THE HOROSCOPE,

A Monthly Magazine of Science and Literature.

FEBRUARY, 1841.

THOSE persons who desire to be furnished with a demonstration of the reality of the influences of the heavenly bodies upon the physical frame and condition of individuals, will do well to examine the nativity of the Princess Charlotte, which we now present to our readers. The time of birth of this Princess cannot be disputed, as it was published by authority. As in the case of the present Princess Royal, and indeed in all births, there generally elapses from three to four minutes between the *actual moment* of the birth of the infant (that in which it first draws breath) and the time given as that of birth. This is owing to the parties engaged being occupied in the necessary attentions which the newly-born babe requires, and partly perhaps to the ignorance which those persons (nurses and accoucheurs) are in as to what really constitutes the astrological moment of birth. The time of the birth of her Royal Highness the Princess Charlotte is stated to have been 9h. 24m, a. m., on the 7th of January, 1796. Now, we shall find that, if we assume the time to have been only 4½ minutes earlier, when the Princess actually drew breath for the first time (which, for the reasons above stated, and from the fact of the birth being noted only by an ordinary watch, which may have been a minute or two fast, is by no means improbable), the leading events of her life, and the fatal period of that life, exactly agree with the *times* of the formation of such aspects as should denote those events according to the principles of the Ptolemaic Astrology.

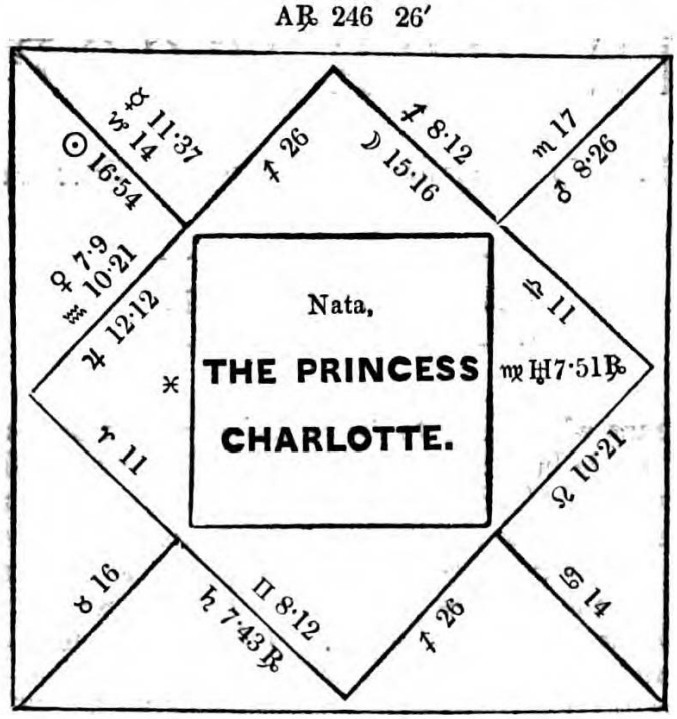
The following is the calculation to ascertain the points culminating and rising at the birth of the Princess:—

Right ascension on the meridian at mean noon, 6th January, 1796	285° 47′
Mean time of birth after that noon 21h. 19m. 6s., equal in *sidereal* time to 21h. 22m. 36s. . .	320 39
	606 26
Deduct	360 0
Right ascension of meridian at birth	246 26

This is the right ascension of ♐ 8° 12′, which gives in lat. 51° 32′ ♒ 10° 21′ as the point rising. Here follows the figure, with the planets as they appeared at the birth of the heiress to England's crown:—

NATIVITY OF THE PRINCESS CHARLOTTE,

9h. 19m. 6s. a. m., 7th January, 1796, London.



LATITUDES	° ′	DECLINATIONS.	° ′
♅	0 48 N	♅	9 22 N.
♄	1 47 S.	♄	19 51 N.
♃	0 41 S.	♃	17 48 S.
♂	1 13 N.	♂	13 11 S.
☉	———	☉	22 24 S.
♀	1 33 S.	♀	19 58 S.
☿	1 35 S.	☿	24 31 S.
☽	3 0 N.	☽	19 41 S.

The first thing to be observed with respect to this nativity is the fact of Venus being exactly on the eastern horizon in the sign Aquarius. The description of person denoted by Venus when in Aquarius, as given by Wilson, is this—" A person handsome, rather corpulent, but well made: fair, with light brown or flaxen hair." This was printed in 1819; but William Lilly said, in 1647, " I have observed the party is of cleer, white or fair complexion, and of sandy-coloured haire, or very flaxen, and a very pure skin." We call upon those of our readers who may be sceptical as to Zodiacal Physiognomy to observe the print we give of the Princess, and to remark how exactly the form and features of the royal native are found to agree with the rules long since laid down by the writers on Astrology, rules which were founded on repeated observations of the facts presented by nature. And we also call upon whoever may conceive themselves able, to undo the " delusion" and the " deception" these writers have put upon the world, by showing the falsehood of these said rules; which they will find easy to accomplish, if there be therein really any such " delusion" or " deception." Failing such negative proof of the reality of our doctrines, we finally call upon men of integrity to admit them.

DIRECTIONS IN THE NATIVITY OF THE PRINCESS CHARLOTTE.

This royal lady bore the character that the figure denotes. That she was extremely *amiable* is well-known; nor could she be otherwise, with a conjunction of the two benefic planets, Venus and Jupiter, exactly rising at birth. Yet Venus having the exact declination of Saturn and his trine aspect, gave a tinge of obstinacy to her mind, which the court flatterers of the day described as great *firmness*. The square of Venus to Mars, and the mundane square of Mars to Mercury, and, moreover, the Moon having the declination of Saturn, added greatly to her self-will, and rendered her at times extremely froward and rash, as was evinced on one occasion by her leaving her father's palace alone, and in an ordinary hackney-coach!

There were two remarkable periods in her destiny—her early and happy marriage, and her melancholy death. That these occurred under exactly such influence as Ptolemy taught doth produce these events, and that the aspects to which we attribute them took place exactly at the periods of these events, are what we purpose in a few lines to demonstrate.

The *solar arc* for marriage at the age of 20 years 4 months is 21° 42′; and the solar arc for the time of death—viz., 21 years 10 months, is 23° 14′. These are obtained by the Placidian method, as taught in the Grammar of Astrology.

The directions at work for marriage are these:—M. C. ⚹ ♀ 21° 42′ and ☉ par. ♂ Direct direction *in mundo* 21° 34′. By the former of these we rectify the nativity. It is thus worked—Right ascension ♀ in ♒ 7° 9′ with 1° 33′ S. latitude = 310° 0′; from which take the right ascension of the M. C. 246° 26′, and we have the meridian distance of ♀ = 63° 64′. The declination of Venus is 19° 58′ S., which, in the latitude of birth, gives a diurnal semi-arc of 62° 47′. From the meridian distance of Venus take two-thirds of the semi-arc of Venus, and it leaves the arc of direction of M. C. ⚹ ♀ = 21° 42′. Now, to show that the Sun came at the same time to the mundane parallel of Mars, we thus proceed:—

AR of ☉ 288° 21′. Meridian distance 41° 55′. Semi-arc 58° 45′.
AR of ♂ 216° 1′. Meridian distance 30° 25′. Semi-arc 72° 51′.

Then say, semi-arc ☉ 58° 45′ : meridian distance ☉ 41° 55′ : : semi-arc ♂ 72° 51′ : the *second* distance ♂ 51° 59′. Lastly, from ♂ *second* dist. take ♂ meridian distance 30° 25′, and you have the *arc of direction* of the ☉ par. ♂ DD. 21° 34′. This direction came into operation along with that of Venus to the sextile of the Medium Cœli, and brought about marriage, consistently with the rule of Ptolemy, which is, that in regard to marriage, "in the case of women the Sun must be observed." We would here draw the student's attention to the fact that there was no direction to produce pregnancy until ☉ ⚹ ☽ *zod.* 22° 28′, which measures to just nine months after the marriage. The native's death took place in *childbirth*, eighteen months subsequent to the union. The Moon, being the hyleg, came *nearly* to the zodiacal parallel of the Sun, which tended to weaken the health, and produce a fullness of blood and a feverish state of the body, very unfavourable circumstances for the approaching *accouchement*. This direction measures close to the time of death; but, as it has been published in

Wilson's Astrological Dictionary, we shall not here repeat the calculation. It was not this direction alone, however, that caused death, as "one direction" will not have that effect in a young person.

It will be observed, that Mercury has the mundane square of Mars, the sesquisquare of Herschel, the conjunction of the Sun and the *lunar testimony*, by having the semisquare of the Moon. Mercury has no aspect of the benefics, and is therefore decidedly malefic by aspect. When the Moon came to the rapt. parallel of Mercury, the native died in *childbirth*, he ruling the *fifth* house of the scheme—a point which the intelligent student will understand. Mars in the 8th denoted danger of a violent death by hemorrhage from the matrix, he being in Scorpio. The Moon's rapt. parallel to Mercury is thus obtained:—

AR ☿ 282° 47′. Merid. distance ☿ 36° 21′. Semi-arc ☿ 54° 54′.
AR ☽ 254° 22′. Merid. distance ☽ 7° 56′. Semi-arc ☽ 63° 14′.

Semi-arc ☽	63°	14′		
Semi-arc ☿	54	54		
Sum of ditto . . .	118	8	Half sum . .	59° 4′—9·5161
Half of semi-arc of ☿				27 27 — 8167
Half difference AR of ☽ and ☿				14 12½ 1·1027
Half *second* distance of ☿				6 36 = 1·4355
				× 2
Second distance of ☿				13 12

Then the meridian distance ☿ 36° 21′, minus the *second* distance ☿ 13° 12′ = 23° 9′, the *arc of direction* ☽ rapt. parallel ☿, which was the fatal arc that we have above described.

Thus have we shown that in this well-known nativity, which no one will pretend has been invented, and the correctness of the calculation in which the sceptic is defied to overthrow, the rules and principles of this sublime science, as taught by Ptolemy from the writings of the ancient Chaldean and Egyptian philosophers, and demonstrated by Placidus, Partridge, and, we may be excused for adding, by our own humble exertions for many years, are shown to be founded in fact, existing in nature, established by the tests of thousands of instances, over a period of a score of centuries; and, being so, are and can be nought but the perfection of wisdom, because they are the discoveries of a portion of the laws ordained by the Almighty and all-wise Creator. But it may be asked, was the native *fated* to die in the manner she did? We reply, no. There is no fatality in astral influence. She should have deferred marrying until the influence was over.

THE MUTATION INTO THE EARTHY TRIGON.

(Continued from page 15.)

THE SECOND HOUSE, OR HOUSE OF PROPERTY.

Therein we find Mars, who, being in his triplicity, and in conjunction with Herschel, is powerful to mischief. He there denotes irrup-

tions by *water* upon the trade and property of the people; attacks on their commerce, plundering of shipping, &c., by the neighbouring *public* enemies of the ruling powers. Nor can we perceive other than many and very bloody *sea* fights; which, although they may be generally successful, will not entirely prevent the aforesaid evils, as the Moon in Cancer denotes a multiplicity of *naval* forces opposed to this nation in *war!* May her best friends take warning by this hint; and may the governments of England never, for any object whatever, neglect the wooden walls of Old England. WE SAY, FORTIFY THE THAMES! We should advise measures to prevent *a fearful and a fatal overflow of a great river to the north-east of London*, which, if it be the Thames, and that it really do occur, and no steps be taken to meet the consequences, will go well nigh to ruin the port of London, to beggar some of the greatest merchants of the day, and drive the country to the very verge of bankruptcy! The evils would be felt far and wide, and years must roll away before the country could recover the shock to her commerce and her naval power; therefore, we pray God, that if this be what we perceive, by the sadly malefic position of Mars and Herschel, it may by prudence be averted, or woe! woe! to that great city, London! Ramesey says, "The Sun in the second, the people shall waste and expend their wealth; also, their rulers shall covet after the fingering and disposing thereof, insomuch that they shall live sneakingly and poor." Here we find the Sun on the very cusp of the second house, and therefore we may fully expect that the latter clauses of this judgment, at least, will be fulfilled, inasmuch as that is nothing uncommon.

We find Venus in the ascendant, she being partly ruler of the 10th, and also ruler of the 5th house. Herein we perceive much luxury and extravagance among the people, and that in matters of meat, drink, and raiment. Gaming and many other vices will ensue; and, while aping the vicious manners of the court, we fear the people will but lay the foundation for national suffering and weakness. We mention this in connexion with the 2nd house, because extravagance and luxury generally precede beggary and ruin. And if these evils should come on this land, we fear that those who, among the people, have power to prevent them by justice and temperance, for their neglect and vicious selfishness, will have much to answer.

Mercury is on the cusp of the 2nd; and, as he rules the 9th house, which influences the commercial power of the nation, and is in his own term and triplicity in a fixed sign, we joy to see that the merchants and tradesmen of this great nation shall yet flourish and be famous, meeting honour and esteem. But these things will chiefly happen in the western parts of the kingdom, for Aquarius, in which Mercury is found in trine to ⊕, is a western sign, as is also Gemini. But, as regards the mischiefs before-mentioned, by means of Jupiter and Saturn in Capricornus, &c., they will chiefly fall in the *southern* portions of the country, that being a southern sign.

The position of Mercury, who describes the religion both of the people generally and of the state, being ruler of the 9th and 6th (or 9th from the 10th), certainly denotes important changes in the *property* of the church. And as Mercury is ruled by Saturn, lord of the ascendant, which signifies the people, and the 2nd, which denotes the pecuniary resources of the people or nation at large, we foresee that

the day must arrive, during the influence of this phenomenon, *when the property of the church will be devoted to the purposes of the state.* The cause of this proceeding is shown by the houses ruled by Mercury being the 6th, which influences the health of the community; and the 7th, which influences the public enemies of the country, and also the honour and dignity of the Crown. Therefore we may conclude that public or government deficiencies, caused by protracted wars, and also public sicknesses, will reduce the people of England to such a state of pecuniary distress that the revenues of the church will be seized to overcome the difficulty!

