57	4	1	11	57
29	2 <i>St. John Bap. beh.</i> ☽	26	5	276	33	9	29	10	39	4	54	ev.	44
30	3 More rain.	Π	5	286	32	9	8	11	25	5	50	1	44
31	4 ♀ s gr. elon. ☉ in p.	25	5	296	31	8	46	morn.	6	47	3	4	

Hath 30 days.



Begins on Thursday.

New ☉ 6d. 3h. 37m. morn.

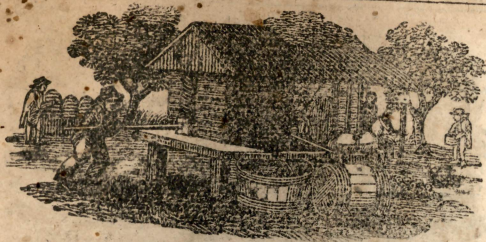
Full ☉ 21d. 4h. 59m. even.

First Qr. 13d. 11h. 46m. even.

Third Qr. 28d. 11h. 32m. morn.

	Various Phenomena.	☉	☽	R.	S.	dc.	R.	☉	☽	H. W.					
1	5 Giles. ☉ runs high.	♁	5	31	6	29	8	24	0	17	7	45	4	39	
2	6 Heat abates	♁	23	5	32	6	28	8	3	1	16	8	44	6	5
3	7 ♃ sets 3 21.	♁	5	33	6	27	7	41	2	20	9	42	7	8	
4	B considerably. ☉ ♁.	♁	21	5	35	6	25	7	19	3	26	10	37	7	57
5	2 ♃ south 10 12.	♁	5	36	6	24	6	56	4	32	11	29	8	37	
6	37 *s rise 9 9. Lafa-	♁	18	5	37	6	23	6	34	sets.	ev.	20	9	15	
7	4 Enurchus. [ette born.	♁	5	39	6	21	6	12	7	24	1	8	9	49	
8	5 Nativity. B. V. M.	♁	14	5	40	6	20	5	49	7	53	1	54	10	23
9	6 Pleasant.	♁	27	5	41	6	19	5	26	8	26	2	40	10	56
10	7 Dog-days end.	♁	5	43	6	17	5	4	8	57	3	25	11	29	
11	B 15 Sab. aft. Trinity.	♁	21	5	44	6	16	4	41	9	30	4	10	morn.	
12	2 ♃ south 9 44.	♁	5	45	6	15	4	18	10	7	4	57	0	5	
13	3 ♄ stat. ☉ in apo.	♁	15	5	46	6	14	3	55	10	46	5	44	0	47
14	4 Holy Cross. Preca-	♁	27	5	48	6	12	3	32	11	30	6	31	1	37
15	5 ☉ runs low. rious.	♁	5	49	6	11	3	9	morn.	7	20	2	39		
16	6 Aldebaran r. 9 52.	♁	21	5	50	6	10	2	46	0	19	8	9	3	58
17	7 Lambert. ♄ stat.	♁	5	52	6	8	2	23	1	12	8	59	5	17	
18	B Rain. ☉ ☽.	♁	16	5	53	6	7	1	59	2	10	9	49	6	23
19	2 ♃ south 9 17.	♁	29	5	54	6	6	1	36	3	11	10	39	7	15
20	3 ♃ sets 2 12.	♁	5	56	6	4	1	13	4	15	11	29	7	58	
21	4 St. Matthew.	♁	26	5	57	6	3	0	50	rises.	morn.	8	37		
22	5 More rain may	♁	5	59	6	1	0	26	6	54	0	20	9	15	
23	6 ☉ enters ♃. be	♁	24	6	0	6	0	N.	3	7	28	1	12	9	52
24	7 ☉ ☽. expected.	♁	8	6	15	59	S.	21	8	5	2	4	10	30	
25	B ☉ in perigee.	♁	23	6	35	57	0	44	8	46	2	58	11	10	
26	2 Cyprian. Inf. ☉ ☽	♁	6	45	56	1	7	9	31	3	54	11	51		
27	3 Colder and per-	♁	21	6	53	55	1	31	10	22	4	51	ev.	42	
28	4 ☉ runs high. haps	♁	6	75	53	1	54	11	19	5	49	1	43		
29	5 St. Michael. some	♁	20	6	85	52	2	18	morn.	6	48	3	6		
30	6 St. Jerome. frost.	♁	6	95	51	2	41	0	20	7	45	4	39		

Hath 31 days.



Begins on Saturday.

New ☉ 5d. 4h. 48m. even.

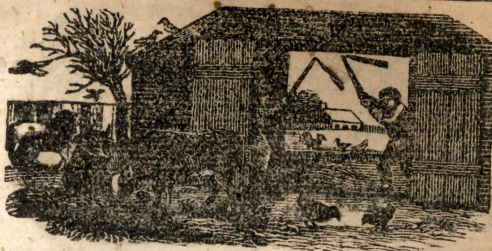
First Qr. 13d. 7h. 3m. even.

Full ☉ 21d. 3h. 48m. morn.

Third Qr. 27d. 7h. 6m. even.

	Various Phenomena.	☉	☽	R.	S.	dc.	R.	☉	☽	sol	H.	W.		
1	7 Remigius. ☉ ☽.	Ω	6	11	5	49	3	4	1	24	8	40	6	0
2	B 18 Sab. aft. Trinity	ny	6	12	5	48	3	28	2	30	9	32	6	58
3	2 ♀ rises 3 39. Look		14	6	13	47	3	51	3	34	10	22	7	44
4	3 7*s south 2 59.		27	6	15	45	4	14	4	39	11	11	8	24
5	4 ♀ stationary. for	≡	6	16	5	44	4	37						
6	5 Faith. more frost.		23	6	17	43	5	1	6	34	ev.	42	9	31
7	6 ♀ south 8 9.	π	6	19	5	41	5	24	7	5	1	28	10	4
8	7 Inferior ☉ ☽ ♀.		17	6	20	40	5	47	7	37	2	13	10	37
9	B St. Denys. Chilly		29	6	21	39	6	10	8	12	2	59	11	10
10	2 ♀ stationary. winds.	†	6	23	5	37	6	32	8	50	3	46	11	45
11	3 ☉ in apogee.		23	6	24	36	7	55	9	32	4	33		morn.
12	4 ☉ r. low. ♀ sgr. elon.	vs	6	25	5	35	7	18	10	18	5	21	0	25
13	5 ♀ south 7 47.		17	6	27	33	7	40	11	9	6	9	1	11
14	6 ♀ sets 0 41.		29	6	28	32	8	3						
15	7 Harder frost. ☉ ☽.	≡	6	29	5	31	8	25	0	4	7	47	3	22
16	B 20 Sab. aft. Trinity.		24	6	31	29	8	47	1	3	8	36	4	42
17	2 7*s south 2 12.	✕	6	32	5	28	9	10	2	4	9	25	5	55
18	3 St. Luke. Dubious		20	6	33	27	9	32	3	9	10	15	6	51
19	4 ♀ south 7 26.	γ	6	35	5	25	9	53	4	16	11	7	7	38
20	5 ♀ rises 5 13.		18	6	36	24	10	15	5	26	11	59	8	21
21	6 ♀ stationary.	×	6	37	5	23	10	37						
22	7 Look for a storm.		18	6	38	22	11	58	6	47	0	54	9	40
23	B ☉ ent. ☽. ☉ in per.	Π	6	40	5	20	11	19	7	31	1	50	10	20
24	2 7*s south 1 45.		18	6	41	19	11	40	8	21	2	48	11	2
25	3 Crispin.	Ϸ	6	42	5	18	12	1	9	17	3	48	11	46
26	4 ☉ runs high.		16	6	44	16	12	22	10	19	4	48	ev.	39
27	5 More rain. ☉ ☽.		30	6	45	15	12	42	11	22	5	47	1	40
28	6 Sts. Simon & Jude.	Ω	6	46	5	14	13	2						
29	7 ♀ stationary.		27	6	47	13	13	23	0	27	7	35	4	23
30	B 22d Sab. aft. Trinity.	μ	6	48	5	12	13	42	1	32	8	25	5	40
31	2 Ell-&-y'd rises 9 10.	24	6	50	5	10	14	2	2	35	9	12	6	38

Hath 30 days.



