

BROUGHTON'S MONTHLY PLANET READER AND ASTROLOGICAL JOURNAL.

Vol. 1.

PHILADELPHIA, JULY 1, 1860.

No. 4.

PUBLISHED BY

L. D. BROUGHTON,

No. 353 North Tenth St., Philadelphia, Pa.

At 4 cents a single copy, and to mail subscribers at 50 cents a year, in advance.

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TO THE STUDENT OF ASTROLOGY.

As to the common-place objections against Astrology, they are too superficial to be worth a moment's attention, much less to deter an active mind from pursuing its researches. A small degree of penetration in a student will soon enable him to perceive that his adversaries are men of little knowledge, or great prejudice, with very limited capacities, and almost incapable of reflection; without any original

thoughts, or, indeed, thoughts at all, but what they have borrowed, and such as have made few observations of their own, respecting themselves or the universe in general; men that are either absorbed in other speculations than those of nature, or who think only by permission; that would believe the legend, and deny the existence of the antipodes if others about them did the same. With them the *vox populi* is truly the *vox Dei*; the only argument capable of convincing them is a great show of hands; and any absurd hypothesis, having the major part of the world on its side, (a thing not very uncommon,) would soon add them to the number of its disciples. I know that in answer to this the opinions of learned men may be quoted, but learning is not always united with discernment or real knowledge, any more than the words of a talking bird are united with ideas.— Learning is a mechanical acquirement, that may be possessed by a very silly person; and of this we have numberless instances. With such men reason is useless; they would oppose custom to reason, and authorities to facts. I once had an argument with one of these, a person of extensive learning and uniform dulness, except when relieved at intervals by a most unaccountable, persevering obstinacy. We were speaking of the Moon, which he denied had any influence on the weather. I pointed out to him and even predicted several instances wherein a change of weather would take place, which were most or all of them verified, and I won some trifling wagers from him on this score; but though still vanquished, as Goldsmith says, he would still argue, and with as much obstinacy as if he had never been proved to be in the wrong. I then began to appeal to his reason, and asked him,—if the Moon could move a fluid of such gravity as water, why it might not more easily effect the atmosphere, which was more light and elastic?

He denied that I could prove that it did affect the water. Surely, said I, the tides prove that: this, too, he denied. He admitted that it was a strange coincidence of periods, but contended that they might have been as they are had the Moon never existed. I had some inclination to make him affirm (which I easily could have done) that day and night might have been the same had the Sun never existed; but I was weary of his folly.—*Wilson's Dictionary of Astrology.*

Letter from ZADKIEL, the English Astrologer.

London, England, 31st May, 1860.

DEAR SIR:—Your Monthly "Astrological Journal," for April and May, have reached me safely; and I beg to thank you for the same. I am well pleased to see such a work. I consider it a credit to the science and public spirit of America. It has given me pleasure to perceive that the infamous attempt to pass a law to suppress the science of Astrology has failed. If it had for a moment succeeded, your country would have been disgraced. What! put down by law the practice of a science which the famous Zerdusht, or Zoroaster revealed! The science that Plato upheld, that Claudius Ptolemy handed down to us, that Malanthon honored—that Bacon supported!

But these names are doubtless unknown to Mr. Moore at Harrisburg. Poor man! the stars may shine in vain for him. His intellect is, what shall I say? *impenetrable.*

I hope soon to be able to send you a brief paper for your Journal, but am at present fully occupied in preparing my Almanac for 1861. The chief astrological feature in that year will be the GREAT CONJUNCTION of SATURN and JUPITER. It will take place exactly at 2 h. 8 m. 17 s., P. M., 21st October, 1861, by Greenwich mean time; and falls in *Virgo* 18° 22' 52". It will act wonderfully in favor of Louis Napoleon, who will gain still greater fame than ever, under its influence.

In this country, some of our great men in science are at length beginning to *think* that the Planets may have some influence on the weather, etc. But they fear the parson; who one and all fear that such a notion will

"let in astrology." Well, they may; for the public at length will insist on having the truth, and on being no longer humbugged about the matter.

Your Weather Guide for May has been very correct for this country. The end of this month has brought fearful storms, with thunder, etc. (☿* ♃ △ ☽ - ☉ ☊ ☋ & par. to Jupiter;) and over one hundred wrecks have taken place on the 29th May, and perhaps 1000 lives lost, also 80 lives lost on the coast of Holland in one vessel. Surely the ignorance of our savans, and yours also, on these matters, is not to be tolerated for ever, seeing that they demand such sacrifice of life and property!

Your well-wisher, ZADKIEL.

To L. D. Broughton,
353 N. Tenth st., Phila.

