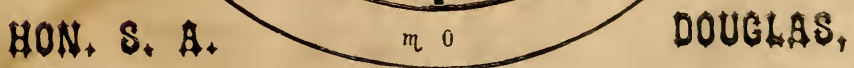


Vol. 1. PHILADELPHIA, AUGUST 1, 1860. No. 5.



Born April 23d, 1813, at 11.50, A. M.

Nativity of Hon. S. A. Douglas.

For heaven

Is as a book before thee set;
Wherein to read his wondrous works, and learn
His seasons, hours, or days, or months, or years.
MILTON.

Hon. S. A. Douglas was born on the 23d of April, 1813, and after rectifying his nativity, we place the time of birth about ten minutes to twelve o'clock in the forenoon. If the above be the correct time of birth, he was born under the Sun in the Sign Taurus. "The sun in Taurus describes a person rather short, well set, rather dark complexion, expressive mouth, broad face, and high forehead, strong and athletic. He is confident, has much self-esteem, and is not a little proud; delights in contention, having plenty of combativeness, and generally becomes conqueror." The Sun being in square to the planet Jupiter, and the Moon will give him great energy and perseverance in accomplishing what he thinks is right and just; and he will often cause himself many enemies among the higher classes, on that account, yet perhaps there is not a more honorable man living, and one that will be more merciful to enemies when he has proved himself conqueror. The planet Mercury, which rules the mental faculties, being in conjunction with Venus, will give him a refined turn of mind, and one that will appreciate the beautiful in nature and art; and we should say that he will take much pleasure in such as music, poetry, or paintings. But at the same time, Mercury being in square to both Saturn and Mars, will cause him to be of a very suspicious turn of mind, and one that will act with some degree of caution before he commits himself; and he will often be on his guard for fear his enemies will try to accomplish their object by some underhand work. But at the same time, he will be a straight-forward, bold kind of a character, and will scorn to stoop to mean actions himself. The planet Mercury being in Aries in aspect to the Moon will cause him to have a very accurate and penetrating mind, of good elocution and sound logic; and his arguments will be calculated to carry conviction to the minds of all those who are within reach of his voice. He will be quick at learning, and will never be satisfied to remain a superficial scholar; but will want to penetrate to the bottom of every science that he takes

hold of. He would make a good lawyer, and be better calculated to split hairs, than Lincoln is to split rails.

The Sun is the Giver of Life in this Nativity, and, it being in evil aspect to the planet Jupiter and the Moon, will show that he is not of a very strong constitution, but will be subject to severe spells of sickness. The parts of his body that will be the most likely to be affected will be the throat and upper part of the chest, and he will be likely to be affected at the side and heart.

The Moon first makes a good aspect of the planet Venus, in the sign Aries, and of course his first wife would be denoted by that planet. Venus in Aries describes a person about the middle stature, slender made, light hair and good complexion, oval face and of a very genteel appearance, and of good abilities. But the planet Venus being afflicted by an evil aspect of both Saturn and Mars, and they being in the sixth house (the house of sickness) would cause her to be of a very weak constitution and of short life.

His second wife is denoted by the planet Mercury, in the sign Aries, which will describe a person about the middle size, rather slender made, brown hair, and rather light in complexion, good looking, and one that will be very intelligent.

The above nativity would indicate but few children, on account of Jupiter lord of the fifth house, (the house of children,) being afflicted by a square of the Sun and in opposition of the Moon, which would show that he would not be very fortunate in children nor have a large family; perhaps he might have some three or four altogether.

Mr. Douglas has a fortunate nativity, but he will meet with a great deal of opposition all through life, chiefly from the higher classes, yet he will generally prove conqueror. He has had several unfortunate aspects in his nativity of late, he had one very evil aspect about last January, that is Saturn stationary over the ascendant and in square to Herschel, which would affect his health and cause him some unhappiness of a domestic nature; he likewise had evil aspects in his Nativity last April and May, that is the Moon in opposition to the Sun, place and in square to Jupiter's and her

own place (secondary directions) and at the present time he has the planet Saturn passing a square of Herschel's place, (transit) and likewise he will have the Moon passing a square of Jupiter (secondary direction) in the latter part of September next, which will cause him to become somewhat unpopular. But at the same time he will have the planet Jupiter transiting over his own place and over the ascendant which is a very fortunate aspect, and we are of the opinion if there is a President elected by the people this coming election he will be the MAN.

PRESIDENTIAL ELECTION.


In this month's number we have published the Nativity of S. A. Douglas, and given our opinion that if there is any one elected President by the people Douglas is the man. But we might mention that the aspects indicate that it is very doubtful about any one being elected President by the people this next November, but that it is very likely to go to the House. Should that be the case, it will cause much contention and broils in that building, and there will be much excitement throughout the country. But Douglas will be very likely to come off conqueror after all, as he has the strongest Nativity of the whole four candidates. Should it be delayed in the House until December, Lincoln has a very fortunate aspect that will come up about that time, but we should say that it will be too late to be of any use to him in that respect. We did think that Breckenridge would be a great rival with Douglas for the White House, but we are not sure that we have got Breckenridge's correct date of birth, as there are two dates published, one is the 16th and the other the 21st of January, 1821; if the former is the right date of birth, Breckenridge has not such a fortunate Nativity as we thought he had.