Among the epidemic diseases to which the people of this country will be liable at certain periods is one, which, from its symptoms, will, we fear, be the *cholera morbus.* It will be marked by *cramps* or *spasms,* and by *coagulated blood* in the veins. And this we mention here, having alluded to general sicknesses as one cause of *pecuniary* distresses in the nation. It will be seen that Mercury, lord of the 6th, is in the 2nd house in Aquarius, which sign influences all such diseases as above described. But Mercury in Aquarius also governs or causes "running pains in different parts of the body, and fluxes and disorders in the bowels," all of which are attendants on that fatal epidemic, the CHOLERA MORBUS.

We find Mars in the 2nd house; and he being afflicted by the conjunction of Herschel, denotes certainly that "the people generally shall be driven to want, and be perplexed with taxations and tributes."—*Vide Ramesey, p.* 241.

We must here observe upon the Decanates which occupy the cusps of the houses, a doctrine too much neglected by modern astrologers, but which was held in high repute by the ancients, especially by the Indians. The Decanate on the cusp of the 2nd house is the first face of Aquarius, "which is a face of continual trouble for money and profit, never at rest, ever in labour and toil, yet poor and indigent." To a great extent this influence will operate to confirm what we have said as to the pecuniary distresses of the nation, all of which bids our rulers to husband our resources.

OF THE THIRD HOUSE.

This house denotes the neighbouring nations in friendly intercourse with the people; also all matters connected with journies, and public roads, &c.; also letters and post-offices. The position of Herschel shows some *sudden* quarrels and disputes with our neighbours, chiefly on naval or maritime matters; and among those nations Portugal is prominent, as being frequently inclined to quarrel with England. The place of Herschel on the cusp of the 3d house, shows many strange and unexpected events connected with public railway companies, chiefly of a destructive kind; and we feel assured that *the system of railways will not be either permanent or satisfactory.* It will pass away, and become one of the things which have been. Other, and at present *unthought-of,* modes of conveyance will be adopted.

OF THE FOURTH HOUSE.

This rules the landed interests, and all things connected with agriculture and the produce of the land; also buildings and the arts of hus-

bandry and architecture. As the sign Taurus is just coming on to the cusp, and in all the eastern parts of the kingdom is already there, we may consider Venus as ruler of this house, and all the weighty matters it influences. We find Venus in the ascendant, and placed with the Dragon's Head in sextile to Herschel and opposition of the Moon, and she is disposed of by Saturn, Mars, Sun, and Moon.

These testimonies denote extensive and valuable improvements in the face of the country, and much advantage to the farmers by new roads and modes of conveyance. Also, we perceive extensive benefits by means of discoveries and inventions, chiefly of a *chemical* nature, as Mars is joined to Herschel, by which the produce and value of the land will be greatly increased; and, as Taurus is also on the 5th, the house of property to the 4th, the revenues of the land will rise to a vast and unlooked-for extent; and, as Saturn rules Venus, we feel assured that *mining* will be eminently successful, and that the supply of coals will increase, new stores of that valuable mineral, as also of lead, being discovered. Now, the people being denoted by the Moon, who is in opposition to Venus, lady of the 4th and 5th, certainly denotes much ill-will to the landed proprietors on the part of the people; and as the Moon is close upon the 8th house, which rules over "labour, sorrow, battle, strife, and slaughter," we foresee much dispute and many struggles, not unattended with slaughter, on the part of the landed aristocracy against the people. Be it remembered that we speak of two centuries of time (although the influences will speedily *begin* to appear), when we declare that long and bloody will be the struggle on the part of the people of these countries to shake off the power that the landlords possess, and which has eaten, and will eat, into the very vitals of the popular industry, as shown by the affliction of the Moon (the chief significator of the masses) in this important scheme of the heavens. Yes, we declare it upon the faith of that science which upholds the true doctrine of the stars, the veritable philosophy of nature, that the laws which maintain the luxury of the landlord at the expense of the poor man's labour, and the hunger of the poor man's infant, are a curse upon society. But mark! the finger of the Deity already points to their dissolution; for Venus, the significator of the landlord, hastens to overtake the Sun, and is already within one degree of *combustion!* How do we read this remarkable token? Whence shall the troubled mind, the running to and fro, the overwhelming grief of the lords of the soil and their effeminate companions and supporters, emanate? Who shall befriend the poor man, and lift him up from the heel of the oppressor, which now grinds him to the earth and bids him struggle on, the helot of want and the slave of hunger, that the rich may wallow in the slough of intemperance and pomp, or revel in the lust of abundance?

These important queries are replied to by the figure before our eyes with a clearness and simplicity that will enable a tyro to decide. The answer is so plain, that he who runneth may read. The struggles will be many on the part of the public to overcome the landed interests, but in vain; for the Moon, significator of the public, is going out of her dignities—going into the south, or unfortunate node, and going even to eclipse in the house of death, and indigence, and misery. Much, then,

shall the masses suffer, and their struggles shall be embittered by the sabre of the soldier, as shown by the evil aspect of Mars, to which the Moon is fast applying. But a great and gigantic authority will assuredly destroy the power of the landlords when this phase of popular suffering shall have run its destined course. That authority is DEATH! The Sun is ruler of the 8th house, and rules "the inheritance of the dead." He is placed on the cusp of the house of property, and we see by this token that a dire and fearful pestilence shall stalk across the land of Britain, especially the western parts; and then, when death has decimated the population, a change shall come forth, in which corn-laws shall fall, and laws of primogeniture shall quail. And then will be eventuated the effects of Saturn in this figure elevated above Jupiter, as declared by Ramesey, p. 72 of his *Astrologia Munda*, "GREAT AND NOBLE MEN SHALL BE SLAIN."

THE FIFTH HOUSE.

This house rules all matters connected with the price of provisions, and also theatrical affairs, and popular education, &c. The position of the lady of the 5th, Venus, with the Dragon's Head and Angular, and in sextile to Herschel, are testimonies which denote prosperity for the drama and its supporters, and that many popular dramas shall yet appear and succeed, especially during the early years of influence of this phenomenon. Yet, as we find Saturn and Jupiter in sesquisquare to the cusp of the 5th house, we foresee that the drama will be much opposed and injured by the efforts of ascetic, puritanical characters, who deem that all amusement is opposed to religion.

The affliction of the Moon by Venus, and the fact that Venus is herself going to combustion, are not signs of any *permanent plenty* in this land; but, on the contrary, much want and distress is denoted, and many sorrowfully bad harvests, until after the period denoted by Venus arriving at combustion, which we conceive will be about the year 1851, after which date the prices of bread and other produce of the soil will be more moderate; and about sixteen years after the conjunction, or about 1858, there will take place some great alterations in the laws, by which a more plentiful supply of provision by foreign importation will occur. This is foreshown by the distance of Venus from Mercury, lord of the 9th house, who rules foreign commerce.

The education of the people will make but melancholy progress until the above-named conjunction of Venus with Mercury, the effects of which will be felt after as many years as the planets are degrees asunder. At that period some great change in the law, as regards national education, will produce very extensive improvements in the literary and scientific condition of the people; probably some splendid invention may then benefit the nation.

THE SIXTH HOUSE.

This house denotes the health of the community; and it also influences the armed naval power of the nation, and the *state religion*. These are highly-interesting subjects, and will afford most exciting matter for consideration.

As regards the public health, we have already mentioned much; but

we may add a few remarks. The sign on the 6th house is Gemini, the ruling sign of London, wherefore that city may expect to suffer the diseases denoted by the sign, which are chiefly of a spasmodic nature, and produced by corrupt blood. Yet, as Mercury is escaping from combustion, we may hope that the city of London will have no very serious attack of disease until the time denoted by Mercury coming to conjunction of Mars, about thirty-three years subsequent to January in the year 1842. At that time some pestilential epidemic will be imported in a ship from Alexandria or Sicily, which threatens to produce the most fatal and extensive ravages. This judgment is formed from the distance of thirty-three degrees between the lord of the 6th and Mars, who is placed in the sign ruling those countries, and afflicting the ⊕, &c., in the 6th house. Now, the chief character of the pestilence we foresee (being produced by Mars) will be sudden and violent affections of the heart, bowels, and other viscera, attendant with fever and affections of the feet.* The diseases before-described of an epidemic nature will be distinct from this special sickness, which will affect chiefly London and the south-west parts of England.

The armed naval forces of the kingdom are also influenced by Mercury in this figure; and, as he also rules the 7th house, or house of open enemies, we may feel assured that for six years subsequent to this conjunction, there being six degrees to pass off the 7th, the wooden walls of Old England will rule triumphant over her enemies. But as Mercury has to pass through eighteen degrees of a fixed sign, we judge also that for eighteen years the floating batteries of Britain will still uphold their name, and fame, and power. A change in maritime warfare—a new era will arrive. Some decline of power in the naval forces of the kingdom will then be witnessed; and at length, about the year 1875 a bloody battle will be fought, in which some treachery on the part of the allies of Britain will cause the meteor-flag of England to droop. Let the ministers and men of England in that day take heed to the warning!

This house has rule over the religion of the state. The year 1844 will be pregnant with changes; but these will be still more marked in the year 1850, when Mercury enters the lunar decanate: thus showing that a more popular form of religious worship will be then adopted, and that the people will, after that period, control to a much greater extent than at present the powers of the hierarchy!

(To be continued.)

THE PLANET HERSCHEL.

TO THE EDITOR OF THE HOROSCOPE.

Allow me to tell you plainly, that I think several of your craft—and I am afraid I cannot except you yourself—have used me very ill. No sooner, hardly, has my existence been made known to you, than you

* From these symptoms, it is probable that the importation of corn affected with *ergot* may cause the disease.

ungraciously set me down for an ill-conditioned wretch, very little better than my neighbour Saturn. I cannot bring myself to quote the ill-natured things you have said of me, and I am afraid they are too well known to require it. I have, indeed, a few good friends among you, who do what they can to vindicate me from these calumnies; but they are modest men, who do not write books, and so they have no chance against you and people who do, and who make a point of abusing me whenever they can.

Before I call any witnesses in my favour, let me suggest to you a few considerations, that ought to have prevented you from condemning me in such a hurry, independently of evidence, of which, indeed, I don't believe you have any on your side.

A person of your experience and observation cannot fail to have perceived that we planets are very fond of uniformity and symmetry. By the way, for fear I should forget it, pray beg my friend Mr. Varley to accept my thanks for the pains he has taken to assign me a "house;" for I think I have a much better right to one than Saturn has to two; and, as Mr. Varley has shown, I shall not violate the symmetrical distribution of the houses among the planets by claiming Aquarius for my house. [See Varley's Zodiacal Physiognomy, No. 1.] I am not prepared to offer any evidence in support of my claim just now, but I will look to that as soon as I have settled more important matters; for I assure you that I value my character much more than my house.

First of all, then, let me remind you that two planets of the same nature do not come together any where else in the series. There are Venus, Mars, Jupiter, and Saturn, as every body knows, alternately benefic and malefic. Then, to go farther back, Mercury is not called a benefic by any of you, I believe. You say, he takes his nature from his position, and you seem to consider yourselves at liberty to use him as a malefic when you want one; for you kill the Princess Charlotte with a parallel of his declination. [The nativity in this number will show this to be an error. Ed.] Not that I don't know of a much better direction for the purpose, of which I will tell you some other time, if you live long enough to hear it;—but that is no matter now, so that the alternation extends so far also. Next comes the Moon, invariably, I believe, considered benefic—[Certainly not. Ed.]—still alternating with the malefics. And, lastly, the Sun, which it is expressly laid down in some of your books, may even be Anareta, or destroyer of life, when the Moon is Hyleg, or the giver of it. So that, even to the end of the system, there is the alternation of good and bad planets, or rather of good, and such as may, under circumstances, be bad. How, then, I ask you, can you wantonly break in upon the harmony of the system, and by calling me a malefic, place two such evil planets together?

You will recollect, I only insist on this argument in the supposed absence of evidence. If you can produce unquestionable instances where I have done mischief without any other planet being present to whose charge it can be laid, of course that line of defence is worth nothing, because it is simply speculation opposed to evidence.

I dare say you have some instances which you consider to be of this

nature; but I am, unfortunately, not acquainted with them—at least, only one occurs to me. I understand some of you say that I helped to kill the Princess Charlotte, by transiting her midheaven and the Moon. But let me remind you that my friend Jupiter was there with me, and you may just as well lay it to his charge as mine; and that, I suppose, you will not do. Perhaps you will say that that very circumstance makes the presumption against me so much the stronger—that even Jupiter could do no good when he was in such bad company. Now, I will answer this argument in two ways:—

First. It is your invariable doctrine, that an equally strong aspect of Jupiter will uphold life even against Saturn; and, bad as you make me, you do allow Saturn is worse. Therefore, if these transits determined the question, Jupiter ought to have prevailed against me; but (fortunately for Queen Victoria) neither of us had any thing to do with the matter, because there were several bad directions; and, as Mr. Wilson, in his Astrological Dictionary, says, such a singular chain of circumstances as were "sufficiently powerful to render any progressive position, whether good or bad, entirely unavailing."

Secondly. If Jupiter was only prevented by my company from saving the life of the unfortunate princess, surely a transit of his, when free from my pernicious conjunction, must be capable of producing wonderful effects.