We have no comments to make on the above letter, but no pains on our part will be spared to make our periodical a *credit to the science and public spirit of America.* Zadkiel is one of the most liberal Astrological authors that we have ever come across, and should he favor us with a few of his "brief papers," we have no doubt but our readers will be very much interested with them, as he is an astrological writer of no common abilities. And we consider Zadkiel's Almanac second to none published at its price, which is six pence, English money.

As a specimen of Zadkiel's style of writing, we will here insert a "brief paper" on destiny, as we find it in his Almanac for 1860.

DESTINY!

"I felt in my own heart I was forced back upon a career that in these more rational moments I loathed. I laid the blame upon my destiny, that convenient scapegoat on which a weak spirit places all the misfortunes and miseries brought about by its own incapacity or misconduct. Destiny, indeed! as though Providence had not arranged that every man should be the framer of his own destiny, and that the strong, firm mind, the unblenching, fearless heart, should shape its course, steady and persevering to the end, though exposed to the storms of obloquy and buffeted by the waves of misfortune."—*Digby Grand?* by G. J. WHYTE MELVILLE, page 132.

The above is a specimen of the way in which our modern fashionable writers treat the great point in philosophy involved in a right consideration of the question of destiny. The hollow argument, the inconsistent assertion, found in these few lines, are a sample of the kind of mental food offered to the novel reading public. The writer states that "misfortunes and miseries" are brought about by incapacity and misconduct; which to a certain degree is true; for, at least, those evils are aggravated and rendered more unbearable by "misconduct." But when he tells us that Providence has arranged that every man should be the framer of his own destiny, he simply tells us what is glaringly false. For, if it were true, every man would, of course, frame for himself a very prosperous destiny. Who would subject themselves to "the proud man's contumely," or who would bear with "the oppressor's wrong," if he could, by his own efforts, frame to himself a better destiny? Does the orphan child, who, ignorant of its grievous loss, smiles at the pomp and glitter that attend its parent to the grave, frame for itself that bitter and unhappy destiny? Does the weeping widow, who sees her only support—him who found bread for her little ones—accidentally and suddenly swept away from the face of the earth, select for her own drinking that bitter cup from the hand of destiny? Are not a vast majority of "the ills that flesh is heir to" totally independent of any line of conduct followed by those who suffer therefrom? How can we control the conduct of others, even though too often there arises therefrom a fearful amount of blight to our hopes, and destruction to our prospects in life? These miserables, who make a bold assertion, and, like the coiner of false money, adopt a dashing style to put off the counterfeit, imagine that mankind have only to be told the untruth with a daring face, and that it will then needs go down and work all the evil of their poisonous intentions. But let me ask the writer of this piece of philosophical buffoonery why he mentions "the waves of misfortune?"—How inconsistent is this! If there be no adverse "destiny" for the "strong, firm mind" he mentions, how can it meet with "misfortune?" Why should "the unblenching, fearless heart" not frame its des-

tiny free from the waves of misfortune while about the task? Surely, there is no mark of truth in this insane rhapsody. The writer merely panders to the vile spirit of pride exhibited by the fortunate rich, who, as David expresses it, come not into trouble like other men. They fancy that their success in life is due to their own strength of mind, and their own unblenching, fearless hearts; and then they begin, like the unreasoning novel-writer, to exclaim, "I shall not be moved, for I shall never be in adversity." How different the argument of Whyte Melville to that of the wise man of old, who declared that "the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill, but time and chance happeneth to them all." The words here rendered "time and chance" are *KI-OTH UPEGONG IQURAH ATH-CALAM*, literally meaning, "But time of good events and of evil events happeneth to them all."

But do not let me be understood to advocate the doctrine of blind fate, or inevitable destiny being over all a man does, which would reduce him to a mere machine, and render him no longer justly responsible for his deeds in this life. This view of the case is the opposite extreme, and just as far from the truth as that of Whyte Melville. The truth lies between these extremes. Of the stars we may say, *Agu. t. non cogunt; they act or incline, but nowise compel.* Every man has held out to him the evil and the good: he has *free will* to choose, and may, if he will, eschew the evil and accept the good, and, according to the light given him, must he be responsible for the deeds done in the body. The stars of their own power decree not future events: they are merely the instruments of their and our Creator; they do his will when they try our souls; but we have reason and the grace of God given us, whereby we may withstand the inclinations of the elements, and of all things compounded of them. But never, perhaps, do they so fatally triumph over the weakness of human nature, as when they carry away the vain mind of a mortal man, and lead him to exclaim, in the direct language of insult to the majesty and goodness of God and His providence, "I will be the framer of my own destiny!"

Astrology Defended.

A NUT FOR MR. BONNER TO CRACK.

In the New York Ledger for March 6th, 1858, under the "Notice to Correspondents" may be found the following sentence:—Kate Wellwood: Fortune telling by cards, by casting nativities, or by any other method, is utterly false, and an insult to the Majesty of Heaven.

This is a rather *sweeping* kind of a sentence, and it would make short work of astrology, but it lacks one very important element, and that is TRUTH.