So far as we have been able to examine Bell's Nativity he will be the last man in the race to the White House. But we are not sure that we have got Bell's correct date of birth.

Some of our readers will perhaps say if the science of Astrology is true, and can be depended on, that we ought to be able to tell for certain who will be elected Pre-

sident, and we ought to be able to tell just how it will end. If the correct hour and minute of birth of all the candidates could be had, and the science was properly understood, then in ninety-nine cases out of every hundred, of any thing of that nature, could be told for certain just how it would turn out months before it took place. But when the given time of birth is not the correct time, or it cannot be had, then every Astrologer is liable to make mistakes, and the science is not to blame for those mistakes, any more than the science of arithmetic would be to blame if a person had to state two numbers for you to multiply together, and those figures were of the wrong kind. It would be a rather curious affair if the sum should come out all right and square in the end.

Sometimes when the given time of birth is correct, then it even may be possible for an Astrologer to make mistakes, just the same as a professor of any other science may make mistakes, and perhaps more so. As Wilson, in his Dictionary of Astrology, when writing about Placidus, stating that a certain kind of aspect never fails, he says, "For my own part, I am persuaded it never fails; but I cannot say so much for human judgment, which too often fails, owing, as Ptolemy justly observes, to the vast magnitude of the undertaking, where such numerous opposite and intricate points are left for our consideration."

 In our next number we intend publishing Lincoln's Nativity, in the same style that we have published Douglas' Nativity this month.

Continued from Page 28, No. 4

ASTROLOGY DEFENDED.

Mr. Bonner has tried several times to get the public down on the fortune-teller in New York. We remember seeing very near a column in "The New York Ledger" at two different times, written with the intention of exposing the fortune-telling business in that city.

If Mr. Bonner had stuck to the plan of exposing the impostors who take up the business of fortune-telling, or any other business, purposely to swindle people out of their money, he would have had our warm

thanks and co-operation. But when he leaves these impostors and turns round and begins attacking Astrology, and tells us that fortune-telling by cards, by casting nativities, or by any other method, is utterly false and an insult to the Majesty of Heaven, then we have to stand on the defensive and declare *war* against him.

One of the main reasons that we have chosen the above sentence to make a few remarks on, is, that it appears to contain in the fore part of it the sum and substance of what the dictionaries and encyclopædias have to say on Astrology; and the latter part of the sentence contains the opinion of the ignorant class on that science and its professors, as almost all uninformed persons believe that Astrologers are very wicked people, and that they sell their souls to the Devil,* and when they leave this world they go to a very bad place.

We shall proceed to examine this wonderful sentence each part separately, and see how much truth it contains, but we shall dwell more particularly on the latter part of it, as that is the most important part to us. Because if it be true that casting nativities is an insult to the Majesty of Heaven, we must plead guilty of having insulted the Majesty of Heaven very often, and we are afraid that it will be woe unto us when we come to die and the day of retribution arrives, "Then us poor sinners can't stand the fire in that great day."

To be continued in our next.

* We remember some years ago, going to a hospital in that part of England that we came from, to see a friend that was sick, and in the same ward there was a young girl that told us she used to live with an old Astrologer called William Seeds, (a gentleman whom my father was well acquainted with, as he was in the habit of visiting our house.) And in the same room there was a very religious lady who heard the girl telling us about living with the above named gentleman, and this lady asked her why she lived with such a wicked man as that fortune-teller. But the girl replied by saying that she never knew anything wrong by him, but, on the contrary, he was a very pious man, and used to say his prayers every night and morning. The religious lady said, *if he did pray, then he prayed to the Devil.*

We find it uncommonly difficult to get a servant to live with us. A short time ago my wife went to an Intelligence Office to see if they could get us a girl, and there was one in the office that agreed to come right away; but when she came and found out what kind of business we followed,

The Fate of the Nation, for August 1860.

The New Moon, from which we make our predictions for August, occurs July 16th at 9 h. 18 m., a. m., Philadelphia time. Mercury is lord of the scheme and is on the cusp of the twelfth house, near a conjunction of Saturn, but before Mercury comes to the body of that planet, he turns retrograde. Herschel is on the cusp of the tenth house, and the Sun, Moon and Venus are all in opposition to Mars. These aspects indicate that there will be much excitement and treachery among the politicians. Business is not good this month, and danger of heavy failures among the higher classes on account of speculation.

Mexico feels the effect of Mars afflicted in Capricorn; there will be much treachery and warlike movements in that country; and the government of that nation stands on a very tottering foundation. The above aspect will likewise afflict California; business will be dull with them, and the gold diggings are not yielding so much of that precious metal now, nor will not for some time to come.

Philadelphia still feels the evil effects of Saturn in Leo, business will keep dull for some weeks to come. Fires will be plentiful, and the state of the public health will not be over good during this month, and robberies and perhaps murders will be too frequent; let the people take care of their lives and property this month.