Now, I suppose you have heard of the late contest at Cambridge, for the High Stewardship of the university. Perhaps you have not Lord Lyttleton's horoscope; but one of my friends, and a great defender of my character, has got it, and from the authentic source of Lord Lyttleton himself. He was born on the 31st of March, 1817, about a quarter before 11 p. m., consequently with about ♏ 26° rising, over which place Jupiter was passing at the time of the late contest, in which his lordship was beaten by the satisfactory majority of two to one within three votes, in the largest number ever polled in the university, and met with not the most flattering reception from that portion of the university who generally make up for their want of votes by a pretty free use of their voices. True it is, that there were other bad transits, as well as a bad direction, which was foreseen and mentioned by my aforesaid friend long ago. But from this you may learn not to rest too much upon Jupiter's power against a bad direction, or upon that of transits in general; for here are, Jupiter on the ascendant, and sextile to the Moon, and trine to Mercury, and Venus separating from the radical Jupiter, and in sextile to Mars, attended with a most complete and unqualified defeat. [Aye, but Mars in square to Saturn, Venus, and Mercury, and opposition to Herschel, extremely evil, was on the Medium Cœli, and conjunction to the Moon, &c. &c.—Ed.]

Nevertheless, there is one advantage in the testimony of transits, where they are not so divided among themselves, or opposed to directions; viz., that there can be no dispute about their existence, as there may be about directions, owing to the different methods used by different persons in calculating them. Of course, you will say there is only one right method, and that yours is it; but, unfortunately, other people say precisely the same; and rather than enter into any dispute upon that point, I will proceed at once to give you an account of

some of my transits; and if I do not succeed in satisfying you that you have calumniated me, I hope I shall some of your readers.

By a transit over their respective midheavens, then, I helped a fellow of Trinity College, Cambridge, to his fellowship, a vicar to his living, a lady to a husband, a "university scholar" to his scholarship, AND Lord Melbourne to his present place.

By a transit over Jupiter and the ascendant, I astonished a young lady with a very favourable and unexpected proposal; and from that transit *solely* she was told some time before that she would probably have some piece of unexpected good luck about that time; though, to say the truth, the predictor himself did not expect so much from it.

Another lady was married when I passed over her Sun; another when I passed over her Jupiter and Part of Fortune; and another when I went by her Venus. By a transit over Jupiter, I elevated a fellow of a college to the tutorship. I passed over Pitt's Moon when he was first made Chancellor of the Exchequer; and when I arrived at his Venus, he was made Prime Minister. I was also transiting the Duke of Cumberland's Moon when he became King of Hanover, and went over there.

This is an account of my transits taken from about fifty different horoscopes, and *not picked for the purpose,* but taken just as they occurred to the recollection or observation of the collector. And I must add another, where the transit has been accompanied with illness; but to that I give the same answer as in the Princess Charlotte's case: viz., that there were bad directions operating. Of course, I do not mean that in none of the preceding instances there were good directions concurring. But if I am really such a mischief-maker as you say, it is very odd that in all these instances (except one) my presence was attended with good instead of evil, as might surely have been expected from some of them if I were a malefic.

Produce me a similar catalogue of Saturn's transits, if you can.

But I confess I should think this transitory evidence of my goodness of disposition very insufficient if it were found to be opposed by the more permanent and powerful effects of directions. Notwithstanding, therefore, that there exists some difference of opinion among you astrologers upon the method of calculating directions, I will add some instances of that sort; and, as they will all be instances of conjunctions, that being the only aspect which is capable of testing the nature of a planet; for oppositions and squares of all planets are bad, and trines and sextiles of all good (in spite of a theory invented to get over difficulties, that trines and sextiles of bad planets *may* be bad)—[A sextile in a sign of short ascension we find equal to a square in malevolence. ED.]—and as there can be less difference of opinion about directions to a conjunction than to any other aspect, I have the less hesitation in sending you this catalogue. And I beg to inform you that it comprehends *every* instance of a conjunction of mine, which my friend, who collected them for my service out of the above-mentioned number of horoscopes, had measured, and knew the effect of upon the respective "natives."

I will begin with one—which, perhaps, from your way of calculating, you may dispute—but I shall put it down, notwithstanding. Your

friend, Ada Byron, whose horoscope you give in your grammar, was married when her Venus came to my conjunction. Under that same direction of Venus conjunction with Herschel, a friend of mine became tutor to the son of a lady of high rank in her own right. I know, also, a peer who married under that direction; but I should tell you that I was also in close conjunction with the Moon at his birth; and when I came to his Venus, a boy at Rugby got a scholarship.

Travelling, or going to a fresh school, I often cause. If Hackett's tables of my motion for the 18th century are to be depended on, and if Lord Lyndhurst is born under about Aries 15°, which I think very likely, though he does not know the time of day himself (his birthday and place are 21st May, 1772, Boston, United States), then he obtained the "travelling bachelorship" at Cambridge, and went to America, when I came to his ascendant. A friend of mine went to a public school under the same direction; and under it likewise another gentleman (who, like the last, is an astrologer) was elected a chaplain of a college, and long before he expected it. And another travelled under the Moon to my conjunction. Another boy went to school; which event, let me tell you, I have several times known to take place under directions of the Moon ascendant, or midheaven, to Jupiter. Under the influence of the same direction, a lady went abroad; and, if I am not mistaken, the Duke of Cumberland went to Hanover to assume the kingdom. I was the means, too, of sending another boy to a public school by a conjunction with Jupiter. And this last, I beg to say, I consider not only one of the best of my directions, but among the best directions of all my brethren. It gave a friend of mine, another believer in your mystery, a fellowship at Trinity College, Cambridge; a lady under nineteen a husband; and, I believe, conferred the Attorney-General's place upon Lord Lyndhurst; and it recommended a gentleman, to whom the recommendation was an object, to a very desirable tutorship.

The Archdeacon before-mentioned received that dignity when I came conversely to his ascendant. I should tell you, though, that there was a conjunction of Jupiter and Venus at the same time. When Mercury came to my place in Canning's horoscope (who, your readers may like to know, was born on the 11th of April, 1770, under Sagittarius 25°, or thereabouts), he became Under-Secretary of State. And lastly, by virtue of a conjunction of the Sun with me, a young lawyer of my acquaintance, and born under Aquarius, has met with very unusual and rapid success in his profession. You may add, if you like, though I do not place much reliance on it, that a direction of part of fortune to my conjunction, together with a trine of myself and the Moon, and a conjunction of myself and Jupiter not far off, has given a gentleman of my acquaintance, who, as he ought to do, has long acknowledged the influence of the planets, favour in the eyes of a very rich lady, and he has married her.

Now, even suppose that these directions should not be all calculated rightly, still it is very remarkable that the result of them every one should be in my favour, and that the collection of horoscopes from which they were taken does not furnish one instance which can tend to prove that my nature is malefic. The same result in favour of Saturn

or Mars cannot be brought out, either by the mode of calculation here followed, or, I will venture to say, by any other which has ever been recognised as approaching to correctness. It will, therefore, be in vain for you to say that, in the instances in which I have given you the dates, you do not find by your method the directions to be as they are here set down, unless you can, out of a similar number of horoscopes, *by any known method of calculation*, produce a list of directions as strongly condemnatory of me as these are in my favour. If you really want it, I will furnish you with the requisite data for examining every one of the cases I have here put down. But I suppose you will hardly imagine that they are all wrong, both transits and directions; and if not, one of two consequences is inevitable—either the cases are fictitious and fraudulent cases, or else there is an end of the doctrine of my malevolence. And as I do not suppose you will suspect my advocate of such a barefaced forgery, I see no means by which you can escape from the latter.

I grant that in square or opposition I can do as much mischief as any of my brethren, perhaps not even excepting Saturn. But that proves nothing, unless you can show that the effect of Jupiter and Venus's square and opposition is generally beneficial—which I don't think you can do very easily. I admit, also, that my inclination is generally to produce *sudden* and *unexpected* events, whether good or bad; and many of those which I have here recorded were of that nature, though I did not think it worth while to mention them, as this is subordinate to the main question at issue. It is possible, too, that when I am very ill-aspected at a birth, my natural goodness of disposition may be very much diminished, and I may always during the life of the native carry with me the effects of this early bad company. But may not the same be said of the best of my fraternity? But before I say any thing more in my defence, I should like to hear what you have to say against me; for beyond two or three very positive dicta that I am "a very evil planet," I am in total ignorance of what you and your friends have got against me. And great as your authority may be, I should hope the astrological world is not to be so easily led to join in the condemnation of a personage of whom they seem to know very little, but under whose especial protection they are not ashamed to confess themselves, as the figures of many of the astrologers very plainly must convince them. Trusting to your impartiality to allow me this opportunity of vindicating my character, I remain yours faithfully,

THE PLANET ♅.

ON THE RELIGION AND ETHICAL PHILOSOPHY OF THE ANCIENTS.

(Concluded from page 17.)

PLATO AND ARISTOTLE.

The two philosophers whose names we have placed at the head of this article were among the most celebrated of the ancient philosophers. In reading the writings of the ancients (and it may also be predicated

of the moderns), it is often difficult to find out the opinions of the writer. From the writings of these distinguished philosophers, however, it is easily seen that both believed in a Great First Cause, distinct from matter—Plato, as the Maker of the world, of all things; Aristotle, as the Governor or Archœas of the universe. Plato's idea of the Deity was, perhaps, more exalted and more in accordance with modern theology than that of Aristotle; but both entertained sufficiently clear idea of God to enable them to found a system of ethics infinitely more pure and more exalted than had been framed by any of the preceding philosophers.

The following quotations from the writings of Aristotle, taken from Dr. Cudworth, will show that his ethical philosophy was deduced from religious principles:—

"If God take any care of human things, as it seems he doth, then it is reasonable to think also that he is delighted with that which is the best, and nearest akin to himself (which is mind, or right reason), and that he rewards those who most honour it and love it (as taking care of such things as are most pleasing to Him), in doing rightly and honestly."

Of this passage Dr. Cudworth remarks:—

"A very good sentence, were it not ushered in with too much scepticism. And as for the point of the soul's immortality, it is true that, whereas other philosophers before Aristotle asserted the pre-existence, incorporeity, and immortality of all souls, not only the rational but the sensitive also (which in men they concluded to be one and the same substance), according to that of Plato's '*Pasa psuche athanatos*,' every soul is immortal, they resolving that no life nor cogitation could be corporeal. Aristotle, on the contrary, doth expressly deny the pre-existence, that is, the separability, incorporeity, and immortality of all sensitive souls, not in brutes only, but every where, giving his reasons for it in these words:—'That all souls cannot pre-exist is manifest from hence, because those principles whose action is corporeal cannot possibly exist without the body, as the power of walking without the feet; wherefore it is impossible that these sensitive souls (pre-existing) should come into the body from without, since they can neither come alone by themselves, naked and stripped of all body, they being inseparable from it; neither can they come in with a body—that is, the seed.' This is Aristotle's argument why all sensitive souls must needs be corporeal, because there is no walking without feet, nor seeing without eyes. But, at the same time, he declares that the mind or intellect does pre-exist and come in from without—that is, is incorporeal, separable, and immortal—giving his reason for it in like manner:—'It remains that the mind or intellect, and that alone (pre-existing), enter from without and be divine, since its energy is not blended with that of the body's, but it acts independently upon it.' Notwithstanding which, Aristotle elsewhere, distinguishing this mind or intellect, and making it to be twofold, agent and patient, concludes the former of them only to be immortal, but the latter corruptible:—'The agent intellect is only immortal and eternal, but the passive is corruptible.' Where some interpreters, that would willingly excuse Aristotle, contend that by the passive intellect is not meant the patient,

but the phantasie only; because Aristotle should otherwise contradict himself, who had before affirmed the intellect to be separable, unmixed, and inorganical, which they conceive must needs be understood of the patient. But this salvo can hardly take place here, where the passive intellect is directly opposed to the agent. Now, what Aristotle's 'agent understanding' is, and whether it be any thing in us, any faculty of our human soul or not, seems to be a thing very questionable, and has therefore caused much dispute amongst his interpreters, it being resolved by many of them to be the divine intellect, and commonly by others a foreign thing; whence it must needs be doubtful whether he acknowledged any thing incorporeal and immortal at all in us. And the rather, because, laying down this principle, that nothing is incorporeal but what acts independently upon the body, he somewhere plainly determines that there is no intellection without corporeal phantasms. That which led Aristotle to all this, positively to affirm the corporeity ofsensitive souls, and to stagger so much concerning the incorporeity of the rational, seems to have been the doctrine of forms and qualities whereby corporeal and incorporeal substances are compounded together, so that the limits of each could not be discerned by him. Wherefore we cannot applaud Aristotle for this. But that which we commend him for is chiefly these four things:—first, for making a perfect incorporeal intellect the head of all; secondly, for resolving that nature, as an instrument of this intellect, does not merely act according to the necessity of material motions, but for ends and purposes, though unknown to itself; thirdly, for maintaining the naturality of morality; and lastly, for asserting the 'To ephemen,' autenousie, or liberty from necessity."

THE EARTHQUAKE AT MOUNT ARARAT.

(From the *Times*, 9th January, 1841.)

St. Petersburgh, Dec. 22, 1840.

