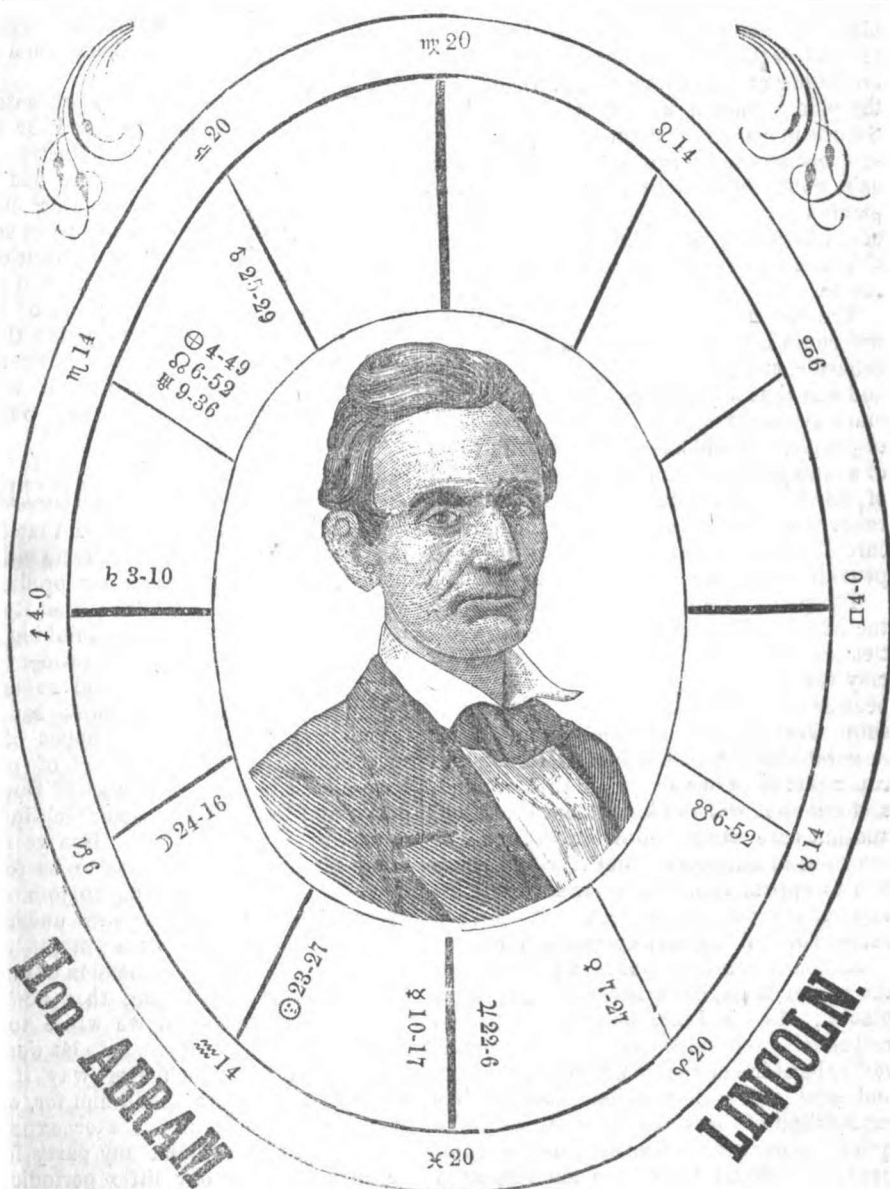


BROUGHTON'S MONTHLY PLANET READER AND ASTROLOGICAL JOURNAL.

Vol. 1.

PHILADELPHIA, SEPTEMBER 1, 1860.

No. 6.



Born Feb. 12th, 1809, at 2 h. 0 m. A. M.

NATIVITY OF THE HON. ABRAM LINCOLN.

Hon. Abram Lincoln was born February 12th, 1809. After careful examination of his Nativity, we are of the opinion that he was born near two o'clock in the morning. Should we have ascertained the correct time of Abram Lincoln's birth, he was born under the planets Jupiter and Saturn, as the sign Sagittary was ascending at the above-named time; and the planet Saturn was in the ascendant. Saturn in Sagittary describes a large person, not stout, but raw-boned; dark-brown hair, good make, and rather dark in complexion; careful, choleric, and will not bear an affront, yet willing to do good to all: a lover of his friends and merciful to enemies.