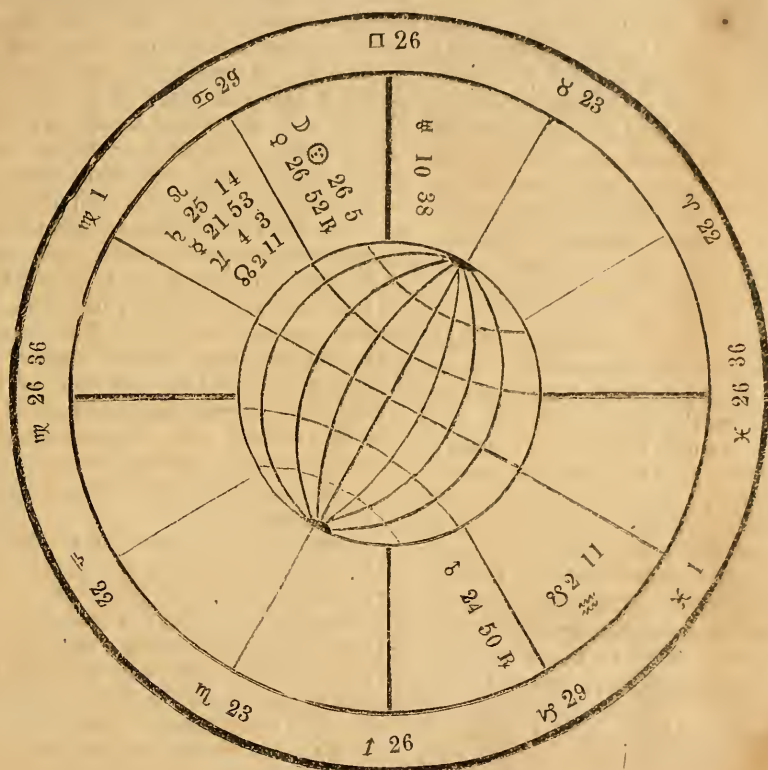
Things are not so prosperous in New York as they have been. Fires will be numerous, and great danger of some heavy calamity befalling that city before a great while.

All those persons born about the 18th of July in any year will feel the evil effects of Mars in opposition to their Sun's place; much deceit is threatened to them, lovers' quarrels, domestic disputes, and danger of much sickness, and perhaps unfaithfulness in private life will be their portion for these next two months.

she went back and told the people at the Intelligence Office that she would not sleep a night in our house for all the world, as she would be afraid that the Devil would fetch her.

A SCHEME OF THE HEAVENS FOR THE SOLAR ECLIPSE.

For Philadelphia Mean Time of Conjunction, in Right
Ascension, July 18th, 1860, 9 h., 2 m., a. m.



The above Eclipse took place when the Sun was twenty-six degrees and five minutes in Cancer. The planet Venus was in conjunction with the Sun and Moon, and they were all three in opposition to the planet Mars. Mercury lord of the ascendant being in conjunction with Saturn in the sign Leo will afflict Philadelphia. It forebadows many fires and incendiaries in this city during the next six months; and there will be much deceit practised by the politicians, and those in office.

This eclipse will afflict New York for some time to come; there will be many fires and riots in that city, and shipwrecks and vessels on fire will be among the news

of the day. Business will be dull in that city, and the poor will suffer much for want of the common necessities of life. And we should say that the State of New York will be visited with heavy floods and tornados, which will afflict the farming districts very much.

California comes in for a share of its afflictions; the gold mines are not so well attended, and the people are seeking their fortunes in other States. Business will fall off, and there will be much dissatisfaction among the inhabitants of that part of the country, and many of them will remove to other parts.

Mexico is in a very unsettled condition,

and we look for news of a startling nature coming from that Nation before the end of the next September. Some change in their government will take place which will be attended with much bloodshed and loss of human life. And there will be some earthquakes that will afflict that part of the country, and the shock will be felt for a great number of miles.

There will be an Eclipse of the Moon on the 1st of August, 1860, at 33 minutes after 12 o'clock, at noon, but as it is invisible in the United States the effects, Astrologically speaking, will be very slight in this country.

ASTROLOGY.

"Ye stars, which are the poetry of Heaven !

"If, in your bright leaves, we would read the fate

"Of men and empires,—'tis to be forgiven."

LORD BYRON.

Of all sciences, whether true or false, which have at any time engaged the attention of the world, there is not one of which the real or assumed principles are less generally known, in the present age, than those of Astrology. The whole doctrine of this science is commonly understood to have been completely overturned; and, of late, people seem to have satisfied themselves with merely knowing the import of its name. Such contended ignorance, in persons, too, sufficiently informed in other respects, is the more extraordinary, since Astrology has sustained a most conspicuous part throughout the history of the world, even until days comparatively recent. In the East, where it first arose, at a period of very remote antiquity, and whence it came to subjugate the intellect of Europe, it still even now holds sway. In Europe, and in every part of the world where learning had "impress'd the human soil," Astrology reigned supreme until the middle of the 17th century. It entered into the councils of princes, it guided the policy of nations, and ruled the daily actions of individuals. All this is attested by the records of every nation which has a history, and by none more fully than by those of England. Yet, with these striking facts before their eyes, the present generation seem never, until now, to have inquired on what basis this belief of their forefathers was established

nor by what authority the delusion (if it was one) could have been for so many ages supported. Among a thousand persons who now treat the mention of Astrology with supercilious ridicule, there is scarcely one who knows distinctly what it is. *Laughs at*, or on what plea his ancestors should stand excused for having, in the day, contemplated with respect the unfortunate object of modern derision.