But before we proceed to prove that the above sentence is *false*, from beginning to end, it perhaps will not be amiss to state how it originated.

Mr. Bonner commenced publishing a tale in the "New York Ledger" for January 2d, 1858, called "The Bride of an Evening," by Emma D. E. N. Southworth. And one of the characters which was introduced to act his part in the above named tale was an old Egyptian Astrologer, and the predictions which the astrologer made to Godfrey (another character in the tale,) being so very remarkable, and they having been partly fulfilled at the commencement of the story, all its readers appeared to be interested in the old astrologer and his predictions; and some of them wrote to Mr. Bonner to know his opinion on Astrology, and among others whose letters were noticed was Kate Wellwood's, and she was told that "it was utterly false and an insult to the Majesty of Heaven." But Kate Wellwood might have replied to Bonner, as Miss Paule (another character in the tale) answered Godfrey, when he said, "But your reason, Miss Paule, should arm you against such superstition." "My reason does not arm me with incredulity; reason only assures me that I should not reject a science because I cannot comprehend it."

It shows what ignorance there is on Astrology, and what prejudice there is against that science, when the editor of a paper that is said to have the largest circulation in the world, publishes through its columns that casting nativities is utterly false; and no one should have dared to make a reply. Can Mr. Bonner know more about Astrology than men that have spent all their

lives studying and investigating that science. Does he understand it better than Dryden, Sir Isaac Newton, and Cardinal Richelieu did? If not, how did he discover that it is utterly false, when they never could find it out; did it prove utterly false when Mr. Dryden cast his son's nativity, and when we cast Heenan's nativity, and the nativity of the President, and a thousand others that we might mention, where the predictions have been fulfilled to the very letter.

It is evident that Mr. Bonner is altogether ignorant of the first rudiments of casting nativities, or else he would not have added that "it is an insult to the Majesty of Heaven." This clause puts us in mind of some ignorant persons when they come to have their Planet read, as soon as they get into the room they begin by saying, "Now, Mr. Broughton, I have come to see you again. I know it is very wicked for me to come to such a place as this, but I hope I shall be forgiven. I would not have any of our church members to see me here for all the world; but you told me so correctly all my past life, and what you told me about the future has all come out so true, that really I could not resist the temptation to come again. But I hope the Lord will pardon me," &c. It is very common for us to listen to such sermons as the above, and no wonder that ignorant people should get such stuff into their heads, when the editor of a paper that has the largest circulation in the United States, preaches the same doctrine.

Some people that have no knowledge of Astrology think that it is awful wicked to have anything to do with that science, and that astrologers cannot tell anything by the positions of heavenly bodies, neither past, present, nor future, unless they have dealings with the Devil. In writing this, it brings to mind a case in point which took place the other day; a Spanish lady came to have her nativity cast, and when we began to tell her the complexion, and describe the gentleman that she kept company with, and that he had a great liking for music, &c., after looking around the room, she exclaimed in broken English, "You must have the old boy in some corner or other."

(To be continued in our next.)

Broughton to His Readers.

It is with pleasure that we inform our readers that the "Planet Reader" has begun to attract the attention of men of science on the other side of the Atlantic, and that one of them has offered to write for our Journal. If we can succeed in getting such men as Zadkiel to pen "brief papers" for our periodical, men who have been publishing Astronomical Almanacs, Monthly Horoscopes, and Astrological Text Books, &c., for over thirty years. If scientific men like these begin to make calculations and write for our Journal, men whose hair have grown gray in studying and investigating the science of Astrology, and removing the tares and rubbish which its enemies have heaped around it, then will the "Monthly Planet" begin to shine with increasing splendor, and its revolutions will extend round the earth, to shed upon its readers its cheering light, then will Astrology indeed prove triumphant, and its enemies be confounded.

According to promise, we have commenced to give the editor of the "New York Ledger" a nut to crack, and if we do not make the blood tingle in the long ears of Mr. Bonner before we let his nose escape from the grindstone of truth, we are grievously deceived. If we do not rend from his brazen face of impudence and arrogance the veil of ignorance which conceals the true character of this wiseacre, who has fattened so long upon the prejudice and tortuous education of that portion of the public who read his hashed up absurdities, we are wrong in the estimation of our powers.

The science of Astrology has been so unfashionable of late years that every ass thinks he has a right to kick at it; but like St Paul of old they may discover that they have been kicking against the pricks, as they will have to strike very hard before they can kick truth out of existence.

Nativity of Hon. Step. A. Douglas.

Ye that can look through heaven, and tell the stars,
Observe their kind conjunctions and their wars,
Find out new lights, and give them where you please—
To these men honors, pleasures; to those, ease—
You that are God's surveyors, and can show
How far, and when, and why the wind can blow,
Know all the charges of the dreadful thunder,
And when it will shoot over, or fall under;

Tell me, by all your art, I conjure ye,
You, and by truth, what shall become of me;
Find out my star, if each one, as you say,
Have his peculiar planet, and his way.