Begins on Tuesday.

New ☉ 4d. 8h. 42m. morn. | Full ☉ 19d. 2h. 1m. even.
 First Qr. 12d. 1h. 49m. even. | Third Qr. 26d. 5h. 32m. morn.

	Various Phenomena.	☉	☽ R.	☾ S.	☿ dc.	♁ R.	♃ sou	H. W.
1	3 All Saints. Quite	☾	6 51 5	9 14 22	3 37	9 58	7 23	
2	4 ♀ rises 4 11. cold		19 6 52 5	8 14 41	4 38	10 43	8 1	
3	5 ☐ ☉ ♄. winds.	♁	6 53 5	7 15 0	5 39	11 28	8 37	
4	6 7 *s south 1 3.		14 6 55 5	5 15 18	sets.	ev. 12	9 9	
5	7 More calm and		26 6 56 5	4 15 37	6 13	0 57	9 42	
6	B Leonard. ☐ ☉ ♃.	♁	6 57 5	3 15 55	6 51	1 44	10 15	
7	2 ☿ sets 11 13. mild.		20 6 58 5	2 16 13	7 31	2 31	10 50	
8	3 ☉ in apogee.	☽	6 59 5	1 16 31	8 15	3 18	11 24	
9	4 ☉ runs low.		13 7 0 5	0 16 48	9 3	.4 6	morn.	
10	5 ♀ rises 3 49		25 7 14	59 17 5	9 55	4 54	0 1	
11	6 St. Martin. Smoky	☽	7 3 4	57 17 22	10 51	5 41	0 44	
12	7 atmosphere. ☉ ☽.		19 7 4 4	56 17 39	11 50	6 29	1 33	
13	B Britius. Sup. ☉ ☽	☿	7 5 4	55 17 55	morn.	7 16	2 37	
14	2 ♀ rises 1 19.		15 7 6 4	54 18 11	0 51	8 4	3 51	
15	3 Machutus. High		28 7 7 4	53 18 26	1 55	8 52	5 9	
16	4 ☿ sets 10 42. cold	☽	7 8 4	52 18 42	3 1	9 43	6 14	
17	5 ♀ rises 3 37. winds.		26 7 9 4	51 18 57	4 10	10 35	7 9	
18	6 Look for rain.		8 7 10 4	50 19 11	5 21	11 31	7 55	
19	7 7 *s south 0 2 & 11		26 7 11 4	49 19 25	rises.	morn.	8 39	
20	B ☉ in perigee. [58.	☽	7 12 4	48 19 39	6 7	0 30	9 22	
21	2 [r. high.		26 7 13 4	47 19 53	7 2	1 31	10 6	
22	3 Cecilia. ☉ ent. 1. ☉	☽	7 13 4	47 20 6	8 3	2 33	10 51	
23	4 St. Clement.		26 7 14 4	46 20 19	9 8	3 34	11 36	
24	5 Inclement. ☉ ☽.	☽	7 15 4	45 20 31	10 15	4 33	ev. 25	
25	6 Catharine.		24 7 16 4	44 20 43	11 20	5 28	1 19	
26	7 ♀ rises 3 28. More	☽	7 17 4	43 20 55	morn.	6 19	2 22	
27	B Advent. benign.		21 7 18 4	42 21 6	0 24	7 7	3 37	
28	2 ☿ sets 10 0.	☽	7 18 4	42 21 17	1 27	7 53	4 52	
29	3 7 *s south 11 15.		16 7 19 4	41 21 27	2 28	8 38	5 57	
30	4 St. Andrew.		28 7 20 4	40 21 38	3 28	9 22	6 48	

Hath 31 days.



Begins on Thursday.

New ☉ 4d. 2h. 22m. morn.

Full ☉ 19d. 0h. 14m. morn.

First Qr. 12d. 6h. 26m. morn.

Third Qr. 25d. 7h. 14m. even.

	Various Phenomena.	☉	☽	R.	☿	S.	♄.	♃	R.	♁	♂	H.	W.
1	♃ sets 9 49. Quite	♏	7	20	4	40	21	47	4	26	10	5	7 29
2	♁ rises 3 26. cold	♏	23	7	21	4	39	21	56	5	24	10	49 8 6
3	77* s south 10 58.	♏	7	22	4	38	22	5	6	20	11	34	8 41
4	B 2d Sab. in Advent.	♏	16	7	22	4	38	22	14	sets.	ev.	20	9 15
5	2 ☉ in apogee. winds.	♏	28	7	23	4	37	22	22	6	4	1	7 9 49
6	3 Nicholas. ☉ r. low.	♏	7	23	4	37	22	29	6	51	1	55	10 23
7	4 ☐ ☉ ♄. Mild.	♏	22	7	24	4	36	22	36	7	41	2	43 10 59
8	5 Conception B. V. M.	♏	7	24	4	36	22	43	8	34	3	29	11 32
9	6 ♁ rises 3 26.	♏	16	7	25	4	35	22	49	9	32	4	16 morn.
10	77* s south 10 27.	♏	28	7	25	4	35	22	55	10	30	5	2 0 10
11	B 3d Sab. in Advent.	♏	7	26	4	34	23	0	11	31	5	48	0 52
12	2 Look for	♏	23	7	26	4	34	23	5	morn.	6	35	1 42
13	3 Lucy. ♃ sets 9 7.	♏	7	26	4	34	23	9	0	34	7	22	2 45
14	4 ♁ rises 3 28. snow.	♏	20	7	27	4	33	23	13	1	39	8	11 4 1
15	5 ♄ south 5 40.	♏	8	7	27	4	33	23	17	2	46	9	3 5 20
16	67* s south 10 1.	♏	19	7	27	4	33	23	20	3	57	9	59 6 27
17	7 Unpleasant.	♏	7	27	4	33	23	22	5	10	10	58	7 24
18	B ♁'s gr. elongation.	♏	19	7	27	4	33	23	24	6	22	12	0 8 13
19	2 ☉ runs high in per.	♏	7	28	4	32	23	26	rises.	morn.	9	0	
20	3 ♁ rises 3 31.	♏	20	7	28	4	32	23	27	6	34	1	3 9 46
21	4 St. Thomas.	♏	7	28	4	32	23	27	7	43	2	4	10 30
22	5 ☉ enters ♏. ☉ ♁.	♏	19	7	28	4	32	23	28	8	52	3	4 11 14
23	6 Cloudy and cold.	♏	7	28	4	32	23	27	10	0	3	59	11 55
24	7 ♄ stationary. [time.	♏	17	7	28	4	32	23	26	11	5	4	50 ev. 41
25	B Christmas. Coin. of	♏	30	7	28	4	32	23	25	morn.	5	38	1 30
26	2 St. Stephen.	♏	7	27	4	33	23	23	0	8	6	24	2 29
27	3 St. John.	♏	25	7	27	4	33	23	21	1	8	7	8 3 38
28	4 Innocents.	♏	7	27	4	33	23	19	2	7	7	51	4 49
29	5 Consider the poor.	♏	20	7	27	4	33	23	16	3	5	8	35 5 53
30	67* s south 8 59.	♏	7	27	4	33	23	12	4	2	9	19	6 45
31	7 Silvester. Cold.	♏	14	7	26	4	34	23	8	4	57	10	4 7 28

A TABLE OF THE EQUATION OF TIME,

Which is indispensably necessary, in order either to set or to regulate Clocks or Watches with precision, exhibiting the equation for half of the days in the year at noon.