Our Home Department has published the following report on the extraordinary earthquake at Mount Ararat:—

"About sunset on the 2nd of July, a violent earthquake occurred in the Armenian province, which lasted nearly one minute. The village of Achturi, situated on the declivity of the Ararat, in the Surmanlinsk district, with the *whole* of its inhabitants, the more elevated cloister of St. Jacob, and the house of the former sirdars (governors), were completely overwhelmed by the masses of earth, stone, and ice, which rushed down from the mountains. Inundations of melted snow, mixed with mud, flowed over the neighbouring fields, totally covering them, and destroying all the grain and fruits within a circuit of ten wersts. In the Scharuisk district, also, at seven o'clock in the evening of the same day, no less than 3137 houses, with all their subsidiary buildings, were levelled to the ground by the earthquake, whereby thirteen men, twenty women, and 253 head of cattle perished. The loss of property to the inhabitants of this district is estimated at 43,929 silver roubles. At the same moment, the shock was felt in the fortress

of Shusha, and other parts of the Harabacha province, where it also lasted exactly a minute. The fortress sustained no damage; but in the province one church and 169 inhabited houses were destroyed. The eastern wall of the ancient Armenian convent of Tatnosk gave way, along with the roof, from which the carved stones rolled down, and the towers were demolished. The rocks in the neighbourhood of the villages of Shingen sank down, by which an Armenian, two women, and a great number of cattle, were killed; and immediately after, the whole of the road to the village was covered and closed up.

"In the Talusin Khanat, the town of Concoran and its neighbourhood experienced three heavy shocks, one after the other, which lasted longer than a minute, but did no damage. In Alexandropol, in Tiflis, the earthquake was likewise felt; but there, too, it was attended by no injurious consequences. Throughout the whole district of Surmanlinsk, but chiefly in the villages near Mount Ararat, slight shocks of two or three minutes' duration were daily observed from the 3d to the 8th July.

On the 6th, a second downfall of Mount Ararat took place, in consequence of which vast rocks, stupendous blocks of ice, and immense floods of water rushed down with such rapidity and force, that in a few minutes every thing that stood in their way was destroyed. Great streams of the various substances thrown up extended over a surface of more than twenty wersts.

The inhabitants of the numerous villages in the Surmanlinsk district, situated at the foot of the Ararat, are left destitute by the devastation of their houses."

The following statements appeared also in the *Times* of the 7th of September, 1840:—

"News has been received from Teflis that, at the end of June, the whole of the upper part of the celebrated Mount Ararat, in Armenia, had sunk down. For some days before the phenomenon a hollow noise was heard in the interior of the mountain, which was distinctly perceived in all the neighbourhood of the settlement of the extensive periphery of the mountains."

A letter from Tabreez says—

"The accounts of the late earthquake are terrible. Ourdabad, Nakshivan, Erivan, Bakoo, and Bajazid, are greatly damaged, and there has been great loss of life. Some villages, both to the north and south of the Araxes, are totally destroyed; others partially so. One village, close to Ararat, was completely buried under a rock, with the whole of its inhabitants."

REMARKS ON THE ABOVE EARTHQUAKE.

We shall now give an account of the predictions which were made of the above awful events from the very remarkable *annular* eclipse of the Sun, on the 4th of March, 1840, *the middle of which passed directly over Mount Ararat, and all the places so shortly after destroyed*—a fact which ought to arouse the attention of the most stolid and the most sceptical.

ECLIPSE OF THE SUN, WHEN RISING AT ADANA, NEAR SCANDAROON, IN ASIA MINOR, MARCH 4, 1840.

"This phenomenon will produce some of its effects as early as May, when I anticipate an earthquake in this part of the world; and it may

be expected to produce an *overflow* of the great rivers Tigris and Euphrates. There will also be popular tumults, and the death of some great man (a pacha or governor) by the hands of the populace. It may be Ibrahim Pacha, as he plays a busy part near this part of the world. The influences will be again in operation in the month of November, when Mars transits the opposite point of the eclipse. *Some of the most stirring events in the political world will this year occur in Asia Minor,* and about the vicinity of Adana, and *thence to* DIABEKER: *physical* as well as *political* events will record the effects of this famous eclipse; and as Saturn transits the meridian of *all Georgia and Circassia,* as also Arabia, during this phenomenon, *those parts of the world* will be exposed to suffer much this year by locusts and pestilence, as also by SHOCKS OF EARTHQUAKES, and overflowings of seas and rivers." —Page 43, *Zadkiel's Almanac.*

The reader will not fail to perceive the general accuracy of these predictions as to political events; but we would draw attention to the fact of "Diabeker" being within a few miles of the mountains where the earthquakes did take place, and which are on the confines of "Georgia." And we may here observe that, according as Claudius Ptolemy tells us (B. II. chap. vii. *Tetrabiblos*) to observe the "stationary positions" of the planets which co-operate in producing the effect, so we find that on the 2nd of July, and during all the subsequent shocks, Jupiter was "stationary," and that at seven o'clock in the evening of the 2nd that planet was just coming to the meridian of Mount Ararat!

Surely, if the public mind be not quite lost to the impression made by the evidence of facts, these things cannot much longer pass, as they have done for years (until we drew attention to them), as the summer-cloud, which leaves not a trace behind! or must it be, that the philosophers of our day will only open their eyes to the true cause of earthquakes when some great city of Europe shall be overwhelmed?

THE WEATHER.

We have seldom remarked so close a coincidence with a prophecy of the weather as the following:—

In Zadkiel's Almanac for 1841 it is predicted, "that the month of January will begin with wind and rain. The 3d and 4th colder, dark and stormy, with fog, and frost, and snow. 6th. A change, cold increases; snow storms, and very cold about the full moon. 8th. Fairer. 9th. Mild. 10th. A change, with fog and frost. Temp. falls this night.

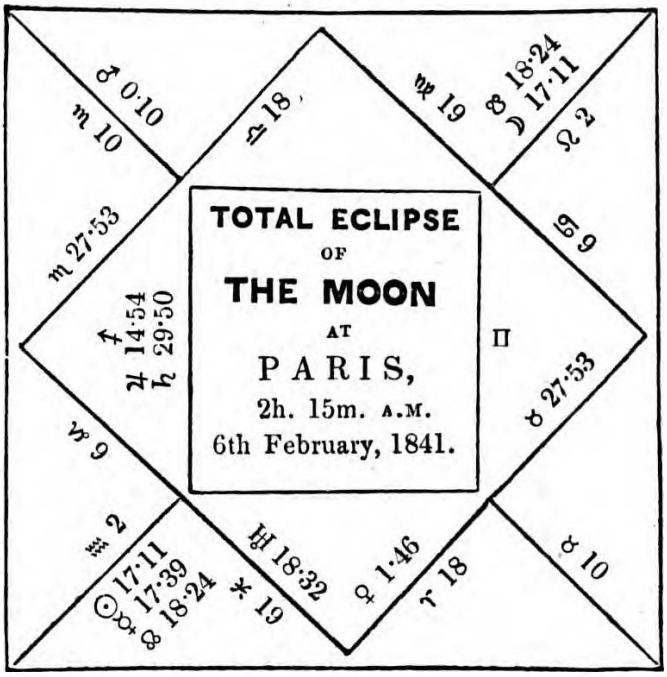
Thus have these predictions been realised at Dundee, or nearly so:—

2d January, 1841.—Strong gales and squally, with rain; ther. 42°. 3d. Strong winds; ther. 33°. 4th. Strong breezes, with thick snow, wind N. E. 5th. Fresh breezes, with showers of snow, wind N. E.; thermometer 30°. 6th. Fresh breezes, N.W.; ther. 28°. 7th. Moderate breezes and thick, wind N.W.; therm. 25°. 8th. Light airs, variable, with snow; ther. 22°. 9th. Light airs, E.N.E., with thick fog and snow; ther. 14° at 8 A. M., at 4 P. M. 24°. 10th. Moderate breezes, S.W.; ther 31°. 11th. Calm, with thick fog; ther. at 8 A. M. 29°. The situation of the thermometer is forty feet above low-water mark, and is projected fourteen inches from the wall, and the house is surrounded with salt water.—*Dundee Courier*, January 12, 1841.

TOTAL ECLIPSE OF THE MOON,

AS SEEN AT PARIS, 2h. 15m. a. m., 6th FEBRUARY, 1841, PARIS MEAN TIME.

AR 169° 50′



We have introduced the figure of the heavens as it will occur at Paris, because this great Eclipse falls in LEO, the ruling sign of FRANCE, and will have great effect on that kingdom and its ruler. The place of Saturn at the birth of Louis Philippe (the 19th degree of Virgo) is here found to be exactly culminating! The Moon is eclipsed, and in her unfortunate node, in the house of private enemies. Let our friendly caution be accepted. The King of the French may not always escape the hand of the assassin. Let him "beware of the ides of March!" for on the ninth and tenth days of that month the transits are especially evil, and the sceptre of France goes nigh to fall from his hand. Some terrible affliction certainly occurs to the ruling powers of France near this date. And again, on the 6th of April France is full of woe!

But the potent situation of Mars in this figure shows much turmoil and bloodshed on the soil of France, as well as among the hapless sons of Algeria and Syria. Warlike deeds are rife. *The French nation will not disarm.* Many public *emeutes* occur in Paris, Lyons, &c., and public discontent is rampant against the Government; violence in the Chambers; furious scenes, if not bloodshed; proscriptions and destruction of property by the mob, &c.;—in short, attempts at a renewal of some of the worst days of that ill-governed capital. The months of March and April will be evil, indeed, for Paris.

There are some tokens of physical losses and sufferings for France also, such as storms and *floods*, in Paris and other towns, especially Lyons, and shocks of earthquakes, particularly about the full moon in March. These evils will also extend to Switzerland, and do much mischief in Turkey and Syria. Alexandria does not escape.

N.B.—For farther predictions, see p. 28, *Zadkiel's Almanac.*

ASTROLOGY OVERTHROWS SOCIALISM.

For some years past Astrology has been much lower in the scale of public opinion than in former times, and this observation applies equally to France as to England. But it is very remarkable that, just in the same degree as the belief in the influence of the heavenly bodies being the means adopted by Providence to rule the world has fallen away, the progress of Infidelity towards the *principles* of revelation has been observed in both these countries. In England a sect of Infidels has made extensive progress, so much so as to call the attention of Parliament; and which sect looks up to their apostle Robert Owen as a teacher of TRUTH, for we are not going to deny that there are many men of integrity among them, and even benevolent men, who wish well to their race. In a somewhat similar manner do the followers of M. Charles Fourier, who, about thirty years ago, began to teach the principles of what the French term "Social science," look up to him as Le grand reformateur. But it is to be observed, that Owen in England and Fourier in France, although they both profess the same object—viz., the reformation of society—have founded their systems on widely-different bases;—their principles are quite distinct.

It will be our object to show that both these teachers are wrong in their first principles; and that, consequently, their systems (viz., "SOCIALISM" in England, and "LA SCIENCE SOCIALE" in France) are alike opposed to TRUTH. But to enable us to do this with clearness and efficiency, it will be necessary that we notice, also, the doctrines of another extensive sect, whose principles again differ from Owen's, and are directly opposed to the consequences he draws from his principles, and who differ also diametrically with the first principles of Fourier, but who are also opposed to truth. Lastly, there exists a *fourth* set of *first* principles, which are those we find to agree exactly with the facts that exist in nature, as developed by the laws of Astrology and Phrenology, and which agree also exactly with the words of the Teacher "sent from Heaven," the Son of the carpenter of Nazareth; and are, therefore, the only principles of truth and soberness.

The four sets of axioms on which the principles of these various systems are founded we shall arrange in the following order, for the convenience of examination; and we shall define each of them with brevity, for the sake of clearness:—

FIRST.—Man is born free, but with a propensity to good.

SECOND.—Man is born free, but with a propensity to evil.

THIRD.—Man is born without freedom, being neutral as to good or evil, and therefore becomes "the creature of circumstances."

FOURTH.—Man is born free; but some men have a propensity to good, and others have a propensity to evil; and all may be occasionally affected by one or other propensity.

We have here set forth, without favour or bias, with a view to investigate and forward *truth* alone, the whole category of opinions on the subject of good and evil in man, as at present or hitherto known among mankind, as we believe. And we shall now set forth who are the supporters of the doctrines founded on these FOUR different bases, and

then proceed to examine them all severally. The *first* is the basis of the doctrine of Fourier, and the foundation of the system of La Science Sociale (social science) in France. The *second* is the basis of the doctrines of an extensive sect in this country, known generally by the appellation of "the Evangelicals," but by derision termed "saints," though more correctly "modern Pharisees." The *third* is the basis of the doctrines taught by Robert Owen, and known in England as "The system of Socialism." The *fourth* is the basis of the doctrines of Astrology and of "Christian Phrenology," a distinction that should ever be made from the Phrenology taught by men who adopt the *third* class of principles. And this is also the real basis of the doctrines of "the Son of Man," because this basis was by him expressed in plain words, as follows:—"A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."

The *first* set of principles, or those of M. Fourier, are not likely to be misunderstood, as they have been recently set forth in a formal manner in *La Phalange*, a French journal, established expressly for their propagation. And, as it may prevent all doubt about the accuracy of our translation of the statements in their defence, we shall give both the original, from "La Phalange, Journal de la Science Sociale," published in Paris 2nd September, 1840, and also (for the benefit of the English reader) our translation, followed by such comments as we conceive necessary:—

"PRINCIPES PHILOSOPHIQUE: CONCEPTION DE L'HOMME ET DE SA "DESTINEE SOCIALE.

"'L'homme est un être libre, soumis à deux penchants contraires: l'un qui le porte au bien, l'autre qui le sollicite au mal.' Telle est, relativement à la nature humaine, la conception universellement répandue sur la terre depuis une haute antiquité. Cette conception est encore aujour-d'hui la base de toutes les doctrines morales et philosophiques accréditées dans la société."

Translation.

"PHILOSOPHICAL PRINCIPLES: CONCEPTION OF MAN, AND OF HIS SOCIAL DESTINY.—'Man is a free being, subjected to two contrary propensities: one draws him towards good, the other solicits him to do evil.' Such is, relatively to human nature, the conception universally spread over the earth from the highest antiquity. This conception is still, in the present day, the base of all the moral and philosophical doctrines accredited in society."