The Moon in good aspect to Jupiter, will cause him to be of a good natured and benevolent disposition, and very sociable, and one that will be very popular and very much esteemed among the poorer classes of people. It will likewise cause him to be of sound judgment, and of a practical turn of mind. Saturn in the ascendant will cause him to be of a plodding, thoughtful, careful character, and one that will try to provide something against a rainy day.

The planet Mercury having no aspect to the Moon, will show that his mental abilities are not of the highest order, and we may venture to predict that he will never become noted for his learning or scholarship. But at the same time Mercury being in good aspect to the planet Herschel, will cause him to be of an original turn of mind, and one that will think and act for himself, and not care about following fashions, or the rules of etiquette; and it would cause him to appear rather blunt or abrupt in his deportment and language, and to have a rather comical way of expressing himself.

As the Moon first makes an aspect to the planet Mars, his wife is denoted by that planet; Mars in Libra describes a person rather tall, well built, but not stout made, rather light in complexion, light brown hair, and oval face; disposition cheerful, but rather fond of dress and fine outside, of a quick temper but soon over, fond of company, and would be very much respected both by male and female acquaintances and friends. But on account of the Moon mak-

ing an evil aspect of Mars, they would not live in the most happy manner in a married life. And it would indicate that he would outlive his wife.

This Nativity would not indicate a very large family of children, but we could not say for certain how many; we should say, that they would have some five or six altogether, but there would be much danger of burying some of them when quite young.

Mr. Lincoln has a rather fortunate Nativity for becoming popular, and for rising in the world with care and industry. But we are sorry to say, that he has some rather unfortunate aspects coming on, and that is the planet Saturn coming in square to his own place, and in opposition to Mercury; and the planet Jupiter in opposition to the Sun's place; all of which aspects make us inclined to judge that he will be defeated this next coming Presidential election, and we think that it will be caused by some intrigue or political manœuvres.

THE PRESIDENTIAL ELECTION.

We are still of the opinion that S. A. Douglas, will be the next President; although when we published our predictions in the August number of the Planet Reader, we appeared to be alone in thinking that he would ever be elected President this next coming election. And so far as we could find out, his most sanguine friends had not the slightest hopes of him succeeding. A great number of people have hinted to us that we were of Douglas' party, and that we had some self-interest in making that prediction. But we might safely say that the party has to be formed that we should be willing to join, as we never intend to give a vote under any circumstances. And we might clear Douglas from having any hand in us making our prediction, by stating that he never noticed our letter, when we wrote to him to know his time of birth. So let our prediction turn out which ever way it will, we have nothing to thank him for, or his party either; nor do we ever expect to have anything to thank any party for, as we never intend our little periodical to ever become a party tool, like many other papers.

GEOMANCY;

OR, THE ART OF FORETELLING EVENTS BY
LOTS OR POINTS.

This curious art was formerly in high repute; being a favorite science among the monks and friars of the middle ages; who, immured in the solitary gloom of their abbeys and monasteries, stood in need of some peculiar invention, that combined the then universal desire for unveiling futurity, with a recreation at once pleasant and amusing. Such advantages were speedily discovered in the practice of Geomancy; added to which, *where the inquirer is sincere in his wishes*, the universal sympathy so prevalent throughout all nature, (and which not even the profoundest philosopher of the present day can deny or satisfactorily explain, except by admitting occult principles,) will seldom fail, to procure him a rational and true answer.

The art or science of Geomancy consists of two parts, which, although distinct in a manner from each other, are nevertheless founded on, and produced by, the same sympathetic impulse. The first is termed *Simple Geomancy*; and consists in judging of future events by the nature and properties of the sixteen figures or emblems, without combination, by house, place, or aspect. The other is termed *Compound*; as it teaches the method of judging the correlative contingencies of each question by means of aspects, houses, and emblematical movements. This latter part is far more difficult than the former; and I shall therefore *first* initiate my readers into the practice of the former, or Simple Geomancy; as it cannot fail to afford many an hour's rational amusement.