Days	Jan.		Feb.		Mar.		Apr.		May.		June.		July.		Aug.		Sept.		Oct.		Nov.		Dec.		Days	
	Fast.		Fast.		Fast.		Fast.		Slow.		Slow.		Fast.		Fast.		Slow.		Slow.		Slow.		Slow.			
	m	s	m	s	m	s	m	s	m	s	m	s	m	s	m	s	m	s	m	s	m	s	m	s		m
1	3	48	13	54	12	41	4	43	1	2	37	3	20	6	00	0	3	10	13	16	15	10	50	1		
3	4	44	14	9	12	16	3	27	3	16	2	19	3	43	5	53	0	41	10	51	16	17	10	4	3	
5	5	38	14	20	11	49	2	51	3	28	1	59	4	5	43	1	19	11	27	16	15	9	15	5		
7	6	31	14	28	11	21	2	16	3	38	1	38	4	25	5	31	1	59	12	2	16	9	8	24	7	
9	7	22	14	34	10	51	1	42	3	46	1	15	4	44	5	16	2	39	12	35	16	1	7	31	9	
11	8	11	14	34	10	20	1	9	3	51	0	51	5	2	4	59	3	20	13	6	15	49	6	36	11	
13	8	58	14	33	9	47	0	37	3	54	0	27	5	18	4	40	4	2	13	36	15	34	5	40	13	
15	9	42	14	29	9	14	fa	7	3	55	sl.	2	5	32	4	18	4	44	14	3	15	15	4	42	15	
17	10	23	14	21	8	39	sl	2	3	54	fa	24	5	44	3	54	5	26	14	29	14	53	3	44	17	
19	11	2	14	11	8	4	0	51	3	50	0	50	5	53	3	28	6	8	14	52	14	28	2	45	19	
21	11	37	13	58	7	27	1	17	3	44	1	15	6	13	1	6	51	15	13	14	0	1	45	21		
23	12	9	13	42	6	51	1	42	3	37	1	41	6	6	2	31	7	33	15	31	13	28	sl.	46	23	
25	12	38	13	24	6	14	2	4	3	27	2	7	6	9	1	59	8	14	15	46	12	53	fa.	14	25	
27	13	4	13	3	5	36	2	25	3	15	2	32	6	9	1	26	8	55	15	58	12	15	1	14	27	
29	13	27	—	—	4	59	2	44	—	—	1	2	56	6	7	0	51	9	34	16	7	11	34	2	13	29
31	13	46	—	—	4	22	—	—	2	46	—	—	6	3	0	16	—	—	16	14	—	—	3	12	31	

Fast or *fa.* signifies that the Clock should be set so much faster than the Dial, and *slow* or *sl.* denotes that it must be set so much slower.

The wife of a black man had presented her husband with male twin children. Meeting a friend, Sambo was asked if they looked like each other. 'Yes, by Golly,' replied he, 'so much that you can't tell them apart; *specially Pomp.*'

Poignant Sorrow.—A Dutchman having suddenly lost an infant son, of whom he was very fond, thus vented his inconsolable grief over the corpse of his child:—"I dont see wot dit make him tie—he was so fatter as putter—I wouldn't haf him tie for *ten shillings!*"

INSCRIPTION ON A BELL.

To call the folks to church in time—I chime.
When mirth and pleasure's on the wing—I ring.
When from the body parts the soul—I toll.

A TABLE,

Directing what quantities of time to add to, or subtract from the time of High Water at New-York (contained in the last column of the calender pages,) to find the time of High Water at the places here enumerated, [a] denotes addition, [s] subtraction.

<i>Places' Names.</i>		<i>H M</i>		<i>Places' Names.</i>		<i>H M</i>
Albany,	a	6 30	◆	Nantucket Shoals,	s	1 30
Amboy,	s	0 45	◆	Newburyport,	a	2 45
Annapolis, M. D.	s	2 0	◆	New-Haven,	a	2 13
Annapolis, N. S.	a	3 0	◆	New-Providence,	s	1 25
Boston,	a	2 15	◆	Newtown Landing,	a	1 0
Bridgetown, E. J.	s	45	◆	Penobscot,	a	3 0
Burlington,	a	0 20	◆	Philadelphia,	a	5 0
Cape Ann,	a	2 45	◆	Piscataway,	a	2 40
Cape Fear,	s	1 10	◆	Plymouth,	a	1 35
Cape Hatterass,	a	2 0	◆	Polopel's Island,	a	3 0
Cape Henry,	a	2 0	◆	Port Roseway,	s	0 50
Casco Bay,	a	2 15	◆	Port Royal, S. C.	s	0 30
Charleston, Lt. H.	a	2 0	◆	Portsmouth,	a	2 45
Cape May,	s	0 45	◆	Providence,	s	1 0
Cape Canso,	s	0 30	◆	Purrysburg, S. C.	s	2 0
Fairfield,	a	2 0	◆	Quebec,	a	3 0
Georgetown Bar,	s	2 0	◆	Reedy Island,	a	2 15
Guildford,	a	1 30	◆	Rhode-Island,	s	0 45
Hackensack,	a	3 0	◆	Salem,	a	2 45
Halifax,	a	3 0	◆	Sandy-Hook,	s	0 45
Hartford,	a	2 20	◆	Savannah,	s	1 12
Hell-Gate,	a	0 30	◆	Saybrook,	a	2 15
Huntington,	a	2 0	◆	Saubury, Georgia,	a	0 30
Ipswich,	a	2 45	◆	Tybee Bar,	a	0 15
Jamestown,	a	0 50	◆	White Stone,	a	2 45
Kington, Esopus.	a	5 0	◆	Williamsburg, Va.	a	2 15
Main Ocean,	s	0 45	◆	Wilmington, Del.	a	3 20

Note.—It is High Water at Elizabeth-Town Point, New-London, Tarpaulen-Cove, Cape Henlopen, Sandwich Bay, Cockspur in Georgia, and Brunswick in North-Carolina, about the same time as at New-York.

“What a tide of language, what a flow of words has our parson!” said Mr. Oar, the waterman, to his ’prentice. “Aye, master, and I’m always on the look out for high water directly after he begins.” “High water, Jack!” quoth Mr. Oar. “Yes, master, you know the tide stops flowing when it is high water,” replied Jack.

Pitch upon that course of life which is most excellent; and habit will render it the most delightful.

Explanation of Days which are Celebrated.

CIRCUMCISION.—A feast celebrated by the Episcopal Church in commemoration of the circumcision of Jesus Christ, our Blessed Saviour. [*Eight days after his birth.*]

EPIPHANY.—[Signifying to *manifest* or *declare*.] A festival celebrated as the anniversary of the day on which the wise men of the east came to worship the infant Jesus.