Now, we differ from this position *in limine*, for we do not agree that this idea of the nature of man is adopted either by the Evangelicals or by the Owenites; wherefore M. Fourier, or rather his advocate, overstates the case which he undertakes to disprove. But this *en passant*.

"Or, nous repoussons formellement cette conception comme ètant une conception absurde, puèrile et incapable de résister à la moindre analyse sérieuse.

"Oui, disons-nous, l'homme est un être libre, mais nous nions qu'il y ait chez l'homme rien que l'on puisse appeler un *penchant au mal*, et

nous prétendons même que cette expression de *penchant au mal* est une preuve de l'ignorance vraiment barbare dans laquelle la philosophie a tenu l'humanité plongée jusqu'à ce jour touchant la nature morale ou passionnelle de l'homme, c'est-à-dire touchant l'objet même, l'objet fondamental de la philosophie."

Translation.

"Now, we reject formally this conception, as being an absurd conception, puerile and incapable of resisting the least serious analysis.

"Yes, we say, man is a free being; but we deny that there is in man any thing that can be called a *propensity to evil*. And we maintain even that this expression of a *propensity to evil* is a proof of the truly barbarous ignorance in which philosophy has held mankind plunged even to this day, touching the moral nature of man and his passions; that is to say, touching the very object, the fundamental object, of philosophy."

"DISCUSSION DE LA CONCEPTION PHILOSOPHIQUE VULGAIREMENT "ACCEPTEE DEPUIS L'ANTIQUITE.

"Nous disons que le penchant au bien est *une réalité* dans l'homme, et nous disons que le penchant au mal n'est qu'*un mot*, un mot vide de tout sens réel, un mot qui caractérise une idée purement imaginaire, et qui ne se rapporte pas plus aux phénomènes moraux de la production du mal dans la société, que l'*horreur du vide* ou les mots analogues de l'ancienne philosophie physique ne se rapportaient aux phénomènes matériels qu'ils prétendaient expliquer.

"Pour que le penchant au mal fût, comme le penchant au bien, un fait essentiel de la nature humaine, il faudrait, d'abord et de toute nécessité, que *chaque homme* sentît en lui ce prétendu penchant au mal, comme il sent en lui un penchant réel pour le bien."

Translation.

"DISCUSSION OF THE PHILOSOPHICAL CONCEPTION VULGARLY ACCEPTED FROM ANTIQUITY.—We say that the propensity to good is *a reality* in man, and we say that the propensity to evil is nothing but *a word*, a word devoid of all real sense, a word which characterises an idea purely imaginary, and which is no more related to the moral phenomena of the production of evil in society, than *the horror of a vacuum*, or the words analogous, of the ancient physical philosophy related to the material phenomena that they pretended to explain."

[Hitherto we have no argument, but merely an assertion of what we should decidedly deny.]

"In order that the propensity to evil might be, like the propensity to good, a matter essential to human nature, it would require at first, and be of perfect necessity, that *each man* should feel in himself this pretended propensity to evil, as he feels in himself a real propensity to good."

This is the first piece of argument offered in opposition to the existence of a propensity to evil by the followers of the renowned Fourier. We declare it to be utterly hollow; for the fact is, that the *fourth* class of principles which we have set forth, the principles of Astrology, which are those of genuine Christianity, do not require that "*each man*"

should be subjected to or feel within him the propensity to evil, because men born with the rulers of the mental faculties (the Moon, and Mercury, and the ascendant) strong and well aspected by Jupiter, the Sun and Venus, and not afflicted by ill aspects of malefic planets, have extensive "benevolence," have large "conscientiousness," are endowed with "faith," and "veneration," and "firmness," and "temperance," &c. Now, that there are such men born we know, and they are they of whom it has been said, that "out of the *good* treasures of the heart they bring forth *good* things."

"Il faudrait ensuite qu'il fût établi que ce penchant au mal est un fait de nature, c'est-à-dire un fait qui ne provînt pas d'habitudes contractées par l'effet des circonstances dans lesquelles l'individu aurait vécu, qui ne résultât pas d'une dépravation due à l'influence du milieu social, et subie postérieurement à la naissance."

Translation.

"It would next be necessary that it were established that this propensity to evil is a matter in nature—that is to say, a matter which should not proceed from habits contracted by the effect of circumstances in which the individual should have lived, which should not result from depravation due to the influence of the social medium, and undergone posteriorly to the birth."

Very good; we accept this condition, and we declare that Astrology will fulfil it. If we can point out certain cases of individuals born under certain positions of the heavenly bodies, and say that, let the condition of society in which those individuals may live be, or have been, what it may, they will evince a certain class of evil propensities; that, let them be educated or instructed how they may, they will exhibit (for example) "destructiveness," and that although "the effect of *circumstances*" may enable them to conceal, and even to conquer that propensity to evil, yet it may be proved to have been *born* with them, and to be inherent in their natures, and will display itself in the infant —appear at times in the youth—and require efforts to overcome it in the adult man. For it must be admitted by all who have had experience with the young, and we have heard Mr. Wilderspin (under whose hands, while establishing infant schools, perhaps 50,000 infants have passed) declare, that the mental character of infants differ as much as their corporeal form, stature, or complexion. Let an infant be shown to us, who was born with the planet *Mars rising* on the eastern horizon in the sign Scorpio, the Moon at the same time *setting* and Saturn *culminating*, while neither Jupiter, Venus, nor the Sun form any good aspect to Mars or the Moon, and we will show a rough-headed, fiery-faced urchin, with large "destructiveness," small "benevolence," little "conscientiousness," immense "combativeness;" in short, a violent, angry, intemperate little Turk, who demonstrates at every turn that he was *born* full of the *propensity to evil*, and who will, if not educated with the utmost care and caution, eventually become a curse to all around him, and end by imbruing his hands in the blood of his fellow-creature. Here, then, is evidence which must be admitted until overthrown by facts, for it is founded on well-established facts, that the "propensity to evil" is something more than "a

word," that it is a "matter in nature," that it, as well as the "propensity to good," is also "a reality." Yes, the character of man is impressed on him ere he enters life, and although it may, by "the influence of the social medium," become modified, it cannot be remodelled. The propensity to evil may be *checked* by education and instruction, and after habits, but it will still exist, nay, it will still urge its unhappy possessor to bring it into action; and we hesitate not to aver, that one thing alone can wholly eradicate it, and that one thing is the grace of God, which "regenerates" the man, and forms "a new creature."

But it is obvious that every man has his peculiar propensities, or, in other words, each man has his peculiar organisation; each man, then, we can show, is organised according to the heavenly influences under which he first drew breath. And not only are the words of Horace true,

"Poeta nascitur, non fit;"

but *all* poets are not born alike; the mind, and hence the writings of Byron, differed from those of Cowper or of Falconer, neither of whom ever wrote a line "which dying they would wish to blot;" and in the days of Cicero it had been said,

"Anacreontis tota poësis est amatoria."

We do not deem it necessary to add more on these points, having, we conceive, completely shaken the first stone of all the edifice reared by the writings of "Le Grand Reformateur," the renowned Fourier. We shall, however, examine a few more of the arguments in favour of this fallacious first principle.

"Or, tout homme qui consultera le bon sens, va convenir avec nous que, bien loin de trouver cet *amour inné du mal* dans le cœur de chaque créature humaine, on serait fort embarrassé pour constater, chez la plupart des plus grands scélérats eux-mêmes, l'existence de ce prétendu penchant au mal, dont une ignorante philosophie a fait si gratuitement, depuis des siècles, un attribut *essentiel* de la nature humaine. En effet, si l'on recherchait parmi les plus grands coupables quels sont ceux dont les crimes ont eu pour mobile un tel *attrait propre* pour le mal: c'est-à-dire ceux dont les crimes ont été déterminés par *le plaisir meme de faire le mal*, indépendamment de tout autre intérêt, de toute autre passion, de tout autre motif; on reconnaîtrait immédiatement que le nombre de ceux *que l'on pourrait supposer* avoir cédé à un attrait pour le mal *en lui-meme*, serait tellement faible, qu'il ne constituerait déjà qu'une exception infinement petite parmi ces grands criminels!"

Translation.

"Now, every man who will consult good sense, will agree with us, that very far from finding this *innate love of evil* in the heart of every human creature, we should be much embarrassed to prove, in the greater part of the greatest profligates themselves, the existence of this pretended propensity to evil, of which an ignorant philosophy has made so gratuitously, for many centuries, an *essential* attribute of human nature."

Here we might object to a variation of terms, which leads to confusion;

for it is not necessary to call the propensity to evil, the reality of the existence of which we are discussing, either an "innate love of evil," or an "essential attribute of human nature," since the original proposition does not go so far. But we pass over this objection, and wish to point out the repetition of the fallacy of stating that the propensity to evil is supposed to be in "*every*" human creature. This we have already shown to be a fallacy, and no part of the proposition to be disproved by this disciple of Fourier.

"In effect, if we were to search among the greatest criminals, who were those whose crimes had for motive such an *actual attraction* for evil—that is to say, those whose crimes had been determined by *the pleasure even of doing evil*, independently of all other interest, of all other passion, of all other motive—we should recognise immediately that the number of those that *might be supposed* to have ceded to an attraction for evil *in itself* would be so feeble, that it would already constitute but an infinitely small exception among these great criminals!"

But the question is not as to the numerical proportion of men who have a propensity to evil, but as to this propensity existing at *all*, for if we find it actually to exist in a single individual, we may conclude it exists in some others, and it no longer remains "a word" only, but becomes "a reality," and confirms the words of our blessed Saviour, that "out of the evil treasures of the heart, the evil man bringeth forth evil things." But we beg to remind this writer, and all of his class, that, if the propensity to evil exist in the human heart at all, we should not go to the *adult* man for evidence of its existence, so properly as to the *young* child; for the man having been subject to the action of "circumstances," whether good or evil, is farther removed from the original fountain of human passions, from the pure state of *natural inborn feelings*, the actual character of which is the thing, and the only thing, at present in question. And we are content to appeal to the father of every family, whether he have not observed an early propensity to "combativeness," to "destructiveness," to "secretiveness," in short, to evil, in some children, while in others at the same early age were displayed mildness, generosity, and candour? And we declare, upon the faith of hundreds of nativities, that the child born with Jupiter rising, will be benevolent and *jovial*, while the child born with Saturn rising, will be dogged and *saturnine;* and that these various and opposite characters will be developed in the young infant before it even attain to two years of age, when it is quite impossible that "the social medium" shall have formed its character, or stamped its disposition. Indeed, it is a lamentable proof of the errors in philosophy, into which the departure from nature, as exemplified in astrological facts, has plunged mankind since the attempt to reject the follies of the *occult* sciences has led to the rejection of *Astrology* therewith, that we are now, in the middle of the nineteenth century, compelled to defend such an obvious fact as is that of the frequent existence, in the human heart, of the "propensity to evil."

(To be continued.)

ASTRONOMY.—No. I.

The custom of astronomers has hitherto been to explain their science, by referring all their speculations on the various phenomena observed in the heavens to the globe on which we dwell, as if it were the centre and most important object in the universe. The result of this custom is, that Astronomy is very generally considered to be an abstruse kind of study, in which the thorns outnumber the blossoms. In consequence, it has not been a subject of popular study or attention, and has remained, to all but those who have entered upon it professionally, almost a sealed book. Indeed, many of those persons who have had even a complete education, as it is termed, by which we mean a classical education, have not got so far as to know even the *number* of bodies composing the solar system, to say nothing of their relative motions, positions, or magnitudes. By considering the globe on which we exist chiefly, and by regarding only those motions which *appear* to us here, instead of regarding the *real* motions of the heavenly bodies, as they actually do exist in nature, we desert the path of truth and nature, and become entangled in the briers and brambles of abstruseness and complexity.

We shall take a higher flight, and endeavour to convey a picture of the real state of things as they actually exist in nature, and as they would appear to our eyes, if we could choose our own point of view. To effect a general acquaintance with the form and shape of the universe, more especially that portion in which it has pleased the benevolent Creator to place us for a brief period, will be our *first effort;* and then we shall attempt to account for all those daily and nightly nomena which attract the notice of even the least attentive to the works of creation.

It will be found that the same astronomical facts, which seem confused when considered in the old, but, we submit, erroneous way, will, by looking at them in a more natural manner, appear perfectly lucid and simple, and be readily understood and easily remembered. To form a correct notion of the relative positions, motions, and magnitudes of the heavenly bodies, it is necessary that we first determine the relative position and magnitude of some *one* body, with which we mean to *compare* all the others. Our ideas are all comparative. There is no such thing as abstract largeness or smallness in any one thing existing, but every thing is large or small according as we compare it with some other thing, differing in dimension from that first thing. The same may be declared of swiftness and slowness; for we can only conceive any thing to be either, by comparing it with some other body which is more or less swift. From which it seems to follow, necessarily, that if we would conceive *just* notions of the entire universe, or even of any considerable portion of that universe, we should make choice of a *good standard* wherewith to measure the same. A standard measure should not be so small as to be insignificant.

The universe appears to be, so far as the eye of man, aided by the

choicest gifts of optical science, has hitherto penetrated, *replete, abounding* with large, very large bodies, most of which are in themselves *brilliant;* in other words, they give out *light*, which appears to be the result of a tremulous, waving, or undulatory motion in a very fine fluid, in the which they appear to float.