Just as we are going to press, we learn from the public journals, that Stephen A. Douglas has been nominated for President. It is almost more than we expected, as he has had several very evil aspects in his Nativity during the months of April and May, which made us half inclined to judge that they would entirely throw him, or prevent him from being nominated at this time, as they did on the 23d of April at Charleston. Hon. S. A. Douglas was born on the 23d of April, 1813, and from different calculations that we have made in his Nativity, we think that he must have been born a few minutes before twelve o'clock at noon. If that be the correct time of birth, he was born under the Sun in the Sign Taurus. As we said above, that Mr. Douglas has had several very evil aspects in his Nativity of late, and he has several evil aspects coming on, that is Saturn coming to a Square of Herschel's place, (Transit) and the Moon to a Square of Jupiter, (Secondary Directions.) But at the same time he has two very good aspects coming on, and that is the planet Jupiter, passing over its own place and then over the ascendant, which are very fortunate aspects for Mr. Douglas; but, whether they will be sufficient to place him in the President's chair in spite of the evil aspects before named, and the other aspirants for that honored seat, we cannot at present say, until we have had time to mature our judgment, by comparing his Nativity with the other candidates who have been nominated, and who are likely to be brought forward.

Nativity of Hon. John C. Breckenridge Nominated for President by the Seceding Democrats at their Baltimore Convention.

According to "Harper's Weekly," Mr. John C. Breckenridge was born January 21st, 1821. But the news of his nomination arrived too late to give us time to find out the hour and minute of his birth. We are of the opinion he has a fortunate Nativity, as the position of the planets on the day that he was born was very favorable, perhaps more so than in Douglas' Nativity, and should he not withdraw his name, we think that he will be a great rival to the

last named gentleman for the Presidential chair, as he has a very fortunate aspect coming on, and that is the planet Jupiter coming to a sextile to the Sun and Venus, (Secondary directions,) but at the same time he has the evil planet Saturn coming to a conjunction of the Moon's place, which will be a great draw-back for him. But we cannot enter into particulars this month, we will though in our next number, as we shall have all the Candidates' Nativities by that time.

We think that it is a pity that some of the political parties could not have placed on nomination a man with a fortunate Nativity, and with fortunate aspects coming on. And then they need not have had any fears about him not being elected President.

(Continued from page 24, No. 3.)

Our Reply to "Wilkes' Spirit."

We said that we were of the opinion that he (Heenan) was born about 5 o'clock in the afternoon; but we find that astrologer Mellen differs from us in the time of Heenan's birth, and "places the hour of birth in the evening between 9 and 10 o'clock." Astrologer Mellen may be right and we may be wrong; but there is one thing certain, that, if Heenan was born between 9 and 10 o'clock at night on the 2d of May, 1835, he could not be born under neither the planets Saturn, Venus nor Mars. As the sign Sagittary was ascending at the above named time, and Jupiter being lord of that sign, of course Heenan was born under the planet *Jupiter*. And whether that planet will describe such a fighting character as Heenan or not we will leave it to better astrologers than ourselves to decide. If Heenan was born between 9 and 10 o'clock at night on the 2d of May, 1835, Saturn was eighteen degrees in Libra, within fifteen degrees of culminating, or the cusp of the tenth house, and as it takes the planet Saturn twenty-nine years, one hundred and sixty-seven days and five hours to travel round the heavens, of course Heenan could not have Saturn in the tenth house at all, at the present time, nor before he is over twenty-nine years old, as it will take the planet Saturn the above named period to go round the heavens to the same place that he was in when Heenan was born.

Wilson says, in his Dictionary of Astrology, page 7, that "the Aphetic" or Giver of Life, "places are five, viz., the whole space of the 1st, 7th, 9th, 10th and 11th houses." And *Ptolemy* in his *Tetrabiblos* Book III, page 131, speaking of the Giver of Life, says, "No degrees under the earth are, in any manner, eligible to the dominion now in question, except such only as enter into light actually above the succedent, or, in other words, with the ascendant." Therefore if Heenan was born between 9 and 10 o'clock at night on the 2d of May, 1835, the Sun being at that time under the earth could not be the Giver of Life, according to the rules of Astrology, so the evil aspect of the Sun and Saturn would not have affected Heenan's health at the time he fought Morrissey, because the Moon in that case would have been the Giver of Life, if he was born at the above named time, as the Moon was then in the seventh house.

We have not space to say more on this subject, but we think that we have shown that astrologer Mellen did not know the first rudiments of Astrology, therefore there is no wonder that he should have made such blunders as he did, and that there is no wonder that people should get down on Astrology, when such Jackasses as astrologer Mullen begin to make predictions. But what shall we say about the different newspaper editors that have got hold of Astrologer Mellen's predictions and are exulting over them as a kind of death-blow to Astrology? we are of opinion that astrologer Mellen and the said editors ought to shake hands together and say "we are brethren all."