PURIFICATION OF CANDLEMAS.—[*Forty days after Christmas inclusive.*] A holyday which is kept in memory of the presentation of Christ in the temple, after the days of purification, according to the Mosaic law, were accomplished.

SEPTUAGESIMA, SEXAGESIMA and QUINQUAGESIMA.—The next three Sabbaths before Lent, celebrated by the church to prepare the minds of its members for that solemn season. The latter received its name from its being the 50th day before Easter, inclusive, and the two former were named from the next two round numbers.

SHROVE TUESDAY, [or CONFESSION TUESDAY.]—The day before the first day of Lent, it being a fast appointed for confession, previous to Lent and preparatory therefor.

ASH WEDNESDAY.—The first day of Lent, so called because the primitive Christians kneeled in ashes, and sprinkled ashes on their heads in their acts of humiliation on that day.

LENT—[*Signifying the Spring.*] A solemn season of humiliation, prayer and fasting, for forty days previous to Easter, and exclusive of Sabbaths, which are never to be observed as fasts.

ANNUNCIATION DAY.—A festival appointed to perpetuate the remembrance of that day on which the angel announced to the Virgin Mary, that she should be the mother of our blessed Lord and Saviour Jesus Christ.

PALM SABBATH—[*The next Sabbath before Easter.*] A festival so called because the people strewed branches of palm trees in our Saviour's way, on his entry into Jerusalem, the last Sabbath of his human life, which scene this festival is designed to commemorate.

GOOD FRIDAY.—The day on which our Redeemer suffered and died for our sins, denominated Good Friday, on account of the infinite good resulting from that event.

EASTER.—[Signifying to *rise.*] The Sabbath on which, while the morning was yet dark, our Saviour rose from the tomb. Easter is considered as the queen of festivals.

LOW SABBATH.—The next Sabbath after Easter, which used to be celebrated as a feast of a lower degree than Easter, but partaking in a measure of the same solemnities.

ROGATION SABBATH.—[Meaning **SUPPLICATION SABBATH.**] The Sabbath before Ascension Day, a day for peculiar supplication. The Monday, Tuesday and Wednesday following Rogation Sabbath, and

immediately preceding Ascension Day, are also called rogation days. They were appointed in the fifth century for fasting and supplication.

ASCENSION DAY, or HOLY THURSDAY.—The day on which Christ, forty days after his resurrection, ascended into Heaven.

WHIT-SABBATH, or WHITE SABBATH.—The day on which, ten days after the ascension of our Saviour, the Holy Ghost descended on the apostles at Jerusalem. It was appointed a particular season for baptism, and was named White Sabbath because the persons who appeared in the church to receive baptism were clad in white garments, and also on account of the white or shining appearance in the descent of the Holy Ghost. This festival has also been called Pentecost, inasmuch as it is fifty days after Easter.

TRINITY SABBATH.—[*The next Sabbath after Whit-Sabbath.*] A festival in which the great doctrine of Three Persons in one God, is particularly celebrated.

ASSUMPTION—A holyday observed by the Roman church, in honour of the miraculous ascent of the Virgin Mary, body and soul, into heaven; called *Assumption* because the Virgin, in her ascent, assumed a celestial appearance.

HOLY CROSS.—The day on which Christ enjoined on his disciples self-denial, and required them to be ready to forsake all their earthly possessions and friends, and take up their cross and follow him.

ST. MICHAEL'S, or ALL ANGELS' DAY.—A festival celebrated by the church in thanksgiving to God for the mercies received by the ministry of the holy angels generally, and of Michael in particular, who, in scripture, is represented as peculiarly vigilant and watchful in his care over the church.

ALL SAINTS.—A festival observed in commemoration of the holy apostles, martyrs, and other eminent departed saints.

ALL SOULS.—A festival appointed for celebrating the memory of all the faithful deceased. *Held Nov. 2d.*

ADVENT SABBATH.—[*Advent signifies coming.*] The fourth Sabbath before Christmas. Each of the Sabbaths in Advent is devoted to a preparation for celebrating with becoming devotion the coming of Christ in the flesh.

CHRISTMAS.—A day devoted to the celebration of the birth of our Blessed Saviour.

ST. STEPHEN.—A festival in honour of St. Stephen, who, being the first martyr after Christ, was thought worthy to be commemorated the next day after Christmas.

ST. JOHN, the Evangelist.—A feast in honour of the saint whose name it bears. Notwithstanding that St. John might have been born in May, the church, in consideration that he was peculiarly beloved by his Master, and one who suffered in his cause, thought fit to celebrate his memory immediately after St. Stephen's Day.

INNOCENTS, or HOLY INNOCENTS.—A festival for celebrating the memory of the infants which Herod caused to be slain in Bethlehem and the coasts thereof, in order to procure the death of the infant Jesus. Thought proper to be appointed as soon after Christmas as could be conveniently done.

PREDICTIONS FOR THE YEAR 1831.

The year 1831 will be a very eventful one—to every old maid who gets married.

Throughout the whole course of the year, whenever the moon wanes the night will grow dark.

Those who have debts to pay, and no cash, will lose their credit.

It is propable that if there is no business doing, people will complain of hard times, but it is certain that those who hang themselves will escape starving to death. Any man who spends faster than he earns will not be richer at the end of the year than he was at the beginning, which is more certain still. He that bites off his own nose or turns politician, will act like a fool, and that is the most certain of all.

If bishop sleeves go out of fashion there will be more elbow-room among the ladies. If toques follow we may perhaps see over their heads. If either of them should be talked of, there will be much ado about nothing.

Many a man will get rich this year—in a dream.

The present session of congress will be one of uncommon interest and importance. This cannot fail of being true, because it has been said every year regularly, ever since we have had a remembrance.

If dandies wear their beards there will be less work for the barbers. He who wears mustachios will have something to sneeze at.

If the incumbent of a fat office should die, there will be a score of feet ready to step into one pair of shoes. If any old miser dies, it will occasion the shedding of many tears—that “live in an onion.”

He who marries during this year will run a great risk—that is, if he does it in a hurry. He who steals a match will make tattlers gossip and get himself into a scrape.

He that is penniless this year will not grieve much at the fall of stocks. He who grows old without growing wise, will be a long time coming to years of discretion. He who wants to borrow money will know the value of it. He who laughs at his own dull jokes, or hunts for a cat with three legs, or becomes a candidate for office, will rival honest Dogberry, and be content to “write himself an ass.”

There will be more books published this year than will find purchasers; more rhymes written than will find readers; and more bills made than will find payers!

Whoever is in love this year will think his mistress an angel.—
Whoever gets married will find out whether it be true.

If any young lady should happen to blush, or baste a turkey this year, she will look red in the face. If she dreams of a young man three nights in succession it will be a sign of something. If she dream of him four times, or have the tooth ache, it is ten to one that she is a long time getting either of them out of her head.

If a man builds a house this year without counting the cost, he will know more at the end of his undertaking than at the beginning.

If any one jumps overboard without knowing how to swim, it is two to one that he gets drowned. If any one lends an umbrella, it is ten to one that he is obliged to go home in the rain for his pains.

There will be a great eclipse of the sun this year, during which it will likely be very dark.

There will be a great noise about the country—whenever it thunders; and a great dust will be kicked up—by coach horses—unless the roads are macadamised.

Whoever runs in debt this year will be dunned. Whoever hires money out of the bank will be in no hurry to see the last day of grace. Whoever is out at the elbows will think of a tailor. Whoever is high upon the score and low in the pocket, will think of the Deputy Sheriff.