The general want of information on the points, and the indifference with which such want has been hitherto regarded, cannot surely be attributed solely to the modern disrepute of the science; for mankind has usually, in every successive age, exercised great industry in tracing all previous customs, however trifling or obsolete, and examining all sorts of creeds, however unimportant or erroneous, whenever there has appeared any striking connection between such matters and historical facts; and, since astrology is most unquestionably blended intimately with history, it therefore becomes necessary to seek for some further hypothesis, by which this ignorance and indifference may be accounted for.

Perhaps astrology has been conceived to have borne the same relation to astronomy as alchemy did to chymistry. If such has been the notion, it has certainly been adopted in error, for a modern chymist is still almost an alchemist: it is true that he no longer delays his work in deference to the planets, nor does he now try to make gold, nor to distil the elixir of earthly immortality; but nevertheless he still avails himself to a certain degree, of the same rules as the same means as those of the old alchemist: he is still intent upon the subtle processes of Nature, and still imitates her as far as he can. He reduces the diamond to charcoal by an operation analogous to that by which the alchemist sought to transmute lead into gold; and he mainly differs from the alchemist only in having assured himself that there is a point beyond which Nature forbids facsimiles. Not so slight, however, does the astronomer differ from the astrologer, but *toto cælo*: the astrologer considered the heavenly bodies as their motions merely as the mechanism wherewith he was to weave the tissue of his predictions; and astronomy is no more an integral part of astrology, than the loom

the web which has been woven by it.—I have an idea of what alchymy was, it is sufficient to have an idea of chymistry; but astronomy, in itself, will never give a notion of astrology, which requires additional and distinct consideration.

It may be urged, that in the present day the general idea of this by-gone and disused science is quite sufficient for every body not professedly antiquarian. Such an assertion could doubtless never be controverted, provided the proposed general idea might comprehend the truth. But the present actual general idea of astrology is by no means so comprehensive; indeed, nothing can well be more inaccurate, or even more false: it seems to have been adopted not from the elements of the science itself, but from trite observations made by writers against the science; and consequently the world now suffers at the lamentable defect of understanding that could ever have permitted itself in it—forgetting that astrology has not been consigned to neglect, not in consequence of any *prima facie* palpability in its imputed fallacies, nor indeed of any special skill or acuteness on the part of its confessed adversaries, but rather in consequence of the sudden and astonishing growth of other undoubted sciences, with which it has been presumed to be incompatible, and which during the thousands of years of the reign of astrology were either unborn, or still slumbering in continued infancy.

In executing here the desire of attempting to vindicate the ancient credence in astrology, an elaborate disquisition would only be not only unnecessary, but misdirected: it seems sufficient to refer the reader to the works on the subject, and to some undisputed facts,—that the sciences formerly inculcated by the highest and most erudite authorities of the period,—that it was insisted on by votaries in all parts of the world, attesting and producing instances of its truth;—and, moreover, that it was so finely and beautifully put together as to cause the only deficiency of one link, though most important, link in its whole chain of argument, to be undetected by dull minds, and readily supplied by enthusiastic genius. For centuries after centuries all branches of learning were either subservient to astrology, or carried in close alliance with it; and many of

the illustrious names which it recalls to our recollection are gratefully revered even by modern science. The genius of Roger Bacon, although he was the first of that school of natural philosophy which acknowledges none but experimented truths, was nevertheless bowed to the doctrines of judicial astrology; and his greater Namesake, who after an interval of several centuries succeeded to him in giving proper direction to the mental energy, was still an arguer in favour of celestial influences: it may be, therefore, fairly inferred, that the subtle spell which had strength to enthrall “stuff” so “stern,” could have been of no weak or vulgar order, but that it was sufficiently potent and refined to interest and amuse even the present age.

J. M. ASHMAND.

THE INFLUENCE OF THE MOON

IN AFFAIRS OF IMPORTANCE AND MAGNITUDE

According as she is Increasing, or in the Wane.

Not only does the moon claim the most powerful eminence, in every part of Astrological Science whether as it relates to the fate of the newborn infant, or to the fate of any individual enterprise; but those who are skilful in husbandry well know that plants or herbs which are sown, or even trees which are planted in the decrease or *wane* of the moon, seldom thrive, or afford hopes of fruitfulness. But my readers are not aware that her occult influence extends even to affairs of business in a general way. Therefore, let those who would have any pursuit or undertaking successful, observe the course of the moon; and, above all things, *begin nothing of consequence in the decrease*, which is from the second day of the full moon to the next new moon (which the commonest almanack will show:) for long experience *proves*, that, with very few objections, there does not exist half the chance of success to any pursuit during that time; and, on the contrary, affairs and business of any kind, *which are begun in the increase of the moon*, that is, from the second day after the new moon to the time of the full, have a far better prospect of success, allowing for natural obstacles, than at the opposite period.