Predictions on the Fate of Nation for the Summer of 1860.

The Summer quarter commences June 21st, at 0 h. 43 m., A. M. Philadelphia time.

"Beautiful Stars, in other days,
The prophet's eyes might read your rays,
And tell of many a strange event,
Of warfare and of warning sent."

The Summer Solstice falls out this year at the time above stated, when 9 degrees of Capricorn will culminate, and 16 degrees of Aries will occupy the cusp of the ascendant. Mars is ruler of the scheme, and is retrograde on the cusp of the eleventh

house, in opposition to Venus, and coming to an opposition Jupiter and the Moon. The configurations are ominous, and foreshadow much difficulty and treachery among politicians, and there will be much excitement throughout the country. Douglas, Bell and Lincoln all have evil aspects in their Nativities, and each in their turn will become unpopular, and there will be much danger of their respective parties disagreeing and falling out with each other.

Trade and commerce will not be good this Summer and money affairs will be tight throughout the United States, and there will be much dissatisfaction among the working classes. Things still bear an unfavorable aspect in Mexico, and we look for news of a startling nature from that nation.

The coming harvest will be plentiful and provisions will be at a reasonable price. But there is danger of heavy floods and rivers overflowing their banks, so as to destroy much valuable property in different parts of the Union.

The affairs in Europe are in a very unsettled condition. Louis Napoleon has very evil aspects afflicting his Nativity; he will be in danger of being surrounded with plots and conspiracies against his power and his life. King Leopold, Francis Joseph, and the Pope, all labor under malign influences.

Predictions for the Month of July, '60

The new Moon, from which we make our prediction for July, occurs June 19th, at 0 h. 23 m., A. M., Philadelphia time. Three degrees of Capricorn is on the tenth house, and five degrees of Aries on the ascendant. The planet Mars, lord of the ascendant, is in the eleventh house, in opposition to Venus, lady of the second house. These are conflicting indications; the evil predominating. Trade and commerce will be dull, and money very scarce this month and "hard times, hard times," will be in every body's mouth.

Philadelphia still feels the evil effects of Saturn in Leo. Much excitement will prevail among the political parties and danger of large fires breaking out in this city, and robberies will be plentiful. Trade and business of all kinds will remain dull until the Fall. New York will suffer from the evil effects of the total eclipse of the Sun

in Cancer, its ruling Sign. There will be much excitement in that city, and business begins to fall off.

On account of not having room this month, we shall make predictions from the Eclipse of the Sun in our next number.

From the New York Weekly, for February 2d, 1860.

HOROSCOPE OF THE PRINCE OF WALES.

"The Nativity of his Royal Highness the Prince of Wales, born 9th of Nov., 1841, at 48 minutes past 10 o'clock in the morning. Calculated by William Parker, Astronomer, Cambridge road, Mile End London. According to the estimated or given time of the Royal Native's birth, the constellation Sagittarius arose in the oriental horizon, giving the beautiful planet Jupiter as his ruling star. I take the Configurations and Stations of the Firmament, with the heavenly bodies therein, to be excellent. For these bespeak the scholar and the gentleman as far as abilities are concerned. The moon in Virgo, makes him lively, witty, agreeable, somewhat profuse or generous, yet sceptical and of considerable judgment, hasty in his temper, somewhat obstinate, somewhat aspiring, but one who is a sensible judicious Prince—who will be in many things self-taught, in others taking quickly. It seems likely that the Native, generally speaking, will enjoy a good state of health; but there will be severe sickness in the 37th and 41st years, and more dangerous near 49 and 53 years of age. He will travel, both far and near—will many times cross the aquatic elements, and have many shorter peregrinations, and many removals, short journeys, or changes of residence. In all kinds of pleasure, amours, intrigues, love affairs, the Royal Native will be fortunate. Of marriage; and herein must be chiefly considered the position of the Moon and Venus. I think his wife will be rather tall and

well shaped, fair or sanguine, oval face, dark hair, a highly ingenious, clever lady. As to the time of Marriage, I judge the Royal Native will enter upon that state about the age of 19 years and ten months. Should, however, it be put off at that time he will be single to 21. From the present time up to his 18th birthday there are prosperous and, indeed, famous directions which will give a great increase of wealth and worldly possessions. From that time to 48 years of age, little seems to molest the tranquility of the Royal Native; his prosperity will be showered upon him. To conclude this judgment, I must again affirm that it is a very propitious Nativity: the Native is born under fortunate stars; and, indeed, positive am I that he will experience full many of fortune's favors."

BROUGHTON'S WEATHER GUIDE FOR THE MONTH OF JULY, 1860.