I need scarcely observe, that books on this subject are so extremely rare as seldom to be met with at *any* price.

The method of working the questions in Geomancy consists in marking down with pen, pencil, or any other instrument, upon paper, slate, or any legible material, a certain number of points, or dots, leaving the precise number to chance; and all the time the inquirer is so doing, his thoughts must dwell *earnestly* upon the matter upon which he wishes to be informed, with a fervent

wish (devoid of doubting as much as possible) to have a correct and true answer.

The ancients affirmed, that in these cases an invisible spirit, or planetary angel, uniformly directed the hand of the querist, so to form the mystic points as to obtain the desired resolution of his query: but whether or not this may be the case, it is quite certain that the thoughts and earnest desires of the mind have a wonderful contröll over the nerves, muscles, and pulsations of the body. This is seen plainly in the case of timid, weak, and *nervous* persons, who, when writing letters, or sentences where their *feelings* are more than usually wrought upon, never fail to exhibit *signs* of such mental irritation in their handwriting. But this fact, which is, I believe, well known to every one, is more clearly demonstrated by the following *simple but curious experiment*, the truth of which I can avouch from my own experience.

Sling a shilling or sixpence at the end of a piece of thread, by means of a loop, or tie a ring thereto; then, resting your elbow upon a table, hold tightly the other end of the thread *between your forefinger and thumb*, taking care that the thread passes across the ball of the thumb (where the pulse lies,) and thus suspend the shilling or ring in an *empty* goblet. Observe to keep your hand as steady as possible, or otherwise it is useless to attempt the experiment.

When the shilling or ring is properly suspended, you will find it will for a moment be stationary. It will then, *of its own accord, and without the least agency from the person holding it*, vibrate like the pendulum of a clock; from side to side of the glass; and, after a few seconds, *it will strike the hour nearest to the time of day or night*. For instance, if the time be twenty-five minutes past six o'clock, it will strike six; if thirty-five minutes past, it will strike seven, and so on of any other hour. *It will also strike any number you think of*; which latter property arises solely from the pulsation of the thumb, communicating, by an occult principle, the desires of the mind to the nervous system. But to what cause its striking the precise hour is to be traced, as the author of "*Rational Recreations*" observed, "*remains unexplained*; for it is no less astonishing than

true, that when it has struck the proper number, its vibration ceases, it acquires a kind of rotary motion, and at last becomes stationary as before."

NAMES OF THE SIXTEEN FIGURES OF GEOMANCY.

o o		o o	
o		o	
o o	Acquisitio	o	Caput
o		o	
o		o	
o o		o	
o	Amissio	o	Cauda
o o		o o	
o o		o o	
o		o o	
o o	Rubeus	o	Fortuna Major
o o		o	
o o		o	
o	Albus	o o	Fortuna Minor
o o		o o	
o		o	
o o		o o	
o o	Letitia	o	Puella
o o		o	
o o		o	
o o		o	
o o	Tristitia	o o	Puer
o		o	
o o		o	
o		o	
o	Conjunctio	o	Via
o o		o	
o		o o	
o o		o o	
o o	Carcer	o o	Populus
o		o o	

(To be continued in our next.)

We have received Dr. Simmonite's "Meteorologist and complete Almanac for 1860." It is well got up, and we wish that something of the kind was published in this country. Its price is sixpence English Money.