This, if well understood and duly observed, may save a world of trouble; and it is a singular fact, that nearly all the *unsuccessful* literary publications, especially newspapers and periodicals, which are so continually appearing, and as constantly failing, are ushered forth to public notice *while the moon is in her decrease*: I leave this to the notice and verification of my readers.—It is a fact denying contradiction, I can assure them: and a slight observation of events will enable them to prove it. The reason for which, in an

astrological point of view, is, because the moon signifies not only the community at large, of every nation, but also those changes in fashionable and popular opinion which result from no apparent origin; but which, although whimsical, are yet too powerful for a thinking person, well acquainted with the foibles and vices of mankind, to despise.

"For He made the moon also to serve in her season, for a declaration of times, and a sign of the world."—*Ecclesiast.* xliii. 6.

The celebrated Dr. Mead, well known as one of the most skilful of his day, whose portrait is hung in the new assembly room of the Royal College of Physicians, England, has these remarks upon the "Influence of the Moon."

"To conclude, the powerful action of the moon is observed not only by philosophers and natural historians, but even by the common people, who have been fully persuaded of it time out of mind. Pliny relates, that Aristotle laid it down as an aphorism, *that no animal dies but in the ebb of the tide!* And that births and deaths chiefly happen about the new and full moon, is an axiom among women. The husbandmen, likewise, are regulated by the moon in planting and managing trees; and several other of their occupations.—So great is the empire of the moon over the terraqueous globe."

Influence of the Moon on Vegetation.

The value of timber cut in the Island of Trinidad, is said to depend on the age of the Moon.—Practical men there report great difference *in its durability*, when planted in various ages of the Moon.

Who can say from experience that the Moon has *not an influence* on the growth of beans, peas, cabbage, vines, lettuce, cucumbers, hyssop, palm tree, lily, white roses, poppies, linseed, moonwort, colewort, &c.?

I challenge any gardener to disprove any of the following assertions.

1. That if *peas* are sown in the *increase* of the moon, they *never* cease blooming.
2. That a *pomegranate* will live only as *many years* as the moon was *days old* when it was planted.
3. That if *fruits and herbs* are set after the moon is fifteen days old, they are neither so rich in flavour, nor so strong and healthy, as when planted when the moon is between three and fourteen days old.
4. Vines pruned during the Moon's increase will spread further, than when pruned during her wane.
5. Shrubs, and the like, if planted during the Moon's *increase*, and in Π , \triangle , or \approx , will take little root and shoot straight up.

6. Shrubs if planted when the Moon is in γ , η , or ν , and on her *decrease*, they will take deep root and strike downwards.

QUESTIONS.—1. Why do some flowers open the blossoms during the night?

2. Why do some blossoms appear only when the sun is up?

ADVICE.—Sow pease, beans, &c., when the Moon is about the *full*; prune vines during the moon's last quarter. Shrubs intended to grow quickly and luxuriantly should be pruned in the moon's *second* quarter. Fruits and herbs should be planted in the moon's *second* quarter. Shrubs intended to take deep root and grow slowly and stiffly should be planted when the moon is *past full*, and passing through the *earthly* signs ϵ , η , and ν . But if they are to take little root and grow tall and straight, plant them before the *full* moon, and whilst she is passing either Γ , \triangle , or \approx , this may be known by consulting any common Almanac.

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principle is practically recognised by William Cobbett, who, whatever may be his merits or demerits as a politician, is certainly a shrewd observer and describer of real life. In his Letter to a Lover he discusses the question, 'Who is to tell whether a girl will make an industrious woman? How is the purblind lover specially to be able to ascertain whether she, whose smiles and dimples, and bewitching lips have half bereft him of his senses; how is he to be able to judge, from anything that he can see, whether the beloved object will be industrious or lazy? Why, it is very difficult,' he answers: 'There are, however, certain outward signs, which, if attended to with care, will serve as pretty sure guides.—And, first, if you find the *tongue* lazy, you may be nearly certain that the hands and feet are the same. By laziness of the tongue I do not mean *silence*; I do not mean an *absence of talk*, for that is, in most case, very good; but I mean a *slow and soft utterance*; a sort of *sighing out* of the words instead of *speaking* them; a sort of letting the sounds fall out, as if the party were sick at stomach. The enunciation of an industrious person is generally *quick* and *distinct*, and the voice, if not strong, *firm* at least. Not masculine, as feminine as possible: not a croak nor a bawl, but a quick, distinct, and sound voice.' 'Another mark of industry is a *quick step*, and a somewhat heavy tread, showing that the foot comes down with a hearty good will.' 'I do not like, and I never liked, your sauntering soft-stepping girls, who move as if they were perfectly indifferent as to the result.*' We are disposed to think that Cobbett's homely advice will prove sound in all cases where the nervous and muscular systems are equally developed, equally healthy, and equally accustomed to exercise. But if the head be large and the muscles small, the individual will be much more inclined to mental than to muscular activity; and, on the other hand, if he have large muscles and a small brain, the activity derived from a sanguine or bilious temperament will have a tendency to expend itself in exercise or labour of the body. The reason of this is, that the largest organs have, *caeteris paribus*, the greatest tendency to act; their activity is productive of the greatest pleasure; hence they are more frequently exercised than the smaller organs; and thus the energy and activity of the former are made to predominate still more than they did originally, over those of the latter." "The remarks now offered in reference to the comparative efficiency of the muscular and cerebral functions are equally applicable to the cerebral organs, considered in relation to each other. Where two organs are alike in developement and cultivation, a nervous or sanguine temperament will render them equally active; but where one is more fully developed than the other, it will excel the latter both in power and in activity. In another brain of the same size and form, but with a lymphatic temperament, a similar predominance of the power and activity of one organ over those of the other will be found; but the absolute power and activity of both will be less than in the other case supposed. Temperament, therefore, besides influencing the *activity* of the organs, affects their *power* also, to a greater extent than some phrenologists seem inclined to allow.