See Zadkiel's letter on page 26 of this number, in reference to our predictions on the weather for the month of May, 1860.

We are of the opinion that if captains of vessels understood astro-meteorology a little better than they do, they might guard against storms, and accidents arising from them, very much, and might often save their vessels and the lives of their passengers when both, under the present ignorance of astro-meteorology, are often lost. How long will prejudice and ignorance bear the sway? Some of our readers perhaps will say that as we are fortune-tellers we ought to be able to tell that, without having to ask the question. But we must acknowledge that that is beyond our skill, as ignorance and prejudice have reigned so long in the world, God only knows when they will cease.

July will open with rather cloudy weather; 2d expect wind and rain; 3d and 4th more seasonable weather, but showers, and perhaps thunder; 5th windy; 6th wind and somewhat cold, with thunder and lightning; 7th cold for the time of the year; then fine weather until the 16th, then expect storms with much thunder and lightning to the 20th; from 20th to 24th fair

July weather; then changeable weather with some rain and wind to the 28th; from the 28th to the end of the month expect fine seasonable weather. We expect about the 18th, when the total eclipse of the Sun will take place, besides several other mutual aspects, that there will be great changes in the weather, and perhaps much atmospheric commotion.

Not mere Chance.

In the newspapers of February, 1820, the death of a Mr. Samuel Hemmings was noticed. It was stated that he had been an ironmonger, and prosperous in trade—that he was born on the 4th of June 1738, at nearly the same moment as his Majesty George 3d, and in the same parish of St. Martin's-in-the-Fields; that he went into business for himself in October, 1760, on the very day his Majesty came to the throne; that he married on the 8th of September, 1761, (the same day as the King), and finally, after many other events of his life had resembled those which happened to his Majesty, he died on Saturday, January 27th, 1829, on the self same day, and nearly at the same hour as his Majesty.

QUERY: After such an authenticated and luminous instance as the foregoing, where the lives of two individuals, born at the same moment, corresponded in every remarkable particular, even in life and death can the astrologer be justly accused of superstition or absurdity, should he pronounce the fates of mankind to be subject to planetary influence? Or can any rational mind, upon mature and sober reflection, attribute the foregoing agreement in their destinies, to mere chance.

Another Remarkable Coincidence.

☞ "Some years ago the wife of a sailor named Pify, residing in King street North Shields, had two daughters at one birth. More recently those daughters were married within three days of each other, two sailors, commenced housekeeping in King street, within three doors of each other, and presented their lords and master with twin daughters."—*Tyne, England Pilot.*





LYMPHATIC



SANGUINE.



BILIOUS.



NERVOUS.

INFLUENCE OF SIZE ON THE POWER OF ORGANS.

BRIEF REMARKS ON THE SIZE OF THE BRAIN, AND THE CIRCUMSTANCES WHICH MODIFY THE EFFECTS OF SIZE,—VIZ: HEALTH, EXERCISE, EXCITEMENT, AND THE MUTUAL INFLUENCE OF THE ORGANS, ETC.—(Chiefly from Combe's System of Phrenology.)

The reader is requested to observe that we are only giving a synopsis of Phrenology, as a kind of preparatory step to the work that we are republishing called Astro-Phrenology; so that those persons who have not given any attention to Phrenology may have some knowledge of that science; and then they will be better able to understand the science of Astro-Phrenology, when we come to treat of that subject. With these observations we shall proceed to make a few remarks on the effects of the size of the Brain, and then the circumstances which modify the effects of size will be considered next in order.

FIRST—The brain of a child is small, and its mind weak, compared with the brain and mental faculties of an adult.

SECONDLY—Small size in the brain is an invariable cause of idiocy. Phrenologists have in vain called upon their opponents to produce a single instance of the mind being manifested vigorously by a very small brain.