Whoever makes the discovery that the world is given to lying, will do what Jack Falstaff has done before him.

Many an old sinner will resolve to turn over a new leaf this year, but the new leaf will turn out a blank. Many a fond fool will jump into a honey pot—and find it mustard—without being able to say with the fly, 'I'm off.'

Many things will be wondered at this year, and turn out not to be miracles. Many a great man will tell a fine story to which Mr. Burchell would have said 'Fudge!'

Finally, we are of opinion that this will be a wonderful year—just like all that have gone before it. The world will go round and come back to the place from which it set out, and this will be the course of many a man who should be up and doing. There will be a great cry and little wool, as at a shearing of pigs.

NEWTON.

Sir Isaac Newton was once riding over Salisbury plain, when a boy keeping sheep called to him, 'Sir, you had better make haste on, or you will get a wet jacket.' Newton, looking round and observing neither clouds nor a speck on the horizon, jogged on, taking very little notice of the rustic's information. He had made but a few miles, when a storm suddenly arising, wetted him to the skin. Surprised at the circumstance, and determined, if possible, to ascertain

how an ignorant boy had attained a precision and knowledge in the weather, of which the wisest philosopher would be proud, he rode back, wet as he was. 'My lad,' said Newton, 'I'll give thee a guinea if thou wilt tell me how thou canst foretel the weather so truly.' 'Will ye, sir? I will, then,' said the boy, scratching his head, and hold out his hand for the guinea. 'Now, sir,' having received the money, and pointing to his sheep, 'when you see that black ram turn his tail towards the wind, 'tis a sure sign of rain within an hour.'—'What,' exclaimed the philosopher, 'must I, in order to foretel the weather, stay here and watch which way that black ram turns his tail?' 'Yes, Sir.' Off rode Newton, quite satisfied with his discovery, but not much inclined to avail himself of it or to recommend it to others.

The right use of terms.—If you wish to reach people's minds, you must use their language. An inexperienced landsman, who was appointed a petty officer on board of a man of war, was directed by the Lieutenant to order the light extinguished in the maintop. He came upon deck and ordered the man in the top to "extinguish that expiring luminary." The man replied, "No such rope in the ship, sir." The command was repeated a second and a third time, the sailor still replying, "No such rope in the ship, sir." The officer went below in a great rage to the Lieutenant, and desired the man might be punished. The other replied, "You did not give the right order. Hear me." He then came up and called out, "Halloa, maintop!" "Ay, ay, sir." "Douse that there glim!" "Ay, ay, sir;" and immediately the light was extinguished.

Woman's Will.—The following lines were copied from the pillar erected on the mount in the Dane John Field, formerly called the Dungeon Field, Canterbury:—

"Where is the man who has the power and skill
"To stem the torrent of a woman's will?
"For if she will, she will, you may depend on't—
"And if she won't, she won't, so there's an end on't."

MUTTON-Y.—A gentleman at one of the New-York boarding-houses, after retiring to bed one night, had his nose strongly assailed by the smell of roasted mutton. He turned upon the other side; but still the same fleshy odour followed him. He buried his head under the bed-clothes, but the smell grew stronger. He brought his nose to the free air once more; but the whole room seemed to be more or less impregnated with the same odour. From whence could it proceed? He surely had not taken lodgings in the pantry, instead of the

bedroom. And yet the mutton-ous smell almost persuaded him that such a mistake was possible. He however managed, after various turnings and shiftings, to get into an uncomfortable drowse, in which he dreamed all night of carrying a sheep on his back, and hearing it cry, baa! baa!—Arousing from his dreary state as soon as it was light, he got up to reconnoitre the premises, and ascertain the cause of the deadly smell. He looked into a closet attached to his bedroom, he opened the drawer of his dressing-table, he peeped under the bed—but all to no purpose. At last, he bethought him of looking in the bed itself, when, lo, instead of finding a quarter of roasted mutton, he found he had been quartered between two table-cloths, which, with the greasy collections of a whole week, were placed on his bed to serve their turn in the capacity of sheets.

ICHABOD AND THE BULL.

The following account of Mr. Ichabod Wing's first attempt to preach in the town of —, in New-England, is condensed from a most authentic statement in the Boston Galaxy, whose editor is not certainly famous for *making* bulls.

The congregation met and the meeting-house was filled, but the minister put it off terribly. The bell kept tolling and tolling and the people thought it never would be done. They yawned and stared about and kept peeping out of the windows—just as if they expected he would come sooner for that. At last Deacon Snacks got up and spoke to Squire Barleycorn—'Squire, where is the minister?'

'Really, Deacon, I don't know. He came out of my house just after me, but he walked so slow I got of sight of him.'

'It's very strange he don't come.'

'Very strange.'

Here, Miss Deborah Peepabout, an elderly lady who held the opinion of Paul Pry, that 'the spirit of inquiry is the grand characteristic of the age in which we live,' and who also felt a particular sympathy in the fate of all unmarried men, thrust her long nose between the Deacon and the Squire, and asked—

'Law me! Deacon—Squire—why don't the minister come?'

Then Miss Martha Buskbody, seeing the Deacon, the Squire, and Miss Peepabout, engaged in colloquy, wriggled herself into their company and asked the same question.

Then another and another and another followed the example, and there was quickly a knot of people gathered round the Deacon and the Squire, all asking questions which nobody could answer. The whole congregation was in a buzz-buzzing. Every one was asking where the minister was, although every one knew that all the rest were just as ignorant as himself.

Bill Muggs, the sexton, kept tugging away at the bell-rope, till he had tolled the people out of patience;—but we must leave the bell tolling, and the sexton fretting, and the Deacon and the Squire and the old maids, and all the rest of the congregation on the tenter-hooks of suspense, and go back to see what had become of our friend Ichabod.

Ichabod had slackened his pace after leaving the house and had fallen into a sort of a reverie. Finding himself rather late before he got near the church, he resolved to make a short cut across a field where the road made an angle; so jumping over a stone wall, he steered directly for the church, but had not proceeded many paces when he was startled by a most savage and unmusical boo-booing sound in a tone of the deepest bass he ever heard.—Lifting up his eyes he beheld a furious bull making at him with all speed and bel-lowing like mad. It is needless to say that he took to his heels; the bull made after him, and Ichabod put on with all the fleetness he could exert. Four legs are better than two, and it was soon evident that the quadruped would win the race. Ichabod found he could not reach the wall before the bull would be up with him. ‘Now,’ thought he, ‘it is all over with me!’ His shoes flew off; but the bull kept on. He dropped his hat, but the stratagem did not take; the bull was not to be made a fool of. He threw his sermon behind him, but with no better success; the bull was not to be reasoned with; he gave the manuscript a whisk with his tail and scattered it to the four winds.

‘I’m gone! I’m gone!’ said Ichabod, for the bull was close behind him—at this instant he espied an apple tree close at hand and summoning all his mental strength he made a desperate leap and was fortunate enough to spring into the tree at the moment the bull was at his heels.

Here was an unlooked for deliverance, but unluckily the bull was not so easily got rid of. Though disappointed of his prey he kept about the tree with such a menacing disposition that Ichabod dared not descend. It seemed as if the malicious animal knew he kept a congregation waiting, he stuck to the spot with such pertinacity. For two mortal hours did the unlucky Ichabod sit perched upon the tree in sight of the church. Every minute seemed an age to him. He heard the bell toll, toll, toll, and each stroke seemed the funeral knell to his hopes.