This said *light*, then, is not to be regarded as a *substance*, but as an *effect* produced on the *eyes* of animals by the waves or undulations of the atmospheres in which they exist. In a dense, heavy atmosphere (such as a thick fog), light is feeble, because the particles of that atmosphere are less easily moved. If, therefore, light come through a body of water, it is feeble; if through a less dense medium, more powerful. Hence there is a strong analogy between *light* and *sound*, which is also an *effect* only of the agitation of the atmosphere in which the ear exists. *Light*, and doubtless *sound* also, may act upon other organs besides the eyes and ears of animals; wherefore we are not to suppose that light was created for the use of animals such as we are acquainted with *only*. We have *prima facie* evidence that light is intended to serve other purposes than any we are acquainted with; for we find that an extremely similar arrangement exists in the formation of machinery for refracting and reflecting its rays in the vegetable kingdom, as is evinced in the rings and moons of the most distant and most stupendous of the planetary worlds.

If we cast our eyes around on a clear night, we perceive a large number of *brilliant* bodies, which it is known must be the origin of that light we observe in them. There are apparently about 3000 of those bodies, of which about 1000 can be seen at the same time by the unassisted vision. But, if viewed through a telescope, they appear far more numerous, increasing in number with every increase of magnifying power. Sir Wm. Herschel, by counting, concluded that there passed through the field of his telescope, in one hour's time, no less than the enormous number of *fifty thousand!* Now, to enable us to take a general survey of these bodies, which, because they are always seen in the same place as compared with each other, have been denominated the "*fixed stars*," we may, by aid of the imagination, transport ourselves to *one* of the fixed stars, of which many particulars have been correctly determined by the astronomers and geometers of various countries. The particular brilliant body to which we allude is by no means the largest known; for, by experiments made on their relative measure of light, Dr. Wollaston conceives that the star *Sirius*, or the Dog Star, is, in point of intrinsic splendour, equal to nearly *fourteen* such stars as our Sun.

We hope to give reason to think that we have not done amiss, though we have moved out of the turnpike-road of Astronomy, in choosing the Sun as the standard by which to measure the remainder of the creation. It has been the custom to take the Earth as that standard; but, for the reasons hinted at, we must dismiss as far as possible all idea of the *Earth*, and speak only of that one of the stars which we call the Sun: one of the self-luminous bodies with which the vast expanse of heaven is studded. We may thus, we think, form a *clear*, if not, indeed, a perfectly accurate conception of the *forms, positions, magnitudes*, and *motions* of the major part of that vast universe, which but dimly shadows

forth the immensity, the goodness, the awful power of Him whose word called it into existence.

Let us, then, suppose that we stand upon "an object of definite globular figure, and of enormous dimensions, with the corresponding attributes of massiveness and material solidity." "That the Sun is not a mere phantom, but a body, having its own peculiar structure and economy, our telescopes distinctly inform us." They show us dark spots on its surface, which slowly change their places, and by attending to the places of which at different times, astronomers have ascertained that the Sun *rotates* about its own axis in twenty-five days of our time. Being placed upon this vast body, the first thing to attract our attention would be its stupendous magnitude; for though some other stars may be, and are, much larger, yet they would not appear a jot larger, or different from what they do down here on the earth, because the distance we are from the Sun is as a mere nothing, is totally imperceptible, when compared with the vast distance of the nearest of any other of the fixed stars.

The magnitude of the Sun is a matter highly important to be well and clearly appreciated, not only on its own account, but because we are about to consider it as a standard whereby to measure the magnitudes of the other heavenly bodies. Let us but once settle this point, let us only form a correct notion of the *measure* by which we mean to mete the rest of the universe, and we cannot then fall into any very serious error as to the remainder of our undertaking.

The Sun being a globe, then, we may form some idea of its vast size by remembering that its diameter is 882,000 miles; and that, if drawn on a scale of 10,000 miles to one inch, it would measure in diameter seven feet four inches and one-fifth of an inch. The circumference is about 2,770,812 miles, which, to travel round at the railway speed of twenty-seven miles an hour, would require nearly twelve years to accomplish. We shall presently be able to form a better notion of this huge body when we bring it into comparison with others.

If we adopt the crude ideas of astronomers only 100 years ago, we shall conclude that the Sun is one vast mass of fire, being in part incombustible, like some substances, as asbestos, on which fire has no power, and enveloped as it were in a sea of liquid flame, constantly exhaling fuliginous vapours, which condense in the form of a light æther, and float around the body of the Sun, as the air or atmosphere does around the Earth. And that there are numerous caverns and mountains therein, which also constantly give out a supply of fire, which produces light and heat for the use of this globe and the other bodies of the solar system. Many ingenious ideas have been struck out to give an account of the manner in which this great *bonfire* occasionally receives a fresh supply of fuel; and it has been sagely supposed that those numerous bodies seen flying about the system, and which are called *comets*, must be destined to supply materials for combustion, by dropping snugly into the Sun's mouth, just as he begins to feel faint for lack of fuel.

It is true that these comets are but of slender materials, being chiefly gas or vapour, which would seem ill calculated to maintain the solar blaze.

These little difficulties lie in the way of the old-fashioned theory which makes the Sun to be a body of blazing fire, fed occasionally by a bundle of steam or vapour, which would extinguish any fire we can discover. If we abandon this notion, and conclude that light comes from the Sun, not because it is a great *fire*, but because that vast body does *by its motion agitate the etherial fluid* in which it floats, as sound comes from a bell, because the vibrations of the metal agitate the air in which it hangs, then we shall be under no apprehension for the supply of solar fuel; and we shall also come easily to comprehend many of the phenomena of the universe.

The truth, then, may be taken for granted, that the Sun does not *give out* light as a vessel from which it is poured *gives out* water, but merely excites a set of organs in the eyes of animals and the bodies of plants, &c., the effect of which excitement we term LIGHT. And this appears to be done in the same way *nearly* as the sound from a bell excites the ears of animals by agitating the air in which they exist.

Now, to account for this constant *agitation* of the etherial fluid, in which the Sun and all its system are known to float, appears far from difficult on the theory of friction or *electric* excitement. The Sun rotates on his axis once in twenty-five days, and if, therefore, we suppose his atmosphere to extend in a ratio equal to that of the Earth, taking this at about 100 miles, we find the rate at which it flies through the etherial fluid which surrounds it is about 4673 miles an hour. But this is supposing the atmosphere of the Sun to extend only 11,000 miles, whereas Sir J. Herschel determines it to be above sixty-eight millions of miles. Now, if this be the case, the exterior particles of the solar atmosphere describe a circle once in every twenty-five days of 430,028,491 miles, and must therefore continually rush through the surrounding æther at the inconceivable rate of 716,714 miles per hour, which is exactly 200 miles in one second. May we not conclude, therefore, that such an astonishing rapidity of motion must generate "a continual current of electric matter, circulating in the Sun's immediate neighbourhood?" And, as we know that "electricity traversing excessively-rarefied air or vapours gives out *light*," have we not in this wondrous *electric friction* an obvious source of those *rapid* waves or undulations which constitute that beautiful phenomenon?

It will now be necessary to say a few words as to solar *heat*, which it will easily be perceived does not of any necessity proceed from any *combustible* body, and therefore we run no more risk of being turned into gas, or vitrified by the heat, than of being dazzled and blinded by the light in our proposed visit to the Sun. If the heat of the Sun do really proceed from a large *fire*, "the great mystery," says Sir J. Herschel, "is to conceive how so enormous a conflagration can be kept up." It is, indeed, a mighty mystery, for if we compare their relative masses, we shall find that the great globe of earth, if shot down into this solar furnace, would not maintain its combustion for an hour. The chemical science of the day offers not a shade of explanation of how such a mighty mass of combustion could be sustained for a single hour. But if, instead of actual fire, fed either by gas or more ponderable matter, we "look rather to the known possibility of an *indefinite* generation of heat by friction," and "to its excitement by the electric dis-

charge," we shall find numerous facts and arguments in favour of such being the origin of solar heat.

The fact on which those philosophers who have most intimately examined the nature of radiant heat appear the most agreed upon is, that the *light* of the Sun is the essence of the heat of the Sun. Indeed, Professor Leslie contends for the exact proportionality of intensity of solar *light* and *heating power*. "The heat acquired from the Sun's rays is obviously dependent on colour," says Mr. Powell, and colour is merely the *consequence* of light falling on the eye in a particular manner. The slightest examination shows that the rays of solar heat differ *essentially* in many properties from those of *terrestrial* heat. Solar heat is transmitted through the air without heating it in its passage. It invariably accompanies the light. The reflection of solar heat takes place exactly by the same laws as that of light. If we collect the light in the focus of concave reflectors, the *heat* will be collected with it. If we polarise the Sun's light, we shall find that in the position of non-reflection the *heat* disappears as well as the light. The most intense terrestrial light, tha twhich can be obtained from incandescent *lime*, produces no effect on plants. *Reflection* of the rays of light at an opaque surface is the cause of an excitation of heat.

It is known that all bodies absorb light in proportion to the *darkness* of their colour; hence the skin of the negro absorbs the light and heat, and converts this latter into heat of temperature, which diffuses itself equally through the system, and does not scorch the skin; whereas the direct rays of the Sun have been found to scorch a white skin in ten minutes. In this case the rays are *reflected*, and excite heat. The absorption of light and heat is directly proved by the fact that a thermometer with its bulb blackened stands higher than one with its bulb clear, when exposed to the light of the Sun.

We might state numerous other facts and reasons from which "we are entitled to conclude that there does not exist in the solar beam, in its natural state, any *simple radiant heat;* but that the whole emanation has *two* characteristics: it affects substances with *heat* in proportion to the darkness of their *colour*, and it is wholly *transmissible* through glass without heating it."

Having already seen a probable cause of *solar light*, and as *solar heat is inseparable from light*, we may believe that the one is merely the *effect* of the other falling upon certain bodies ACCORDING TO CERTAIN ANGLES; and so we may, we think, with the permission of our grandmothers, venture to put out the great FIRE entirely. Let us, then, take it for granted that the Sun is an opaque solid body, much like the Earth on which we exist; and that it is nearly a perfect globe, but yet is somewhat flattened at the poles.

Raphael's Prophetic Almanac and Weather Guide for 1841. London: W. C. Wright.

This work has reached its twenty-first year of publication. Although we differ from many of the principles maintained in its pages, we cordially recommend it on many grounds. It is highly useful as an almanac, and interesting in a thousand ways.

TABLE I.

ANNUAL NUMERICAL RESULTS OF A METEOROLOGICAL JOURNAL FOR 1840.

BY J. H. MAVERLY, ESQ., OF GOSPORT, HANTS.

Months, 1840.	BAROMETER NEAR HIGH-WATER MARK, CORRECTED FOR TEMPERATURE, &c.										SELF-REGISTERING THERMOMETER.								Mean temperature of well water at 9 A. M.
	Max.	Min.	Medium.	Mean at 9 A. M.	Mean at P M.	Mean at 9 P. M.	Range.	Greatest var. in 24 hours.	Spaces described.	Number of changes.	Maximum.	Minimum.	Medium.	Mean at 9 A. M.	Mean at 3 P. M.	Mean at 9 P. M.	Range.	Greatest var. in 24 hours.	
	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.		°	°	°	°	°	°	°	°	°
January	30·514	28·928	29·8370	29·8372	29·8136	29·8393	1·586	0·794	9·508	21	55	23	42·32	42·61	44·94	41·48	32	20	51·67
February	30·584	28·503	29·9175	29·9165	29·8967	29·9221	2·081	0·879	7·034	21	52	25	40·40	40·58	43·90	39·83	27	17	50 89
March . .	30·647	29·782	30·2502	30·2649	30·2287	30·2488	0·865	0·378	4·570	24	57	27	40·71	39·84	45·90	38·81	30	24	50·20
April . . .	30·398	29·527	30·0673	30·0631	30·0515	30·0749	0·871	0·480	4·680	22	75	32	50·40	50·90	57·80	48·37	43	28	49·85
May . . .	30·386	29·372	29·9022	29·9040	29·8935	29·9057	1·0140	0·392	4·560	19	70	40	55·98	56·20	60·84	53.87	30	27	50·45
June . . .	30·228	29·731	30·0067	30·0103	30·0079	30·0024	0·497	0·339	4·285	19	69	48	59·25	60·57	63·90	57·63	21	17	51·71
July . . .	30·305	29·533	29·9145	29·9158	29·9120	29·9132	0·772	0·372	5·036	18	71	49	59·73	61·00	63·80	57 84	22	17	52·97
August. .	30·267	29·261	29·9471	29·9360	29·9422	29·9589	1·006	0·685	4·403	20	76	51	63·77	63·58	68·48	61·26	25	20	54 08
Sept. . . .	30·200	28·915	29·8229	29·8220	29·8108	29·8239	1·285	0·751	6·428	22	74	39	55·27	56·17	59·26	54·17	35	19	54·98
October .	30·566	29·130	29·9822	29·9843	29·9628	29·9866	1·436	0·655	5·331	23	59	35	50·32	49·58	54·35	48·45	24	16	54·79
Novem. .	30·399	29·606	29·6397	29·6386	29·6150	29·6452	1·793	0·913	9·523	26	58	33	47·67	46·97	50·23	46·90	25	19	54·00
Decem. .	30·643	29·222	30·1177	30·1226	30·0972	30·1183	1·421	0·620	6·782	20	56	18	35·02	35.16	37.61	34 84	38	17	52·10
Means . .	30·647	28·606	29·9504	29·9513	29·9360	29·9533	1·219	0.605	6·012	255	76	18	50·07	50·26	54·25	48.62	29·3	20·1	52·31

TABLE II.