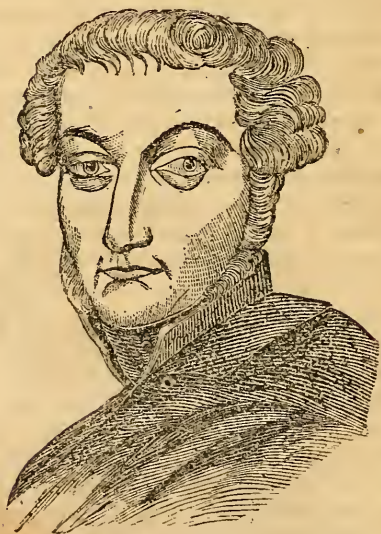
Dr. Gall has laid it down as a fact to which there is no exception, that where the brain is so small that the horizontal circumference of the head does not exceed thirteen or fourteen inches, idiocy is the invariable consequence. "Complete intelligence," he remarks, "is absolutely impossible with so small a brain; in such cases idiocy, more or less complete, invariably occurs, and to this rule no exception either has been, or ever will be, found. To the same effect, Dr. Spurzheim, in his work on Insanity, says: "We are very well aware that a great number of facts repeated under various circumstances are necessary before we can draw a general conclusion; but with respect to idiotism from birth, we have made such a number of observations in various countries, that we have no hesitation in affirming that a too small brain is unfit for the manifestation of the mind. I beg to remark, that I do not say that idiotism is the attribute of a too small brain only; idiotism may be the result of different causes, one of which is a too small brain. We are convinced from observation, that the laws of nature are constant; and if we continually observe that the same phenomenon takes place under the same circumstances, we consider our conclusion as certain, till experience shows the contrary. No one, then, has the right to maintain that an inference is too hastily drawn because he has not made a sufficient number of observations. It is his duty to show facts which prove the contrary, if he intend to deny the inference." In the *Journal of the Phrenological Society of Paris* for April, 1835, Dr. Voisin reports observations made upon the idiots under his care at the Parisian Hospital of Incurables, in order to verify the assertion of Gall in the passage just quoted; and mentions that he found it substantiated by every one of his cases. In the lowest class of idiots, where the intellectual manifestations were null, the horizontal circumference, taken a little higher than the orbit, varied from eleven to thirteen inches, while the distance from the root of the nose backward over the top of the head to the occipital spine was only between eight and nine inches. When the size varied from fourteen to seventeen inches of horizontal measurement, and eleven or twelve in the other direction, glimpses of feeling and random intellectual perceptions were observable, but without any power of attention or fixity of ideas. Lastly, when the first mea-

surement extended to eighteen or nineteen inches, although the head was still small, the intellectual manifestations were regular enough, but deficient in intensity. In a full-sized head, the first measurement is equal to twenty-two inches and the second to about fourteen inches. So large was the head of Spurzheim that even on the *skull* these two measurements amount to twenty-two and one-quarter and thirteen and six-tenths inches respectively. Those who deny the influence of size of the brain on the manifestations of the mind, should reconcile these facts with their own views before they denounce Phrenology as at variance with nature, and maintain that, so far as vigor of mind is concerned, it is indifferent whether the head be large or small.

Even Pinel, who will not be suspected of any desire to favor Phrenology, admits, that "it appears that idiocy from birth always accompanies an original defect of the brain, that it cannot undergo any sort of change, and that its duration is the same with that of the physical cause from which it arises. Dr. Gall has represented, in the Atlas of his quarto work, (Plates 18, 19, and 20,) three very small heads of idiots; and similar engravings are given by Pinel. A striking case of idiocy in conjunction with a diminutive brain, will be found in the 42d number of *The Edinburgh Phrenological Journal*. An engraving of the head is here subjoined, in contrast with a sketch of a full sized brain of the mental or nervous temperament.



Idiot, 20 Years old.



NERVOUS.

Dr. Elliotson mentions a cast of the head of a male idiot, aged eighteen years which he received from Dr. Formby, of Liverpool, and subsequently presented to the London Phrenological Society. It is only 16 inches in circumference, and $7\frac{3}{4}$ inches from ear to ear over the vertex. The cerebrum weighed only 1 lb. $7\frac{1}{2}$ oz., and the cerebellum but 4 ounces.

Deficiency of size in the brain is not, however, the only cause of idiocy. A brain may be large and diseased, and mental imbecility may arise from the disease; but, as above shown, although disease be absent, if the size be very deficient, idiocy is invariable.

Thirdly, Men who have been remarkable, not for mere cleverness, but for great

force of character, such as Napoleon Bonaparte, Franklin, and Burns, have had heads of unusual magnitude.

Fourthly, It is an ascertained fact, that nations in whom the brain is large, possess so great a mental superiority over those in whom that organ is small, that they conquer and oppress them at pleasure. The Hindoo brain, for example, is considerably smaller than the European, and it is well known that a few thousands of Europeans have subdued and kept in subjection millions of Hindoos. The brain of the aboriginal American also is smaller than the European, and the same result has been exemplified in that quarter of the world.

Lastly, The influence of size is now admitted by the most eminent physiologists. "The value of the brain," says Magendie, "is generally in direct proportion to the capacity of the mind. We ought not to suppose, however, that every man having a large head is necessarily a person of superior intelligence; for there are many causes of an augmentation of the volume of the head besides the size of the brain; but it is rarely found that a man distinguished by his mental faculties has not a large head. The only way of estimating the volume of the brain, in a living person, is, to measure the dimensions of the skull. The following passage, which occurs in the 94th number of the *Edinburgh Review*, also implies, not only that different parts of the nervous system, including the brain, have different functions, but that an increase of volume in the brain is marked by some addition to, or *amplification* of, the powers of the animal. "It is in the nervous system alone that we can trace a gradual progress in the provision for the subordination of one (animal) to another, and of all to man; and are enabled to associate every faculty which gives superiority with some addition to the nervous mass, even from the smallest indications of sensation and will, up to the highest degree of sensibility, judgment and expression. The brain is observed progressively to be improved in its structure, and, with reference to the spinal marrow and nerves, augmented in volume more and more, until we reach the human brain, each addition being marked by some addition to, or amplification of, the powers of the animal—until in man we behold it possessing some parts of which animals are destitute, and wanting none which theirs possess."