He pictured to his fancy a crowded congregation waiting in anxious suspense, and lost in wonder and amazement at his non-appearance. ‘Alas!’ said he to himself—

‘I hear a voice you cannot hear
Which bids me thus delay;
I see the horns you cannot see,
Which force me here to stay.’

He saw the congregation come out of the church and scatter hither and thither like sheep without a shepherd, yet he durst not leave the apple tree because there was, not a lion, but a bull in the way.

The congregation were at last fairly tired out. Two hours had they waited and no parson came. The sexton left off tolling the bell, and indeed it was quite time, for he had nearly worn the rope off. The people came out of the church, having, after two hours debating on the matter, come to the conclusion that there would be no sermon, and that there was good ground for alarm as to the fate of the minister. They sent off parties east, west, north and south, to explore the country, and presently Ichabod discovered a crowd along the road headed by the Deacon and the Sexton. Ichabod mustered all the strength of his lungs and bawled out to them like seven watchmen upon a tower. The whole party came to a halt and gazed around with astonishment and fear; at length they spied something snugly roosted in the apple tree: they took it at first for a huge black turkey cock, but on nearer approach they found it to be no other than poor Ichabod.

Now the bull, just at that moment, happened to be pawing and snuffing with his nose on the other side of the tree, so that he was hidden from the party by a thorn bush at its foot. The people seeing Ichabod perched on high in the same manner, were struck dumb with amazement for a few moments. Was the poor man bewitched? or had he run mad, or what had possessed him to spend the afternoon dangling like a scarecrow to the bough of an apple tree. For some moments no one dared advance a step further or speak a single word. At last Bill Muggs plucked up courage and advanced to the stone wall. He was an old sailor, who within a few years, had taken his land tacks aboard and seated himself up in the bush: he took up the trade of a sexton because it consisted in pulling a rope. On this occasion he undertook to be spokesman of the party, for the Deacon was absolutely frightened. Bill put his head over the wall, clapped his hand up to the corner of his mouth, and sung out—

‘Halloo, ahoy.’

Ichabod lifted up his voice like an owl in the desert, and exclaimed, ‘Come along! come along, save me!’

‘Blast your eye-balls,’ said Bill, clawing a huge quid of tobacco out of his mouth and throwing it slap upon the ground, ‘why don’t you save yourself?’

‘I can’t, I can’t,’ said Ichabod. ‘Drive him away—drive him away.’

By this time some of the party and the Deacon among the rest, had got over the wall, and were advancing towards the tree, staring and wondering to hear the man talk in such an unaccountable manner.

‘Come down, come down,’ said the Deacon. ‘What have you been doing all the afternoon in Col. Shute’s orchard?’

‘Ay, ay,’ said Bill, ‘what are you about there aloft without hat and shoes? looking for all the world like a half starved monkey sitting in a lee backstay!’

At this moment the party had got nearly up to the tree. ‘Look out, look out,’ cried Ichabod, ‘he’s coming!’ They had no time to ask *who* it was that was coming, for before the words were fairly out of his mouth, they heard a furious bellow and bounce; in an instant the bull was among them! Heavens, what a scampering! The whole squad took to flight quicker than a flock of wild ducks on hearing a shot. The deacon lost his hat and wig, and captain Blueberry ran out of his boots which were a little too large for him.—Divers other accidents happened. The greatest catastrophes were those of Squire Snakeroot and Lieutenant Darling. The Squire being pursy and short-winded, was overtaken by the bull, and received a tremendous butt in the rear which disabled him so that he could not sit down without a double cushion for a fortnight. The bull, after knocking him over, ran off after the others, and the Squire made a shift to climb up the tree and take sides with Ichabod.

The Lieutenant’s was a more frightful case.—He was a short, fat, thick-set, duck-legged fellow, and happened to be dressed in a pair of stout, old-fashioned leather breeches. The bull having floored the Squire, came in the twinkling of a bed post upon the Lieutenant who was waddling off in double quick time. The bull hit him a poke behind, intending to serve him as he did the Squire, but one of his horns catching in the waistband of the Lieutenant’s inexpressibles, he was taken off his legs in an instant and whisked off upon the bull’s horns. Away went the bull scouring after the fugitives, with the unfortunate Lieutenant dangling by the waistband, and fairly out of his wits with terror. His capers in the air were only brought to an end by the bull’s bringing up butt against the stone wall, and pitching the Lieutenant completely over into the road.

The rest of the party got over the wall without any help, and escaped the fury of the animal. And now commenced a regular set-to:—The party armed themselves with stones and clubs and began a pitched battle with the bull for the deliverance of Ichabod. Thumps, bangs, pokes, and missiles of every description, were showered upon the sides of the beast, who shook his redoubtable horns, flourished his tail, and ran bustling and bellowing here and there, wherever the attack was hottest. Ichabod and the Squire meantime shouting from their citadel in the apple tree, cheering on the assailants, and attacking the rear of the bull by pelting him with small shot in the shape of winter pippins.

This holy war lasted for three quarters of an hour, and the bull seemed likely to win the day. Ichabod fancied himself already reduced to the necessity of taking up his quarters in the tree for the night; but luckily at this moment a reinforcement arrived, and the

bull began slowly to retreat; the assailants, headed by Bill Muggs, pressed their advantage, carried the stone wall by *escalade*, formed a solid column, and in a short time the bull was driven from the field without the loss of a single man. And thus the victory being achieved, Ichabod came down from the tree.

But it was all over with him. His sermon was gone, the afternoon was gone; and he soon found that his hopes in a pulpit were gone. The bull was never out of his mind. He never had the courage to attempt another sermon, and at the very thought he imagines, to this day, he hears a boo-boo-ing and sees a pair of horns.

A wag was passing a livery stable one day, in front of which several *lean* horses were tied, stopped suddenly, and gazed at them some time with a phiz indicating the utmost astonishment, and then addressed the owner who was standing near, and asked if he *made* horses. "Make horses?" said the knight of the broom and curry-comb, "no! why do you ask such a question?" "Only," replied he, "because I observe several *frames* set up!"

Courtship.—A gentleman feeling a strong partiality for a young lady whose name was *Noyes*, was desirous, without the ceremony of a formal courtship, to ascertain her sentiments. For this purpose, he said to her one day—with that kind of air and manner which means either jest or earnest, as you choose to take it, "If I were to ask you whether you are under matrimonial engagements to any one, which part of your name [No-yes] might I take for an answer?"

"The first;" she said in the same tone.

"And were I to ask you if you were inclined to form such an engagement, should a person offer who loved you and was not indifferent to yourself; what part of your name might I then take as an answer?"

"The last."

"And if I tell you that I love you, and ask you to form such an engagement with *me*; then what part of your name may I take?"

"Oh then," replied the blushing girl, "take *the whole name*: as in such a case I would *cheerfully resign it for yours*."

Let ancient or modern history be produced, they will not afford a more heroic display than the reply of Yankee Stonington, to the British commanders. The people were engaged in piling the balls which the enemy had wasted, when the foe applied to them, "*We want balls, will you sell them?*" They answered, "*We want powder—send us powder and we'll return your balls!*"

Not far distant from our good village, there lives a man, whose spouse one day got in a pet and refused to speak for eight or ten days, (no cavaliering, old bachelors, she actually held her tongue all the aforesaid time.) Well, the husband, poor fellow, although her silence sometimes used to be most devoutly wished for, wished to hear again the clapper of that little bell, that sometimes made his ears tingle; she was inexorable. At last he hit upon an expedient that brought her to her speech again; she was very neat and tidy about her furniture and apparel. He stepped into another room, opened a bureau, and commenced throwing the contents on the floor. She came in when he had nearly completed his work of tumbling out silks, laces and handkerchiefs, and without thinking, screamed out "Mercy! what in the world are you doing!" "Nothing, only looking for my wife's tongue, which I have found in the bottom of these drawers."