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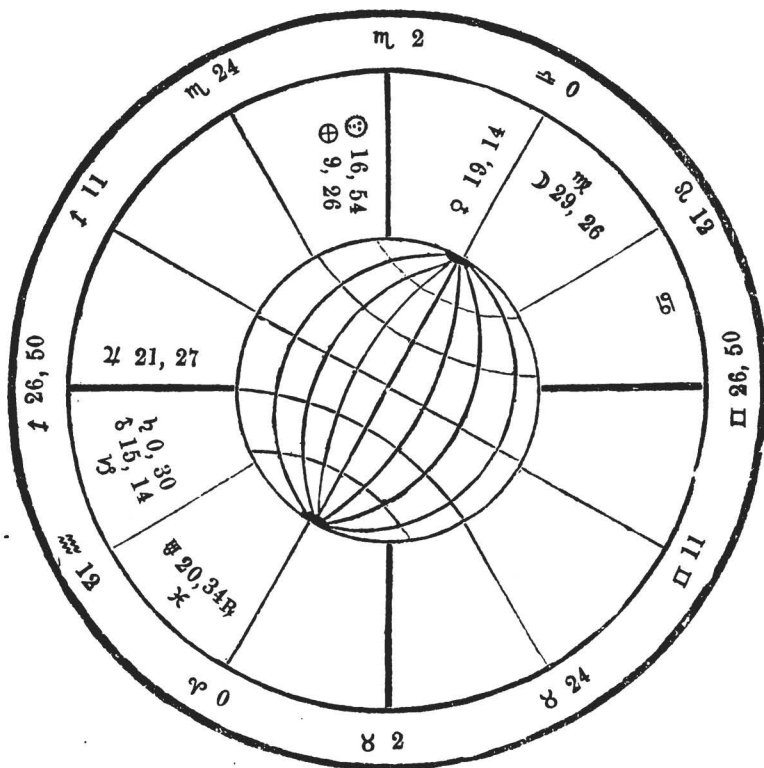
Nativity of the PRINCE of WALES.

As the Prince of Wales is expected to visit New York and other cities in the United States, while on his visit to the Continent of America; and as some of our readers may wish to know what the Astrologers have to say about England's future King; and as the enemies of Astrology have said that one Astrologer contradicts another, and that there is no system in their science, we concluded to insert *verbatim* the Nativity of the Prince of Wales, as calculated by W. J. Simmonite, only a few weeks after the Prince was born, and published in the "Monthly Messenger," for January, 1842, (a periodical similar to the "Monthly Planet Reader," published by the above-named author.) And then our readers can compare it with the one calculated by Mr. Parker in 1860, which was eighteen years apart, and published in the "New York Weekly," for February 23d, 1860; and in the "Monthly Planet Reader," for July, 1860.

(From the "Monthly Messenger," for January, 1842.)

NATIVITY OF THE PRINCE OF WALES,

November 9th, 10th hour, 48m., A.M., 1841.



According to the figure which is erected for the minute given by authority; this scion of the royal stock was born under the benevolent star Jupiter, which star is in parallel with Saturn and Mercury. The Sun is Hyleg, or giver of life, and angular in 10th house, but in square, a malignant aspect to Mars, who is in the ascendant; which aspect I fear will influence his health all his life time, subjecting him to inflammatory and feverish complaints, pains in the legs and arms. He will be near death at about the age of *two years and a half*. But as the Sun is in semisextile of Venus, and has also a mundane sextile of Jupiter near the ascendant, I believe will be powerful auxiliaries in preserving life. If he

survive the age of three years, he may then live to sway the sceptre over these realms, after he has been well experienced in the uncertain things of this life.

The Prince is born under ♈ and ♌ on the cusp of the first, which will render his person tall and upright, oval face, complexion rather ruddy, hair brown, an intelligent eye; the ☉ in * to ♌ will give him a degree of pride, but will make him honorable, just, and noble; disposition courteous, affable, and agreeable; manners polite and accomplished.

The Moon has a sextile aspect to ♈, which will render the mind ingenious, shrewd, quick, and of a clever turn. Mercury is in zodiacal parallel to ♌, which

will make him fond of learning, poetical, and as ♀ is posited, he will be a patronizer of polite literature. The planet ♄ is also in parallel with ♃, which will incline him to be serious, strong and profound in opinion; inquisitive, loquacious, studious, meditative, fond of employment. Again as the ☽ is in parallel with ♄, he will be fond of novel science, but peculiar in his mode of treating art. The nation will find in this royal branch a great deal of native tact and talent. As ♄ is in his ascendent, I am afraid England will frequently be involved in war during his reign. From the position of ♄ in ♈ to ☽, I am also afraid of great losses to the nation, much turmoil concerning the raising of the revenue; also, from the situation of ♃ in ♏ to ☽, he will be very subjected to misfortunes and sorrows. Nevertheless, he will be found a kind, benevolent, mild, and humane sovereign; one studious of measures calculated to benefit his subjects, and will be found a proper pattern for the monarchs of the world.