Months, 1840.	HYGROMETER INDICATING DEW-POINT.								POSITIONS OF THE WIND FROM EIGHT POINTS OF THE COMPASS.									STATE OF THE WEATHER.					
	Maximum.	Minimum.	Mean at 9 A.M.	Difference of wet and dry bulb.	Mean at 3 P.M.	Difference of wet and dry bulb.	Mean at 9 P.M.	Difference of wet and dry bulb.	N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.	Days.	A clear sky.	Fine with clouds.	An overcast sky.	Foggy.	Rain.	Days.
	°	°	°	°	°	°	°	°															
January .	52	25	40·0	3·1	40·5	4·8	39·6	2·5	1½	3½	1½	1½	4	9	7½	2	31	4½	9	9	½	8	31
February	48	20	36·2	4·5	37·3	7·0	36·1	4·1	..	5½	7	1	2½	8	3	2	29	5	7	11	1	5	29
March . .	44	22	32·2	7·8	34·0	12·3	31·9	7·4	5	14	2	2	½	2	1	4½	31	10½	8	10½	..	2	31
April . . .	57	33	46·1	5·4	46·4	11·4	43·3	5·1	6½	6½	2½	3	1	3	5½	2	30	0	13	6	..	1	30
May . . .	59	34	49·4	7·5	50·9	10·2	49·3	4·7	2	2	3	6½	2	4	7½	4	31	4	13	10	..	4	31
June . . .	61	40	53·0	8·0	53·2	10·9	53·4	4·7	1	..	1	4	1½	7	9½	6	30	5	13	8½	..	3½	30
July . . .	63	40	52·1	9·2	52 2	11·9	52·5	5·8	2	1	..	1	1	10	10	6	31	4½	13	9	..	4½	31
August. .	66	45	56·3	7·8	56·7	12·0	56·2	5·4	..	4½	1½	4	3	6	9	3	31	7	13	7	1	3	31
Septemb.	66	38	49·4	7·3	49·3	10·5	49·1	5·5	4	..	1	½	2	8	8	6½	30	4	10½	9½	..	6	30
October .	53	36	45·2	5·2	44·0	11·1	45·0	4·4	4	4½	3½	2	1	2	4	10	31	7½	11	8	1	3½	31
Novemb.	54	31	43·6	4·2	44·6	6·5	43·8	3·7	2	3	3	4	2½	9	4	2½	30	4½	9½	8½	½	7	30
Decemb.	53	16	31·0	4·7	32·0	6·7	31·4	4·0	3	12	6½	½	3	½	1½	4	31	3½	7	17	½	3	31
Means . .	66	16	44·5	6·2	45·1	9·5	44.3	4·8	31	56½	32½	30	24½	68½	70½	52½	366	70	127	114	4½	50½	366

TABLE III.

MONTHS. 1840.	CLOUDS, OR THE NUMBER OF DAYS THEY HAVE APPEARED.									ATMOSPHERIC PHENOMENA.										Spontaneous Evaporation.	Rain near the Ground.
	Cirrus.	Cirrocumulus.	Cirrostratus.	Stratus.	Cumulus.	Cumulostratus.	Nimbus.	Parhelia.	Parselenæ.	Solar Halos.	Lunar Halos.	Meteors.	Rainbows.	Auroræ Borealis.	Zodiacal light.	Lightning.	Thunder.	Inches.	Inches.
January.	21	11	30	5	12	6	21	4	..	6	4	22	3	..	5	3	1	0·99	4·220
February	14	8	26	3	17	19	17	3	..	3	2	..	9	2	9	..	..	1·83	3·225
March..	11	3	21	7	15	22	14	4	..	1	..	16	..	..	12	1	..	2·50	0·180
April...	20	11	24	7	22	10	5	5	..	6	2	16	..	2	9	..	..	3·40	0·380
May ...	25	16	29	1	24	16	16	2	1	8	1	16	..	2	2	..	..	4·18	1·665
June ...	25	21	29	1	20	17	16	..	..	4	..	12	2	1	..	..	..	4·42	1·370
July....	21	23	29	..	25	23	22	..	..	2	..	23	1	..	..	1	1	3·52	2·570
August .	19	10	27	1	21	11	13	6	6	3	1	79	1	6	..	4	2	4·17	1·745
Septemb.	16	9	27	..	21	16	20	1	..	2	2	20	3	3	..	..	..	2·26	4·430
October.	15	3	30	13	17	16	10	1	..	..	1	18	..	1	..	..	..	1·56	1·085
Novemb.	15	5	25	6	16	14	20	4	..	4	1	16	10	2	..	2	1	1·05	6·070
Decemb.	10	5	31	8	4	3	7	2	..	1	4	2	..	1	..	1	..	0·84	0·585
Results..	212	125	328	52	214	173	181	32	7	40	18	240	29	20	37	12	5	30·72	27.525

THE NUMBER OF GALES,
OR THE DAYS ON WHICH THEY HAVE PREVAILED.

N.	N. E.	E.	S. E.	S.	S. W.	W.	N. W.	Days.
5	19	8	7	6	30	11	2	88

N.B. In comparing the barometric observations with others made at or near the same time, it should be borne in mind that my barometer is placed near the level of the sea, and that every observation thereon, to the number of 1098, was corrected for temperature, &c.

The hygrometric observations are perfectly satisfactory to me.

The annual mean dew-point at 9 a. m., 3 p. m., and 9 p. m., with the annual mean minimum, is nearly the same as the mean at 9 a. m., and 9 p. m.

The annual mean temp. of the external air in connexion with that of the dew-point at 9 a. m., and 9 p. m., is 50·3=1·94 ta. 2, 4th col.

The annual mean dew-point at 9 a. m. and 9 p. m., is..... 44·4=1·59

Difference..... 0·35

Evaporating force in grains of water per minute, from a vessel 6 inches in diameter, which gives for the year 26·35 inches in depth.

Under these circumstances, the mean force of vapour (Daniell's table 1) is..... ·309

Grains of moisture in a cubic foot of air.....3·531

Expansion .....1·092

Mean degree of dryness .....5·9

Mean degree of moisture 840

Most of the atmospheric phenomena were fully explained by me at the time of observation, but having no wish to occupy more room than is really necessary in this valuable work, I have, therefore, only tabulated my annual meteorological results.

THE WEATHER FOR FEBRUARY, 1841.

The year began (as foretold) with dull and damp air and small rain in many parts. The conjunction of Mercury and Saturn brought storms very general, extending over most parts of England and Scotland. The full Moon (the Sun aspecting *both* Saturn and Herschel) brought the "very low temperature" we foretold. The temperature rose on the 9th, which was "mild," as predicted; and this extended, not only to Brussels, &c., but to the Isle of Man, where the temperature at 9 a. m., on the 8th, was 29°, and on the 9th was 39°, a rise of ten degrees! Now this is a remarkable proof of planetary and lunar influence (as the range of temperature in that island is very small), for we made the prediction from the Sun being 90° from Mars that night, and the Moon aspecting both Mars and Jupiter. We allude to this as a proof that the newspaper statements of the weather, differing extensively in different parts of the kingdom, are either false or exaggerated. Whenever the influences are powerful and decided, they create a powerful excitement of the electricity of the atmosphere, and the weather then bears the same *general character* all over Europe and North America; allowance being made for difference of latitude and climate.

The numerous aspects during the first week denote remarkable weather, and render it difficult to decide on their results. The month begins with changes, damp and showery. The 2nd night a change to colder and more stormy weather. The 4th and 5th denote gales of wind, snow and thunder-storms—very tempestuous, dark, and cold, about the full Moon; probably a furious storm—shipmasters will do well to prepare. The 9th morning a change—snow or sleety rains,

followed by higher temperature on the 10th. The 11th mild, but rain or fog, and some wind. The 13th and 14th, cold and stormy. 15th, warmer. 16th to 18th, many changes—at times foggy, at others fair. 19th and 20th, unsettled and stormy, yet fair at times. New Moon, to the 23rd, very unsettled; fog or easterly winds prevail; frost and electrical meteors—probably thunder-storms. 23rd, a change; cold increases—night frosty, or a fall of snow. 24th and 25th, changes frequent—milder, snow falls, and melts. 26th, rain and westerly winds in general. The end, gloomy and foggy.

RAIN AND SNOW THAT FELL AT POOL COTTAGE, HEREFORD.

AS OBSERVED BY J. PENDERGRASS, ESQ.

Date.	New Moon.	Rain.	First Quarter.	Rain.	Full Moon.	Rain.	Last Quarter.	Rain.
1840								
Jan.	4th P. M.		12th A. M.		19th A. M.		26th P. M.	
	9·20	0·28	7·58	0·31	0·34	1·68	1·34	1.74
Feb.	3rd P. M.		10th P. M.		17th P. M.		25th A. M.	
	1·59	1·03	4·4	0·67	1·53	0·18	10·54	0·00
Mar	4th A. M.		10th P. M.		18th A. M.		26th A. M.	
	4·5	0·00	11·8	0·00½	4·31	0·05	6·42	0·14¼
April	2nd P. M.		9th A. M.		16th P. M.		24th P. M.	
	3·21	0·02	6·22	0·37	7·55	0·00½	11·47	0·00
May	2nd A. M.		8th P. M.		16th A. M.		24th P. M.	
	0·6	0·26	2·50	1·44	11·30	0·30	1·24	0·15½
	31st A. M.							
	7·15	0·87						
June	29th P. M.		7th A. M.		15th A. M.		22nd P. M.	
	1·59	0·28	1·17	0·06½	2·49	0·68½	11·31	0·45
July	28th P. M.		6th P. M.		14th P. M.		22nd A. M.	
	9·28	0·01	2·4	0·19	5·31	0·39	6·46	0·30
Aug.	27th A. M.		5th A. M.		13th A. M.		20th P. M.	
	6·44	0·19	5·14	0·11½	7·15	1·19	0·17	0·16¾
Sep.	25th P. M.		3rd P. M.		11th P. M.		18th P. M.	
	6·27	0·30	10·38	0·16½	7·48	0·51	5·32	0·02
Oct.	25th A. M.		3rd P. M.		11th A. M.		17th	
	8·58	1·91	5·38	000	7·14	0·10	11·58	0·33
Nov.	24th A. M.		2nd P. M.		9th P. M.		16th A. M.	
	2·12	0·07	1.4	2·78	5·52	1·85	8·54	1·38
Dec.	23rd P. M.		2nd A. M.		9th A. M.		15th P. M.	
	9·25	0·03	7·18	0·39¼	4·17	0·00	9·4	0·20
			31st P. M.					
			10·50	0·30				
		5·25		6·80¼		6·94		5·88½

MUTUAL AND LUNAR ASPECTS, &c., FEBRUARY, 1841.

1st Day.

☽ △ ☿ 0 54 P.M.
△ ☉ 5 41
S.S. □ ♂ 7 42
☌ ♃ 8 17

2nd Day.

☽ □ ♅ 3 5 A.M.
S.S. ☿ 4 50 P.M.
□ ♀ 6 54
S.S. □ ☉ 8 24
△ ♂ 8 43
☌ ♄ 9 34

3rd Day.

☉ ✶ ♃ 9 39 A.M.
S. □ ♄ 0 26 P.M.
☽ in ♋ 10 10

4th Day.

♂ S. □ ♃ 2 24 A.M.
☽ △ ♅ 3 54
♀ Q X ♅ 5 30
□ ♄ 6 11
♂ ✶ ♄ 8 24
☿ ✶ ♃ 8 58
S. □ ♄ 9 25
♀ in ♈ 1 25 P.M.
☽ in Perig. 2 0
☿ S. □ ♀ 3 14
☽ P. ♄ 6 8
P. ♃ 8 45
S.S. □ ♃ 9 59
□ ♂ 10 12
△ ♀ 11 13

5th Day.

☽ S.S. □ ♅ 3 54 A.M.
♂ in ♏ 8 18
☉ ☌ ☿ 11 35
☽ P. ☿ 5 32 P.M.
♀ in ♌ 7 23
☽ S.S. □ ♄ 10 19
△ ♇ 10 24

6th Day.

☽ S.S. □ ♀ 1 21 A.M.
P. ☉ 1 56
☌ ☉ 2 6
☌ ☿ 2 58
☿ S. ✶ ♅ 2 32 P.M.
☽ △ ♄ 10 42
✶ ♂ 11 20

7th Day.

☽ S. □ ♂ 1 23 A.M.
P. ♂ 3 35
☉ S. ✶ ♅ 11 35
☽ P. ♅ 5 42 P.M.
♄ in ♍ 9 16

8th Day.

☽ □ ♃ 0 19 A.M.
☌ ♅ 6 7
P. ♀ 6 46
P. ♀ 9 44 P.M.

9th Day.

☽ in ♎ 1 41 A.M.
□ ♄ 1 55
P. ♅ 9 3
☌ ♀ 11 12
S.S. □ ☉ 11 28
S.S. □ ☿ 5 23 P.M.

10th Day.

☽ ✶ ♃ 3 23 A.M.
P. ♂ 3 19
☉ S. □ ♀ 5 9
☽ △ ☉ 4 41 P.M.
P. ☉ 10 37
P. ☿ 11 52

11th Day.

☽ △ ☿ 1 28 A.M.
✶ ♄ 8 19
S. □ ♇ 9 0
☌ ♂ 11 7
S.S. □ ♅ 2 54 P.M.
☿ ☍ ♃ 4 17
☉ P. ☿ 6 33

12th Day.

☽ S. □ ♄ 1 1 P.M.
P. ♃ 3 2
P. ♄ 7 43
△ ♅ 7 47
☿ in ♐ 9 47

13th Day.

☿ ✶ ♄ 3 59 A.M.
☽ □ ☉ 6 38
S.S. □ ♀ 7 21
□ ☿ 9 8 P.M.

14th Day.

☿ △ ♂ 7 22 A.M.
♀ P. ♅ 0 1 P.M.
☽ △ ♀ 4 11

15th Day.

☽ ☌ ♃ 2 3 A.M.
S. □ ♂ 5 17
□ ♅ 7 43

16th Day.

☽ in ♑ 5 27 A.M.
☌ ♄ 7 27
☿ P. ♂ 10 37
☽ ✶ ☉ 11 38
✶ ♂ 0 21 P.M.
in Apog. 3 4
✶ ☿ 8 52

17th Day.