Farther, the brain must possess a healthy constitution, and that degree of activity which is the usual accompaniment of health. Now, the brain, like other parts of the body, may be affected with certain diseases which do not diminish or increase its magnitude, but yet impair its functions. The phrenologist ascertains the health by inquiry. In cases of disease, great size may be present, and very imperfect manifestations appear; or the brain may be attacked with other diseases, such as inflammation, or any of those particular affections whose nature is unknown, but to which the name of mania is given in nosology, and which greatly exalt its action; and then very forcible manifestations may pro-

* Cobbett's Advice to Young Men, Letter III, sect. 102-5

ceed from a brain comparatively small : but it is no less true, that when a larger brain is excited to the same degree by the same causes, the manifestations are still more energetic, in proportion to the superiority of size. These cases, therefore, form no valid objection to Phrenology ; for the phrenologist ascertains, by previous inquiry, that the brain is in a state of health. If it is not, he makes the necessary limitations in drawing his conclusions.

The effects of exercise in adding to the mental power are universary known, and ought never to be overlooked by the phrenologist. "The brain, being an organized part, is subject, in so far as regards its exercise, to precisely the same laws as the other organs of the body. If it be doomed to inactivity, its health decays, and the mental operations and feelings, as a necessary consequence, become dull, feeble, and slow. If it be duly exercised, after regular intervals of repose, the mind acquires readiness and strength ; and, lastly, if it be overtasked, either in the force or duration of its activity, its functions become impaired, and irritability and disease take the place of health and vigour."

COMBINATIONS IN SIZE, OR EFFECTS OF THE ORGANS WHEN COMBINED IN DIFFERENT RELATIVE PROPORTIONS.

The limits of the present work prevent me from doing more than stating three rules for estimating the effects of differences in relative size occurring in the organs of the same brain.

RULE FIRST.—Every faculty desires gratification with a degree of energy proportionate to the size of the organ ; and those faculties will be habitually indulged, the organs of which are largest in the individual.

Examples.—If the animal organs in general be large, and the organs of the moral sentiments and intellect in general be small, the individual will be naturally prone to animal indulgence in the highest degree, and disposed to seek gratification in the directest way, and in the lowest pursuits.

If, on the other hand, the organs of the moral sentiments and intellect greatly predominate, the individual will be naturally prone to moral and intellectual pursuits ; such persons are "a law unto themselves."

In illustration of this rule, the head of the idiot aged 20 years may be contrasted with the head of the nervous temperament on page 6, No. 4.

In the one head the basilar and posterior region of the brain, dedicated to the animal propensities, greatly preponderate over the anterior and coronal region, which manifest the intellect and moral sentiments ; in the other the basilar region is large, but the intellectual and moral decidedly preponderate.

Now, under the rule before stated, those persons with heads shaped like the idiot's will be naturally prone to low and degrading pursuits, having for their object the gratification of Amativeness, Destructiveness, Acquisitiveness, and other inferior feelings ; they will possess very few aspirations after the noble and beneficent virtues which dignify human nature ; they will be blind to the obligations of justice, piety and mercy, and totally incapable of appreciating the advantages of science. But those persons with heads of the shape of the nervous temperament will form a direct contrast to the above. They will naturally feel the superiority of moral and intellectual pursuits, ardently desire to advance in the career of improvement, and instinctively love every virtue and attainment that is calculated to increase the true dignity and happiness of man. It is common for individuals to assume themselves as standards for judging of mankind in general ; yet no criterion can be more fallacious : the consciousness of men belonging to the inferior class would represent the race as base, grovelling, and selfish—that of the higher as elevated, benignant, and intellectual.

RULE SECOND.—As there are three kinds of faculties, propensitive, moral, and intellectual, which are not homogeneous, it may happen that several large organs of propensities are combined in the same individual with several moral and intellectual organs highly developed. The rule, then, will be, that the lower propensities will take their *direction* from the higher powers; and such a course of action will be habitually followed as will be calculated to gratify the whole faculties whose organs are large.

In this combination the strong propensities may escape, at intervals, from the control of the sentiments, and produce abuses; but as nature has rendered the moral and intellectual faculties the directing powers, the *habitual* conduct will be such as will be consistent with their dictates, and at the same time gratifying to the propensities.