May he live to reign over the British Empire. GOD BLESS THE PRINCE.

TRADITIONS OF FORMER TIMES. PROGNOSTICATIONS FROM THE MOON'S AGE.

Moon's Age.

- 1st day. The child born is said to be long-lived. The dream true, and the event satisfying.
- 2d day. The dream will be unprofitable. The child born on this day grows fast. It is a fortunate day for searching after remarkable things.
- 3d day. The dream good. The child born this day is said to be fortunate with great men or Princes.
- 4th day. Unhappy, evil, and perilous, especially to those who fall sick. The dream will not be effected.
- 5th day. Good to begin any work, or to voyage on water. A good dream will be effected and brought about; but a bad dream will have no meaning.—The child born this day proves a traitor.
- 6th day. The fugitive shall be recovered. Dreams suspended. The child born will, it is said, be short-lived.
- 7th day. The sick person whose sickness began on this day shall soon be well.

The dream must be kept secret. The child born this day will be long-lived and liable to trouble.

- 8th day. The dream true and certain. The child born long-lived.
- 9th day. The dream will turn out good next day.
- 10th day. The dream will be soon effected. The sickness perilous. The child born this day is said to be fated to long life. The ☾ being Alchochodon.
- 11th day. Here rules Babel, enemy to dreams; hence the dreams will be of no effect. The child born this day shall be afflicted in traveling, and irreligious.
- 12th day. The dream good and effective. The child ingenious and long-lived.
- 13th day. The dream true and effective. The child then born will be foolish or a zealot.
- 14th day. The dream shall be ambiguous, doubtful, and the effect suspended. The child born this day will be an extraordinary genius. His fate is ruled by the demon or angel Cassiel, in the hierarchy of Uriel.
- 15th day. He who falls sick this day it shall be unto death. The dream true. Fortune indifferent. The child under ♀, handsome, fair, and fortunate.
- 16th day. The dreams will be accomplished. The child long-lived. ♀ is said to be Alchochodon.
- 17th day. If this fall on a Saturday, it is said to prove very unfortunate. The dream not effected for three days.—The child born on this day is said to be unhappy.
- 18th day. The dream is said to be true and certain. The child, through much labour and travel, will come to high dignity and honours.
- 19th day. Hiel rules. The day dangerous. Dream forbodes ill fortune.—The child likely to prove mischievous, or a thief.
- 20th day. The dream true. The child, as before, a cheat.
- 21st day. The day is said to be good.—The dream unprofitable. The child corpulent, strong, but a cheat.
- 22d day. Gebil rules. The dream is true. The child good, docile, and long-lived.
- 23d day. The dream, nevertheless is false.

The child born this day will be deformed, but clever.

24th day. The dream of no effect. The child then born soft-tempered, and voluptuous.

25th day. Unfortunate dream. Adversity for the child then born.

26th day. Dream certain. The child, when adult, will be rich and honoured.

27th day. A good day. The child fortunate, but a great dreamer. Dreams prevail.

28th day. The sick will die. The dream bad, as the spirits are troubled with religious whims. The child born this day will die young; and if it live past five months, will prove a zealot, or an idiot.

29th day. Fortunate; Raphael predominates. The child born long-lived, and fated to riches. Dreams true.

30th and last day. Unfortunate. Child short-lived. The sick persons will die. Cassiel predominates.

With respect to the foregoing traditions, they are very ancient, and are therefore curious. Their truth or falsehood may be proved by observation.—The days of the moon's age may be known by the commonest almanac.

(Continued from page 35, No 5.)

ASTROLOGY DEFENDED.