Reforming a Scold.—In the early period of the history of Methodism, some of Mr. Wesley's opponents, in the excess of their zeal against enthusiasm, took up a whole wagon load of Methodists, and carried them before a justice. When they were asked what these persons had done, there was an awkward silence; at last one of the accusers said, "Why, they pretend to be better than other people; and besides they prayed from morning to night." The magistrate asked if they had done any thing else? "Yes, sir," said an old man, "an't please your worship, they converted my wife. Till she went among them, she kept her tongue wagging from morning till night, and now she is as quiet as a lamb." "Carry them back, carry them back," said the magistrate, "and let them convert all the scolds in the town."

The Farmer and the Beggar.—A strong, hearty, lazy fellow, who preferred begging for a precarious subsistence, to working for a sure one, called at the house of a blunt Massachusetts farmer, and in the usual language of his race, asked for "cold victuals and old clothes." "You appear to be a stout, hearty looking man," said the farmer; "what do you do for a living?" "Why not much," replied the fellow, "except travelling about from one place to another." "Travelling about, ha?" rejoined the farmer; "can you travel pretty well?" "O yes," returned the sturdy beggar, "I'm pretty good at that." "Well then," said the farmer, coolly opening the door, "let's see you travel."

Proof that a man is dead.—A subscriber to one of the eastern papers, a few years ago, being sadly in arrears for the same, promised the editor that if his life was spared to a certain day, he would without fail discharge his bill. The day passed and the bill was not paid. The natural conclusion therefore was, that the man was dead!

—absolutely defunct. Proceeding on this conclusion, the editor, in the next paper, placed the name of the delinquent under the obituary head, with the attending circumstances of time and place. Pretty soon after this announcement, the subject of it appeared to the editor; not with the pale and ghastly countenance usually ascribed to apparitions—but with face as red as scarlet. Neither did it, like other apparitions, wait to be first spoken to, but broke silence with—“What the devil, sir, did you mean by publishing my death?” “Why, sir, the same that I mean when I publish the death of any other person, viz: to let the world know that you were dead.” “Well, but I’ll be c—s—d if I am dead!” “Not dead! then it’s your own fault, for you told me you would positively pay your bill by such a day, if you lived till that time. The day is passed, the bill is not paid, and you positively must be dead—for I will not believe you would forfeit your word; O no.” “I see you have got around me, Mr. Editor—but say no more about it—here’s the money. And, harkee, you wag, just contradict my death next week, will you!” “O certainly, sir, just to please you—though upon my word, I can’t help thinking you died at the time specified, and that you have merely come back to pay this bill, on account of your friendship to me.”

“How many boarders have you, Madam?” said a militia officer to the keeper of a respectable boarding house in Washington street. “Why,” said the good lady, “I have a number in the city, and several who make short visits from the country.” “But how many steady boarders have you?” “Why out of the ten now in the house there are not more than three I can call steady.”

The Happy Man.—A Pious Divine had prayed earnestly many years that God would be pleased to send him a man to teach him the perfect way of truth. One morning, he was told in a dream to go to the church, where he would find an instructor in the way of truth. When he came to the church door, he found a man in rags, to whom he wished a good morning. “I never had a bad morning,” replied the poor man. “That is very singular; I wish you always fortunate.” “I was never unfortunate,” said he. “I wish you always happy,” said the divine. “I was never unhappy,” said the other. “I wish,” said the divine “you would explain your meaning.” “That I will cheerfully do,” said the poor man. “I said that I never had a bad morning; for every morning, if I am pinched with hunger, I praise God. If it is rain, or snow, or hail, whether the day is serene or tempestuous, I praise God, and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wished me to be fortunate; but I cannot be unfortunate because nothing befalls me but according to the will of

God; and I believe his will is always good in whatever he does, or promises to be done. You wished me always happy: but I cannot be unhappy, because my will is always resigned to the will of God." "But what would you say, if God should thrust you down to hell?" "I have two arms, humility and love, with which I would hold fast my incarnate God and Saviour, and not let him go; and I would rather be in hell with God than in heaven without him."

The divine astonished at the poor man's answers, asked him whence he came. "I came from God." "Where did you find him?" "Where I left the world." "Where did you leave him?" "With the pure in heart." "What are you?" "I am a king." "Where is your kingdom?" "In my own heart. I have learned to rule my appetites and passions, and that is better than to rule any kingdom in the world." "How were you brought into this happy condition?" "By silence, spiritual meditation, and union with God. Nothing below God could satisfy my desires. I have now found him, and in him I have found peace and rest."

INSTRUCTION FOR MARRIED LADIES.

1. Let every wife be persuaded, that there are two ways of governing a family; the first is by the expression of that will which belongs to force; the second, by the power of mildness, to which even strength will yield. One is the power of the husband; a wife should never employ any other arms than gentleness. When a woman accustoms herself to say *I will*, she loses her empire.

2. Avoid unnecessarily contradicting your husband. When we smell at a rose, it is to imbibe the sweetness of its odour; we, likewise, look for every thing that is amiable from women. Whoever is often contradicted feels insensibly an aversion for the person who contradicts, which gains strength by time, and whatever be her good qualities, is not easily destroyed.

3. Never take upon yourself to be a censor of your husband's morals, nor read lectures to him, except affectionately. Let your preaching be a good example, and practice virtue yourself, to make him in love with it.

4. Command his attention by being always attentive to him; never exact any thing from him, that you would not be willing he should require from you; appear always flattered by the little he does for you, which will excite him to perform more.

5. All men are vain; in some their vanity is insufferable; never wound this vanity not even in the most trifling instances. A wife may have more sense than her husband, but she should never seem to know it.

6. When a man gives wrong counsel, never make him feel that he has done so, but lead him on by degrees to what is rational, with

mildness and gentleness; when he is convinced, leave him all the merit of having found out what was just and reasonable.

7. When a husband is out of temper, behave obligingly to him; if he is abusive, never retort; and never find fault with him, with a view to humble him.

8. Choose well your female friends; have but few, and be cautious of following their advice in all matters, particularly if inimical to the foregoing instructions.

9. Cherish neatness without luxury, and pleasure without excess; dress with taste, and particularly with modesty. Such things may appear trifling, but they are of more importance than is imagined.

10. Never be curious unnecessarily to pry into your husband's concerns, but obtain his confidence by that which, at all times, you repose in him. Always preserve order and economy; avoid being out of temper, and be careful never to scold. By these means he will find his own house more pleasant than any other.

11. Seem always to obtain information from him, especially before company, though you may pass yourself for a simpleton. Never forget that a wife owes all her importance to that of her husband; if she degrades him she injures herself. Leave him entirely master of his actions, to go or come whenever he thinks fit. A wife ought to make her company so amiable to her husband, that he will not be inclined to seek any other; then he will not look for pleasure abroad, if she does not partake of it with him.

The times of holding the Yearly Meetings of Friends.

London Yearly Meeting is held on the third Fourth-day in Fifth month.

Dublin Yearly Meeting is held the day following the last First-day in Fourth month.

New-England Yearly Meeting is held at Newport on Rhode Island: begins the second day following the second Sixth-day in Sixth month.

The Yearly Meeting for the State of New-York, and parts adjacent, is held in New-York: begins on the Second day after the fourth First-day in Fifth month.