Examples.—If the organs of Acquisitiveness and Conscientiousness were both large, stealing might gratify Acquisitiveness, but it would offend Conscientiousness. According to the rule, the individual would endeavor to gratify both, by acquiring property by lawful industry. If Combativeness and Destructiveness were large, and Benevolence and Conscientiousness also amply developed, wanton outrage and indiscriminate attack might gratify the first two faculties, but they would outrage the last two: hence the individual would seek for situations calculated to gratify all four: and these may be found in the ranks of an army embodied for the defence of his country, or in moral and intellectual warfare against the patrons of corruption and abuse in church and state. Luther, Knox, and many other benefactors of mankind, were probably actuated by such a combination of faculties; Washington nobly displayed it.

If the cerebellum be very large, and Philoprogenitiveness, Adhesiveness, and Conscientiousness deficient, the individual will be prone to seek the directest gratification of the animal appetite; if the latter organs be also large, he will perceive that wedlock affords the best means of satisfying the whole group.

If Benevolence, Self-Esteem, and Acquisitiveness be all large, giving charity may gratify the first; but, unless the individual be very rich, the act of parting with property may be disagreeable to the last two faculties, he will therefore prefer to gratify Benevolence by personal kindness; he will sacrifice time, trouble, influence, and advice, to the welfare of others, but not property. If Benevolence were *small*, with the same combination, he would not give either money or personal advice.

If Love of Approbation large, be combined with large Ideality and moderate reflecting organs, the individual will be ambitious to excel in the splendour of his equipage, style of living, dress, and rank. If to the same combination be added a powerful intellect and large Conscientiousness, moral and intellectual excellence will be preferred as the means of obtaining the respect of the world.

An individual in whom Benevolence and Love of Approbation are very large, and Conscientiousness deficient, will be exceedingly kind and attentive to those persons who praise him loudly and extol his benevolence; but he will overlook humble, retiring, and unostentatious merit; he will speak much of his own good deeds. If Conscientiousness and Benevolence predominate, the amiable and unpretending will be the first objects of his regard, and the good done will never be proclaimed by himself.

If Self Esteem large, be combined with deficient Love of Approbation and Conscientiousness, the individual will be prone to gratify his selfish feelings, with little regard to the good opinion or the just claims of other men. If Self-Esteem large, be combined with large love of Approbation and Conscientiousness, the former will produce only that degree of self-respect which is essential

to dignity of character, and that degree of independence of sentiment without which even virtue cannot be maintained.

If Cautiousness large, be combined with deficient Combativeness, the individual will be extremely timid. If Combativeness be large and Cautiousness small, reckless intrepidity will be the result. If Combativeness be equally large with Cautiousness, the individual will display courage regulated by prudence.—If Cautiousness, Conscientiousness, Self-Esteem, Secretiveness, and Love of Approbation be all large, and Combativeness moderate, bashfulness or *mauvaise honte* will be the consequence. This feeling is the result of the fear of not acquitting one's-self to advantage, and of thereby compromising one's personal dignity.

If Veneration and Hope be large, and Conscientiousness and Benevolence small, the individual will be naturally fond of religious worship, but averse to the practice of charity and justice. If the proportions be reversed, the result will be a constitutional disposition to charity and justice, with no great tendency to the exercise of devotion. If all the four organs be large, the individual will be naturally inclined to worship God, and to discharge his duties to men.

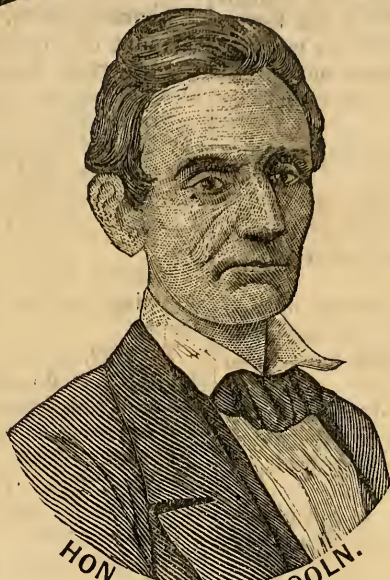
The intellectual faculties will naturally tend to such employments as are calculated to gratify the predominant propensities and sentiments. If the organs which constitute a genius for painting be combined with large Acquisitiveness, the individual may paint to become rich; if combined with Acquisitiveness small and Love of Approbation large, he will probably labour for fame and starve while attaining it.

Talents for different intellectual pursuits depend upon the combinations of the knowing and reflecting organs in certain proportions. Constructiveness, Form, Size, Colouring, Individuality, Ideality, Imitation, and Secretiveness large, with Locality small, will constitute a portrait, but not a landscape; painter.—Diminish Form and Imitation, and increase Locality, and the result will be a talent for landscape, but not for portrait painting. Constructiveness and Weight, combined with tune large, may produce a talent for *musical* instrument making: without a large Tune the other faculties could not successfully take this direction. Constructiveness, combined with Size and Number large, may lead to *mathematical* instrument making. Causality, combined with large Ideality and Imitation, will seek to discover the philosophy of the fine arts; the same organ, combined with large Benevolence, Conscientiousness, Concentrativeness, will delight in moral and political investigations. If to Individuality, Eventuality, Comparison, and Causality, all large, an equally well-developed organ of Language be added, the result will be a talent for authorship or public debate; if Language be small, the other faculties will be more prone to seek gratification in the business of life, or in abstract philosophy.