The part of the sentence that we shall examine first is "Fortune-telling by cards." Perhaps in the first place it will not be amiss to try to find out the meaning of the word Fortune-telling. But as we have never seen that word in any Dictionary, or in any work that gave a definition of its meaning; we must try to find out its meaning the best way that we can. The word Fortune-telling is a compound word, and our readers will see that it is composed of the words "fortune" and "telling." Our readers will understand the definition of the word "telling" when we say that it is derived from the verb "to tell," and means "to utter; to express; to speak; &c. But the definition of the word fortune is not so easily arrived at: as its meaning appears to have varied very much. For instance in some of the old Dictionaries we find that it means "adventure or chance; that which happens by chance; luck; &c.*

Now when Mr. Bonner says "Fortune-telling by cards," if he means, chance-telling by card, or telling by cards that which happens by chance, or by luck; we say, if that be his meaning, we are both of one opinion; as we believe that to foretell that which happens by chance; either by cards, by casting nativities or by any other method is utterly false (or impossible) and an insult to the majesty of Heaven, because we believe there never has been, never will be, nor never can be anything "which happens by chance." To believe any such thing is equivalent to denying the existence of a God; and to believe nature is governed by chance, or rather that there is no government at all about it or in it; but that every thing which takes place, happens by chance: and that cause and effect is words without meaning.

*See Bailey's English Dictionary, Published about 1790, and Jones Sheridens improved Dictionary, 1809.

(To be continued in our next.)

THE FATE OF THE NATION FOR SEPTEMBER, 1860.

The full Moon from which we make our predictions for September, occurs on the 31st of October, at 3 h. 56 m., A. M., Philadelphia time, when the first degree of Leo occupies the ascendant. The Sun is lord of the scheme, and is near the cusp of the third house; and the benevolent planet Jupiter is in the ascendant in the sign Leo, which sign governs Philadelphia. The evil planet Saturn has passed through Leo, and has just entered Virgo. All of these aspects indicates that business will begin to prosper this month in Philadelphia, and money will begin to be more plentiful in this city. Fires and robberies will not be so numerous, and the state of the public health will improve. Philadelphia stock will rise in the market, and property increase in value. Let merchants and business people make hay while the Sun shines, as Philadelphia will not always have Jupiter in the ascendant.

New York still feels the evil effects of the planet Mars in opposition to its ruling signs. Fires and robberies will be too plentiful amongst them, and danger of much sickness and disgrace afflicting some of the female portion of that city.

This screwd scholar and excellent author was rector of Segrave, in Leicestershire, and a Member of the College of Christ Church, in Oxford. He was a zealous *Astrologer*, an accomplished scholar, and a pious *divine*. He calculated his Nativity, foretold the time and manner of his death, which occurred at the period, and in the manner he had predicted; He was born in 1576, and died in 1640.

*Dr. Mead on the influence of the Sun and Moon upon Human Bodies. See also Edinb. Rev. vol. 12, p. 86—Balfour on Sol-Lunar Influence." *Blackwood's Magazine* for Dec. 1821, Part 2, No. 59.

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A GUIDE FOR STUDENTS

IN

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P R E F A C E .

The object of the present work will be to illustrate the Astral art, which certainly is the most sublime of natural sciences, and the noblest study that ever engrossed the attention of mortals. We shall endeavor to remove the prejudice and ignorance which surround this Heavenly science, and by authentic examples prove, beyond the possibility of refutation, the truth of Genethliacal Astrology, or the science of Nativities. The contemplation of these high and noble subjects elevates the mind to a nearer participation of the divine nature than any other, and fills the soul with such rapturous feelings as none but those who have experienced them can possibly conceive. The ancient days in which Astrology flourished are past, and many of the records of antiquity are destroyed, and the consequence is, that Genethliacal Astrology is in its second state of infancy. Errors and absurdities have crept upon it, like moss and ivy around the ruins of an ancient edifice, until scarcely anything of its former grandeur is discernible. As a very able Astrologer has said :

"Wherever we search, either among sacred or profane historians, numerous instances are to be found which set forth the astonishing presages of this formerly resplendent science, which even in the ruins that time and revolutions of public opinion have brought upon it, is grand and magnificent—and like the starry host, from which its principles are derived, continues wherever its stupendous footsteps are traced, to soar above all other arts even by the lofty and dignified nature of its pretensions ; but when these pretensions are backed by truth, and demonstrated by the light of philosophic research, it may be asserted without fear of contradiction, that there exists not a science more truly sublime, or more generally interesting than the celestial science of the stars."