The Yearly Meeting held in Philadelphia, begins on the third Second-day in Fourth month.

Baltimore Yearly Meeting is held at Baltimore: begins the Second-day 19th of Tenth month.

Virginia Yearly Meeting begins the third Seventh-day in Fifth month: at Wain Oak, in 1831; at Gravelly run, in 1832, and so alternately at those places.

Carolina Yearly Meeting is held at New Garden, Guilford county: begins on Second-day following the first First-day in Eleventh month.

Ohio Yearly Meeting is held at Mount Pleasant, the Second-day after the first First-day, in Ninth month.

Indiana Yearly Meeting is held at Whitewater, the Second-day after the first First-day, in Tenth month.

Quarterly Meetings in New-York.

N. B. The TIMES of holding the Quarterly Meetings remain as heretofore, but owing to the present state of Society, they are in some cases, adjourned to meet at such places as convenience or necessity may require.

Westbury Quarterly Meeting, is held on the Fifth-day before the last First-day in the First, Fourth, Seventh, and Tenth months, at New-York.

Purchase Quarterly Meeting, is held on the Fourth-day before the first First-day in the Second, Fifth, Eighth, and Eleventh months.

Nine-Partners Quarterly Meeting, is held the Second-day before the second First-day in the Second, Fifth, Eighth, and Eleventh months, at Nine-Partners.

Easton Quarterly Meeting, is held the Fourth-day before the third First-day, in the Second, Fifth, Eighth and Eleventh months; at East-Housack in the Second month, and the other quarters at Granville.

Stanford Quarterly Meeting, is held on the Sixth-day before the second First-day, in the Second, Fifth, Eighth, and Eleventh months, at the Creek.

Ferrisburgh Quarterly Meeting, is held on the Fifth-day before the second First-day in the Second, Fifth, and Eleventh months: in the Eighth month one week later; at Starksborough in the Second month, at Monkton, in the Fifth and Eleventh months; and at Peru in the Eighth month.

Canada Half-year's Meeting, is held on the Fourth-day after the last First-day, in the First and Eighth months, at Yonge street in the Summer, and at West Lake in the Winter.

Farmington Quarterly Meeting, is held on the Fourth-day after the first First-day in the First and Fourth months; and on the Fourth-day after the third First-day in the Seventh and Tenth months, at Farmington, except in the Seventh month at Lockport.

Duanesburgh Quarterly Meeting, is held on the Fifth-day following the Second First-day, in the Second, Fifth, Eighth, and Eleventh months: at Coeman's, Duanesburgh, and Lawrence.

Saratoga Quarterly Meeting, is held on the Fourth-day preceding the fourth First-day, in the Second, Eighth, and Eleventh months: in the Fifth month, at Greenfield and Half-Moon.

Cornwall Quarterly Meeting, is held on the Fifth-day preceding the last two First-days in the First, Fourth, Seventh and Tenth months, at Newburgh Valley.

Scipio Quarterly Meeting, is held on the Second Fifth-day, in the First and Fourth months; and on the first Fifth-day, in Seventh month, at Scipio, and Tenth month at Hector.

Le Ray Quarterly Meeting is held on the Fourth-day preceding the first First-day in the Second and Eleventh months, and on the

Fourth-day following the second First day in the Fifth and Eighth months; at Lowville in the Fifth and Eleventh months, at Le Ray in the Eighth month, and at Lee in the Second month.

Quarterly Meetings in New-Jersey.

Burlington Quarterly Meeting, is held the third day after the last Second-day, in the Second, Fifth, Eighth and Eleventh months, at Burlington.

Haddonfield Quarterly Meeting, is held on Fifth-day following the second Second-day, in the Third, Fifth, Ninth and Twelfth months; at Haddonfield in the Third and Ninth, and at Evesham in the Sixth and Twelfth months.

Salem Quarterly Meeting, is held on the Fifth-day after the second Second-day, in the Second, Fifth, Eighth and Eleventh months; at Woodbury in the Second and Eighth, and at Salem in the Fifth and Eleventh months.

Shrewsbury and Rahway Quarterly Meeting, is held on the Fifth-day preceding the third First-day, in the Second, Fifth, Eighth and Eleventh months; at Plainfield in the Second and Eighth months, and at Shrewsbury in Fifth and Eleventh months.

Courts in the State of New-Jersey.

Circuit Courts of the United States are held on the 1st of April and October, at Trenton.

District Courts are held on the 1st Tuesday in Nov. and May, at New-Brunswick, and 1st Tuesday in Feb. and Aug. at Burlington.

Supreme Courts are held at Trenton, the 2d Tuesdays in May and Nov. the 1st in Sept. and the last in Feb. annually.

The Circuit Courts are held in the several Counties as follows

In Bergen on the 4th Tuesday in March and October.

Essex,	1st	:	:	January, 3d	in September.
Middlesex,	2d	:	:	June, 2d	in December.
Monmouth,	4th	:	:	April, 3d	in October.
Somerset,	3d	:	:	April, 1st	in October.
Burlington,	4th	:	:	May, 1st	in November.
Gloucester,	3d	:	:	March, 1st	in October.
Salem,	1st	:	:	March, 3d	in September.
Hunterdon,	1st	:	:	May, 4th	in October.
Morris,	3d	:	:	March, 4th	in September.
Cumberland,	1st	:	:	June, last	in November.
Sussex,	4th	:	:	May, November.	
Cape May,	last	:	:	May, annually.	
Warren,	1st	:	:	June, 3d	in November.

Inferior courts of common pleas and general Quarter Sessions, of the peace, are held in the several counties as follows :

Middlesex,	on Tuesdays, 2d in March, June, Sept. and Dec,
Monmouth,	4th in Jan. April and July, and 3d in Oct.
Essex,	2d in Jan. April, 1st in June, 3d in Sept.
Somerset,	1st in Jan. 3d in April, June, 1st in Oct.
Bergen,	4th in Jan. March, October, and 2d in June.
Morris,	3d in Dec. March, 1st in July, 4th in Sept.
Burlington,	2d in Feb. August, 4th in May, 1st in Nov.
Gloucester,	3d in March, June, 1st in October, 2d in Dec.
Salem,	1st in Mar. 2d in June, 3d in Sept. 1st in Dec.
Cape May,	1st in Feb. August, last in May, 4th in Oct.
Hunterdon,	1st in Feb. May, August, 4th in October.
Cumberland,	3d in Feb. Nov. 1st in June, 4th in Sept.
Sussex,	3d in Feb. August, 4th in May and Nov.
Warren,	2d in February, 3d in August.

Courts of Nisi Prius are held at such times and places as the Judges may appoint.

Courts of the Borough of Elizabeth, are held on the first Tuesdays of March, June, September and December.

RATES OF POSTAGE.

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Any distance not exceeding 30 miles, 6 Cents ; over 30, and not exceeding 80 miles. 10 Cents ; over 80, and not exceeding 150, 12½ Cents ; over 150, and not exceeding 400, 18¾ Cents ; over 400, 25 Cents.

Double Letters, or those composed of two pieces of paper, are charged with double those rates.

Triple Letters, with triple those rates.

Quadruple Letters, with quadruple those rates, provided they weigh one ounce ; otherwise, with triple postage.

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RATES OF POSTAGE OF NEWS-PAPERS.

Each paper carried not over 100 miles, 1 Cent ; over 100 miles, 1½ Cents ; but if carried to any post office in the state in which it is printed, whatever be the distance, the rate is 1 Cent.

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