RULE THIRD.—Where all the organs appear in nearly equal proportions to each other, (see plate in No. 3 for June,) the individual, if left to himself, will exhibit opposite phases of character, according as the animal propensities or moral sentiments predominate for the time. He will pass his life in alternate sinning and repenting. If external influence be brought to operate upon him, his conduct will be greatly modified by it; if placed, for instance, under severe discipline and moral restraint, these will cast the balance, for the time, in favour of the higher sentiments; if exposed to the solicitation of profligate associates, the animal propensities will obtain triumphant sway.

This is all we shall say in reference to Phrenology, having endeavored to show that the science exists in nature, we refer the reader to works which treat on that subject alone.

BROUGHTON'S MONTHLY PLANET READER



Truth is
Mighty

And must
Prevail.

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Devoted to Astrology, Phrenology, General Literature and the Natural Sciences.

Vol. 1 PHILADELPHIA, SEPTEMBER 1, 1860.

No. 6.

PROGNOSTIC ASTRONOMY.

To know by SIGNS, to judge the turns of fate,
Is greater than to fill the seats of State;
The ruling stars above, by secret laws,
Determine Fortune in her second cause.
These are a book wherein we all may read,
And all should know who would in life succeed,
What correspondent signs in man display
His future actions—point his devious way;—
Thus, in the heavens his future fate to learn,
The present, past and future to discern,
Correct his steps, improve the hours of life,
And, shunning error, live devoid of strife.
All those who wish by Science their fate to know,
Present, past and future, should to BROUGHTON'S go.

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Fortunate and Unfortunate Days

IN THE

MONTH OF SEPTEMBER, 1860.

Saturday, 1st. Very fortunate to engage servants, go shopping, travel, ask favors from females, pop the question, or marry.

Sunday, 2d. Not important until evening; then good to marry, or to commence journeys.

Monday, 3d. Evil; avoid quarrels and law-suits.

Tuesday, 4th. Very unfortunate; do not engage in any new business, or in anything of importance, if you want it to succeed.

Wednesday, 5th. Ask favors of rich people; good to remove, or to travel, or to commence any undertaking until three o'clock, P. M.

Thursday, 6th. Good to engage servants, go shopping, or pop the question; but do not write letters or sign deeds, or make agreements.

Friday, 7th. Very evil; do not undertake anything of importance, or sign deeds, or engage servants.

Saturday, 8th. Conflicting; better defer things of moment until another time.

Sunday, 9th. Good to ask favors from elderly people, or pop the question; but do not marry.

Monday, 10th. Very fortunate to write letters, sign deeds, ask favors, or to commence any new undertaking, or business.

Tuesday, 11th. Very fortunate to commence any new undertaking, &c., or to engage servants; good to pop the question, or marry, or travel.

Wednesday, 12th. Very fortunate for all business but wedlock and writings; do not marry nor sign deeds; but push all other kinds of business.

Thursday, 13th. Beware! evil predominates.

Friday, 14th. Uncertainty attends thy dealings until nine o'clock, A. M., then engage servants and go shopping.

Saturday, 15th. Be careful; uncertainty prevails.

Sunday, 16th. Travel and pop the question, but do not marry.

Monday, 17th. Uncertainty prevails; do not commence law-suits, or any business of importance.

Tuesday, 18th. Beware! do not engage servants, marry, or ask favors from females.

Wednesday, 19th. Unfortunate; better defer things of importance until another day.

Thursday, 20th. Fortunate to engage servants, or go shopping until nine, A. M., but uncertain then until night; then good to write letters, and for general business.

Friday, 21st. Unfortunate; do not do anything of importance this day.

Saturday, 22d. Be careful; do not sign deeds or write letters.

Sunday, 23d. Void of aspect; rest this day.

Monday, 24th. Good to remove, or go shopping, or to ask favors from rich people.

Tuesday, 25th. Uncertain for many things; but do not engage servants, or ask favors of rich people or females, or marry.

Wednesday, 26th. Unfortunate this day.

Thursday, 27th. Very evil.

Friday, 28th. Good to deal in cattle and metals, but for other things uncertain.

Saturday, 29th. Rather fortunate; better defer things of importance until next month.

Sunday, 30th. Unfortunate; do not marry or travel.

Broughton's Weather Guide, for September, 1860.

The month opens with fine weather with some wind, about the 4th, rather unsettled, but dry; 5th and 6th, rather cool and windy; 7th, rain or cloudy; 8th fairer, with some wind, and perhaps lightening; 9th, cold; 10th to 15th, changeable, with some wind, then more dry and warmer to the 19th; 20th to 25th, cloudy with occasional showers; 26th, more fair the month closes with wind and slight showers. The weather will be very changeable after the 19th to the close of the month.