The labours of our present Astrologers in England and other countries, have in some measure reduced Astrology once more to a demonstrable system, in which science again it appears in its native simplicity.

All Sciences or Arts are, more or less, surrounded with difficulties, before experiences and daily practice have rendered them familiar; is it any wonder then, that those persons who are altogether unacquainted with the rules of Astrology, should think that that science is entirely hedged round with doubts and mists. It is to help to remove those doubts and mists, which prejudice and incredulity, have heaped around Astrology and to add our mite in forwarding that science on this side of the Atlantic, that we have undertaken to republish the following work ; so as to bring a knowledge of this science within the reach of all enquiring minds. As we have out lived the days, when we thought that we were at liberty to laugh at, and condemn, every subject that we did not understand, our readers will perhaps forgive us, if we are bold enough to advise those who value truth, to spend a short time in examining the rules and principles that we shall lay down in this work, and apply them to their own individual Nativities, before they join the herd of learned and unlearned, in laughing at and ridiculing the science of Astrology and its professors. Every new science and their professors have to go through a kind of purgatory before they become popular, and they have to be a butt and laughing stock to those shallow minded people, who only think by permission. Every age has afforded proofs of the justness of these observations. The disciples of the various philosophical schools of Greece inveighed against each other, and made reciprocal accusation of

impiety and perjury. The people in their turn, detested the philosophers, and accused those who investigated the causes of things of presumptuously invading the rights of the Divinity. Pythagoras was driven from Athens, and Anaxagoras was imprisoned, on account of their novel opinions. Deinocritus was treated as insane by the Abderites for his attempts to find the cause of madness by dissections; and Socrates, for having demonstrated the unity of God was forced to drink the juice of hemlock. Galileo was twice brought before the Inquisition, and only very narrowly escaped with his life, by signing a paper declaring that his system was false. Even Sir Isaac Newton was abused by the learned men of his day, for his discovery of the composition of light. John Faust, one of the early printers, having printed a number of Bibles and repaired with them to Paris, to sell, and being enabled to offer them for sale at a lower price than those which were transcribed by hand, he was charged by the Monks with having produced them by means of the devil.

Dr. Harvey, the discoverer of the circulation of the blood, met with such opposition when he announced his discovery, that though he was in extensive practice, and considered in the highest degree respectable he fell into disrepute, lost his business, and was treated with insult and scorn. Jenner, who introduced vaccination as a preventative of small-pox; a discovery calculated, in this country, to save thousands of lives annually, was not only opposed by the members of the Medical profession, but he was also denounced from the pulpit as being in league with the devil.

Dr. Gall, the hero of Phrenology, was similarly treated. And although this science seems calculated to become the principal renovator of mankind, and is capable of being demonstrated by any ordinary student, we constantly hear people exclaiming against an inquiry into its merits. We might go on for almost any length of time, stating facts of this nature, but we think that we have said enough to show, that a science is not always false, because it is not the fashion of the day to believe in it; and to show that popular opinion is not always the standard of truth.

In conclusion we have no desire to offend any class of men by putting forth this work: we do not know whether we should not respect even prejudice for the sake of peace, were it not that we cannot conscientiously consent to abandon truth in the effort. After many years experience, we have found the rules of Astrology unfailing, and as we can discover no prohibition of its practice in the Word of God, we are prepared to defend it against all the foolish attacks of those who falsely declare that it upholds fatality or is opposed to the providence or the revelation of the Deity.

No one who has not spent a considerable portion of his life in the pursuit of this kind of knowledge, can form any competent idea of its nature, and it would be as ridiculous to attach any importance to the opinion of a person who has not done this, (however extensive his learning may be in other respects,) as it would be for a mason to listen to a cobbler's opinion on the science of architecture. When a man wishes to explode any science, he should learn it; for the student may rely on this as an infallible truth, that among all his opponents not one of them can bring up a direction either primary or secondary, or calculate an ingress or transit, or even comprehend the meaning of the terms as applied to Astrology.