There is here, then, pretty strong evidence and authority for the assertion, that the brain does not form an exception to the general law of organized nature, that, other conditions being equal, size of organ is a measure of power of function.

The circumstances which *modify* the effects of size come next to be considered. These are constitution, health, exercise, excitement from without, and, in some cases, the mutual influence of the organs.

The question naturally presents itself, Do we possess any index to constitutional qualities of brain? The temperaments indicate them to a certain extent. There are four temperaments, accompanied with different degrees of activity in the brain—the Lymphatic, the Sanguine, the Biliary, and the Nervous. The temperaments are supposed to depend upon the constitution of particular systems of the body: the brain and nerves being predominantly active from constitutional causes, seem to produce the nervous temperament; the lungs, heart and blood-vessels being constitutionally predominant, to give rise to the sanguine; the muscular and fibrous systems to the bilious; and the glands and assimilating organs to the lymphatic.

The different temperaments are indicated by external signs, which are open to observation. The first, or *lymphatic*, is distinguishable by a round form of the body, softness of the muscular system, repletion of the cellular tissue, fair hair, and a pale skin. It is accompanied by languid vital actions, with weakness, and slowness in the circulation. The brain, as part of the system, is also slow, languid, and feeble in its action, and the mental manifestations are proportionally weak.

The second, or *sanguine*, temperament is indicated by well-defined forms, moderate plumpness of person, tolerable firmness of flesh, light hair inclining to chestnut, blue eyes, and fair complexion, with ruddiness of countenance. It is marked by great activity of the blood-vessels, fondness for exercise, and an animated countenance. The brain partakes of the general state, and is active.

The *bilious* temperament is recognized by black hair, dark skin, moderate fullness and much firmness of flesh, with harshly expressed outline of the person. The functions partake of great energy of action, which extends to the brain; and the countenance, in consequence, shows strong, marked and decided features.

The *nervous* temperament is recognized by fine thin hair, thin skin, small thin muscles, quickness in muscular motion, paleness of countenance, and often delicate health. The whole nervous system, including the brain, is predominantly active, and the mental manifestations are proportionally vivacious.

It is thus clearly admitted, that constitution or quality of brain greatly modifies the effects of size upon the mind: but let us attend to the consequences. As a general rule, all the parts of the same brain have the same constitution, and if size be a measure of power, then in each head the large organs will be more powerful than the small ones. This enables us to judge of the strong and the weak points in each head. But if we compare two separate brains, we must recollect that the size of the two may be equal, and that nevertheless the one, from possessing the finest texture and most vigorous constitution, may be exceedingly active, while the other, from being inferior in quality, may be naturally inert. The consequence may be, that the better constituted, though smaller, brain will manifest the mind with the greater vigor. That size is, nevertheless, the measure of power, may be proved by contrasting the manifestations of a small and of a large brain, possessing the same configuration, and equally well constituted; the power or energy will then be found superior in the latter. This illustrates what is meant by other natural conditions being equal. As the temperaments are distinguishable by the countenance and the general make of the body, and as the brain partakes of the general constitution, we possess a valuable, though not all sufficient, index to its natural qualities. I repeat that these remarks apply only to the case of comparing one brain with another. The same brain has in general the same constitution, and on the principle that size is a measure of power, the largest organs in each individual will be naturally the most vigorous. If the temperament be lymphatic, all the organs will act slowly, but the largest will be most powerful and most active, on account of their superior size. If the temperament be active, all will be active, but the largest will take the lead. It is on this account that a student of Phrenology, in search of evidence, should not compare the same organ in different brains, without attending very strictly to the temperament.

Of the causes of the temperaments various theories have been formed, but none hitherto propounded can be regarded as satisfactory. But, as is well remarked by a writer in *The Edinburgh Phrenological Journal*, "it is with the effects of the temperaments, more than their causes, that we are concerned—and happily the former are less obscure than the latter. When an individual is characterized by softness of flesh, fairness of the skin, flaxen hair, plumpness of figure, a weak slow pulse, and a loutish inanimate expression, physiologists agree in describing him as a person of a lymphatic temperament; and whatever be the cause of these appearances, we know from experience that they are indications of great languor of the bodily and mental functions. *Cæteris paribus*, temperament seems to affect equally every part of the body, so that if the muscles be naturally active and energetic, we may expect also activity and energy of the brain; and if one set of muscles be active, the like vivacity may be looked for in the others. This