☽ Q ♃ 6 55 A.M.
☽ S. □ ☉ 9 40
□ ♀ 11 11
✶ ♅ 10 49 P.M.

18th Day.

☽ S. □ ☿ 8 50 A.M.
P. ♄ 2 8 P.M.
P. ♇ 4 1
S. □ ♃ 11 56

19th Day.

☽ □ ♂ 2 11 A.M.
S. □ ♅ 3 12
♀ △ ♃ 5 44 P.M.
☉ ✶ ♄ 6 24
☿ Q ♄ 11 26

20th Day.

☽ S. □ ♄ 2 39 A.M.
✶ ♃ 4 22
✶ ♀ 5 16

21st Day.

☽ P. ♂ 4 50 A.M.
P. ☉ 5 11
☉ P. ♂ 6 14
☽ ✶ ♄
☌ ☉ 8 12
S. □ ♀ 11 21
P. ♀ 1 41 P.M.
△ ♂ 2 12

22nd Day.

☽ P. ☿ 1 21 A.M.
♀ S. ✶ ♅ 2 57
☽ P. ♅ 5 56
☿ □ ♃ 6 25
☽ □ ♃ 2 59 P.M.
♂ S.S. □ ♅ 3 0
☽ ☌ ☿ 4 21
☌ ♅ 7 12
S.S. □ ♂ 7 15

23rd Day.

☉ △ ♂ 6 14 A.M.
♀ ☌ ♅ 2 27 P.M.
☽ in ♈ 3 1
☿ S.S. □ ♂ 4 27
☽ □ ♄ 5 27
☉ P. ♀ 6 35
☽ P. ☿ 6 59
P. ♅ 9 42

24th Day.

☿ in ♉ 10 8 A.M.
☽ P. ☉ 4 47 P.M.
P. ♀ 7 48
P. ♂ 10 51
△ ♃ 11 12

25th Day.

☽ S. □ ☉ 5 23 A.M.
☌ ♀ 8 54

26th Day.

☽ ✶ ☉ 0 15 A.M.
△ ♄ 0 25
☿ S. ✶ ♀ 1 49
☽ S.S. □ ♃ 2 25
S. □ ♅ 6 23
☌ ♂ 6 50
♀ P. ♂ 11 4
☽ S. □ ☿ 2 34 P.M.

27th Day.

☽ S.S. □ ♄ 3 8 A.M.
P. ♃ 5 57
P. ♄ 6 59
✶ ♅ 8 39
✶ ☿ 8 4 P.M.

28th Day.

☽ ☌ ♃ 8 50 A.M.
S. □ ♀ 10 20 P.M.
☿ in Per. 11 34

ASTRO-METEOROLOGY.

BAROMETRIC CURVES OVER THE WHOLE AREA OF ENGLAND.

We again present our readers with a view of the curves formed by the barometer over the whole face of the country; but on this occasion we are able to compare the curve at Hereford, the extreme west of England, in lat. 52° 4′ N., and lon. 2° 42′ W., with that of Thwaite (in Suffolk), which two places are 170 miles asunder, lying in exactly the same latitude. It will be found that, as we mentioned before, Gosport and Carlisle, 250 miles apart in latitude, and the two extremes of the country to the east and west, all agree exactly in the curves formed by the barometer during the thirty days the Sun was in the sign Sagittarius. We do submit that, after the appearance of facts like these in favour of a general or universal cause operating over at least *four* degrees of latitude and *four* degrees of longitude, forming a rectangle of 250 miles by 170, the area of which embraces 42,500 square miles, it ought not, in common decency, to be denied that we have overthrown the old notions of there being *local* causes only, whether chemical *or not*, which act upon the barometer at each place. We feel so far satisfied on this head that we leave it in the hands of meteorologists, without one word of farther comment.

Now, as to these curves agreeing with the astral influences upon the atmosphere, according to the principles of the oldest meteorologists of whom any accounts exist—viz. the priests of Egypt—we beg our readers to take our Ephemeris for 1840 in their hands, while we point out these striking and undeniable agreements. The curves all rose when the Sun entered the sign Sagittarius under the influence of the new Moon, the night of the 23rd of November, in *conjunction with Jupiter*. But on the 27th, Mercury came to 90° (a square aspect) from *Herschel*, and he also came to the declination of Saturn on the 29th, when down went the barometer all over the kingdom. But Mercury passed from the declination of Saturn to that of *Jupiter* on the 3rd of December, and having thereby the character of this latter planet, affected the Sun as Jupiter would have done; accordingly, when the Sun came to Mercury on the 2nd, the barometer began to rise, and continued to do so till the 4th, when a sextile aspect of Venus and Herschel gave it a turn again. Let our readers, who consider the saving of lives at sea a matter of any value, just look at the curves at the end of November, and note the *fall* from the 27th of that month to the 1st of December, and then refer to the heart-rending accounts of the destructive storms on the Black Sea and coasts of Syria, on the 1st and 2nd of December, 1840, where the barometer *must* have been even lower. They may also, if they please, peruse the prediction in *Zadkiel's Almanac*, of "the weather for December," as follows:—"The howling winds and sleety storms of winter introduce themselves at the first quarter, on the 2nd of this month; ***cold and***

wintry gales." From the 3rd till the 8th of December, the Sun was approaching the square aspect of Herschel, and the barometer going down tremendously all over the kingdom. It fell generally above one inch during these 5 days. With us, at 9 p. m. on the 3rd, it was 30·6, and at 8 a. m. on the 8th, it was 29·275—a fall of 1·325 inch. Now, it was during these very five days that there fell such quantities of snow in the United States, as to block up the roads, and even prevent the meeting of Congress. Snow-storms also impeded the retreat of Ibrahim Pacha from Damascus (in 34 degrees of latitude) on the 2nd. Further facts in proof of the extensive nature of planetary influence. The curves are next seen to rise regularly! (Mercury being stationary in conjunction with Jupiter and Mars in sextile to Jupiter), until the 14th, when, as the Sun came to conjunction of *Saturn* next day, it again fell for about five days; and this fall must have been felt all over Europe, for not only were England, Scotland, Wales, and Ireland visited with snow and frost, but the falls of snow in Paris were excessive, and on the same day (15th) snow began to fall at Trieste, at the head of the Adriatic Sea, and continued for several days, until six feet deep; and the papers contain the following from Russia:—"The cold in St. Petersburg has been most intense. On the 15th of December, Fahrenheit's thermometer was at 45 to 49½ degrees below freezing point." Now, the minimum observed by ourselves was 19° 5′ on that said day of the conjunction of the Sun with Saturn.* Is not this evidence of the same effect, and, therefore, the same *causes*, extending all over Europe? Lastly, as Venus approached a sextile (60°) aspect of Jupiter, which was formed on the 20th, we again find the barometer rise rapidly north, south, east, and west of England. We cannot help imploring those persons who are in power, to turn their attention to this important subject; for that a knowledge of the *certain fall* of the barometer *every where* at the times of formation of certain conjunctions, &c., is a fact attainable we defy the whole world to disprove. We grant that the storms of WIND which follow do not occur every where; but *no storm of wind* occurs *any where* when there is no such conjunction, &c. This was the opinion of Columbus, as stated by his biographer, Purchas; and when we know that the fact may be proved beyond doubt, if it *be* a fact, as we declare, ought not the imminent danger that the Belerophon, line-of-battle ship, was in on the 2nd of December, to arouse the attention not only of the scientific world, but of the Government?

Since we first published our ideas on this important subject in 1830, numerous pretenders to meteorology have come forward, such as Murphy, and others, who profess to have some grand *secret* by which they would foretell the atmospheric changes. We are sure that they all judge by our published principles, but we are also sure that they understand them very imperfectly.

* It will be seen by the table on the next page, that the general *mean* of the temperature *all over England* on the 15th, when the Sun and Saturn were together, was 26·9. This proves the cold influence of that planet beyond dispute.

TABLE

SHOWING THE DAILY MEANS OF THE BAROMETER AND THERMOMETER,

FROM NOVEMBER 22 TO DECEMBER 21, 1840.

The Sun in Sagittarius.

☉'s Long.	Day of the Month.	Carlisle.		Yarm.		Dundee.		Thwaite.		High Wycombe.		Canterbury.		London.		Gosport.		General Means.	
♐	Nov.	Bar.	Thr.	Bar.	Thr.	Bar.	Thr.	Bar.	Thr.	Bar.	Thr	Bar.	Thr.	Bar.	Thr.	Bar.	Thr.	Bar.	Thr.
1°	22	29 97	37·0	30·00	38·5	29·90	38·	29·92	10·5	29·83	38·	29·94	39·8	29·84	39·5	29·96	39·	29·90	38·8
2	23	29·87	43·5	29·93	47·7	29·76	43·	30·20	10·	·93	43·	·55	48·8	·88	41·	30·07	48·5	·89	41·4
3	24	30·21	46 2	30·26	42·7	30·20	47·	·29	50·	30·11	48·	·73	42·5	·97	47·5	·22	48·	30·12	46·5
4	25	·36	47·1	·43	39·7	·28	45·	·52	10·5	·31	34·	·96	33·8	30·25	38·2	·38	44·	·31	41·5
5	26	·39	41·7	·47	31·	·35	43·	·58	38·5	·33	31·	·97	33·8	·37	33·	·39	42·5	·35	40·9
6	27	·34	29·7	·46	25·7	·38	37·	·53	34·	·33	32·	·95	32·	·41	30·7	·39	43·	·34	33·0
7	28	·22	31·7	·32	29·2	·26	36·	·48	34·	·29	30·	·91	37·8	·36	27·7	·38	42·	·28	33·5
8	29	29·94	41·8	·12	37·	29·96	46·	·35	36·	·17	34·	·81	50·3	·30	32·7	·28	48·	·11	40·7
9	30	·81	51·2	29·98	49·5	·74	48·	·13	41·5	29·97	49·	·60	52·	·13	48·7	·09	51·5	29·93	48·9
10	Dec. 1	·87	47·5	·95	45·	·75	44·	·04	41·2	·91	49·	·53	42·7	29·94	51·	·02	50·	·75	43·8
11	2	30 30	39·5	30·30	35·5	30·25	37·	·35	41·	30·15	40·	·75	38·	30·06	42·5	·27	40·5	30·18	39·2
12	3	·43	34·	·48	31·2	·32	42·	·58	36·5	·43	32·	30·03	36·	·38	32·5	·53	36·5	·39	35·1
13	4	·27	14·	·38	36·	29·49	45·	·52	34·	·33	29·	29·96	40·5	·44	31·	·47	39·5	·23	37·4
14	5	·24	45·5	·34	42·	30·17	46·	·40	36·	·21	38·	·85	37·3	·31	39·5	·34	43·5	·23	41·0
15	6	29·83	44·8	·11	41·2	29·86	46·	·25	37·5	·02	36·	·65	34·4	·12	37·5	·13	42·5	29 99	40·0
16	7	·20	43·6	29·58	40·2	·45	46·	29·92	33·6	29·54	38·	·25	40·8	29·72	36·6	29·63	42·	·53	40·1
17	8	·15	42·1	·32	36·5	·15	41·	·44	36·5	·17	40·	28·87	34·7	·34	39·5	·31	40·	·21	38·8
18	9	·67	39·1	·78	32·	·50	43·	·81	37·	·72	31·	29·37	37·5	·57	32·7	·84	43·	·65	36·9
19	10	·85	41·5	·99	39·7	·78	44·	30·09	36·	·82	40·	·50	35·3	·79	36·7	·89	40·5	·83	39·2
20	11	30·04	37·9	30·15	37·2	·98	43·	·10	34·	·84	35·	·48	36·7	·80	35·5	·92	36·	·91	36·9
21	12	·22	37·	·30	36·5	·69	39·	·28	34·5	30·06	35·	·68	32·1	·98	37·	30·16	37·5	30·02	36·1
22	13	·37	35·2	·46	33·5	30·39	37·	·40	31·	·16	32·	·79	27·3	30·12	32·5	·26	33·	·24	32·7
23	14	·33	31·	·42	28·7	·36	34·	·37	26·	·12	26·	·74	25·2	·20	28·2	·22	28·	·22	27·1
24	15	·36	28·8	·39	29·	·40	33·	·36	23·	·13	24·	·75	27·6	·25	24·7	·27	25·5	·24	26·9
25	16	·02	29·	·12	35·	·12	37·	·16	25·7	29·89	29·	·52	23·2	·10	27·7	·05	31·	29·99	29·7
26	17	29·87	38·	29·95	38·2	29·97	41·	29·91	26·	·65	27·	·31	29·5	29·80	24·6	29·76	26·	·77	31·3
27	18	·80	34·5	·96	38·5	·95	39·	·77	26·5	·47	30·	·07	34·8	·56	28·	·55	31·5	·64	32·8
28	19	·80	37·5	·92	38·	·93	39·	·72	31·	·51	32·	·11	34·9	·57	31·5	·58	34·5	·64	34·8
29	20	30·22	36·8	30·21	38·7	30·24	38·	30·04	33·	·87	35·	·48	34·5	·81	34·7	·98	35·	·98	35·7
30	21	·33	29·6	·46	38·7	·43	34·	·41	34·2	30·16	34·	·79	29 2	30·10	34·	30·25	33·5	30·24	33·4
	Means . . .	30·04	37·6	30·15	37·1	30·00	41·0	30·19	34·3	29·98	35·1	29·63	36·2	30·02	35·2	30·09	39·2	30.00	37·2

J. Cunningham, Printer, Crown-court, Fleet-street, London.

Barometric Curves,

1. CARLISLE, 2. HEREFORD, 3. THWAITE, 4. GOSPORT.

⊙ in ♐ 1840.