

# BROUGHTON'S MONTHLY PLANET READER, AND ASTROLOGICAL JOURNAL.

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## A Reply to an Attack

### ON ASTROLOGY AND ASTROLOGERS.

WHICH WAS PUBLISHED IN THE  
*SCIENTIFIC AMERICAN*,  
May 29th, 1869.

"Suffer me that I may speak, and after that I have spoken, look on."—Job.

"The honor of our art, and the moral character of its professors suffer, whenever we pay so blind a deference to any one as to vent us from using our own judgments, and from declaring only the results of our inquiries or experiments?"—POTT.

My attention was drawn to an article in the *Scientific American*, by receiving the following letter from a Student in Astrology, who is taking lessons from me.

GREENPOINT, L. I., Aug. 10th.

DEAR FRIEND.—In Vol. 20, No. 22, page 350, of *Scientific American*, you will find an article on Astrology and Astrologers, which I think is likely to prejudice the ignorant against the science of Astrology. I would like you to get that number and see the article.

Yours respectfully,  
T. H.

I might state, that when I went to the *Scientific American's* office to procure a copy of their journal, I saw Mr. Wales, one of the editors, and remarked to him, that they had published an article on "Astrology and Astrologers," at the same time pointing the article out; I asked him if he were to write a reply to that article, if he would be willing to publish it. His answer was, with a shake of the head, "No!" I said, "Then you will publish an article on one side of the question, and not on the other; you will publish an article on Astrology written by a person who knows nothing whatever on the subject, and will refuse to publish an article from a person who has lived a life-time to its study." He simply replied, "O here is nothing in it, we merely published that for amusement." However, before I left, he agreed to read an article on the subject if I would write it, but would not promise to publish it, but on leaving I told him I should never get it published in some other paper.

But to reply to the article, and intend to reply to it in a manner that will not be very flattering to the pride or scientific attainments of the writer; but before doing so, I wish to inform the Editors of the *Scientific American*, that for some seventeen months I had a public Hall on Broadway, in this city, in which I gave lectures, and public discussions on Astrology and other Sciences, and gave public tests from the time of birth of persons whom I had never seen. Now, had the writer wished to have shown up "Astrology and Astrologers," there was the place for him to have come. There he might have "bearded the lion in his den," instead of firing random shots in the *Scientific American*, a periodical which men of science never think of looking at, and which is never seen by persons interested on the subject; I should not have seen the article had it not been pointed out to a friend of mine by some country farmer, who knew he was taking lessons in Astrology.

From malicious persecutions, instituted by interested parties, and followed up by their hiring low-lived persons to annoy and break up my lectures, I have not a hall at present at my disposal; yet I would not be unwilling of going half the expense of procuring one to meet any of the opponents of Astrology in a friendly discussion on the science. But if I had my choice, I should certainly prefer one who had more knowledge of the science than the writer of the article on "Astrology and Astrologers." But should I meet any person in a friendly discussion of the science I really expect that

the only arguments which they would attempt to bring against Astrology, would be to hire a set of rowdies to come and break up the discussion, and thus the argument would end.

But to return to the main point, that is, the article on "Astrology and Astrologers." I have procured the aforesaid No. of the *Scientific American* and wish to call my reader's attention to it. I have copied it verbatim, not wishing to misrepresent or misconstrue any part of their article; and in passing I might state that had the opponents of Astrology acted with the same candor and spirit towards Astrology and its professors, they would not have been treated with contempt, by persons who are as ignorant of Astrology as they are of the language of the people who are supposed to inhabit the Moon.

I have arranged the type so that the reply will be nearly side by side with each paragraph to be answered. I have placed numbers at the end of each sentence which I choose to reply to, and the numbers at the beginning of my paragraphs correspond with the sentences answered.

## Astrology & Astrologers, Dr. L. D. Broughton's,

FROM THE  
*Scientific American*,  
Of May 29th, 1869.

## REPLY.

To use the rather strong language of a contemporary, there are still fools who are not only fools, but who seem willing, nay anxious, to spend money to prove themselves so. 1. The advertising columns of the *New York Herald* contain the proof of this assertion, in the numerous advertisements of fortune-tellers, clear-sighted physicians and astrologers. A very little investigation will convince the incredulous that not only do these imposters make money, but some of them make a good deal of it, by playing upon the credulity of the ignorant and superstitious. 2. The belief that these pretenders have the power to foretell events is not confined to the totally uneducated. Will it be believed, that a lady educated sufficiently to occupy with credit the position of principal of a department in one of our city public schools, did on a recent occasion consult one of these quacks in full faith as to his powers? We know this to be true, and are also possessed of information that clearly proves this superstition to be wide spread, extending even to the higher classes of society. 3.

1. I will reply to the first remark, by paraphrasing his own words: "There are still fools who are not only fools, but who seem willing, nay anxious to write articles to prove themselves so." I purpose to prove, before I get through with my reply, that at least this remark is correct so far as the writer of "Astrology and Astrologers" is concerned.

2. I am not aware of a single astrologer, (if I except Mr. Thomas Lister, of Boston, who was formerly my father's student,) who has ever accumulated money by his profession, and I think I am as likely to be as well informed on this point as any person in the United States. Therefore persons studying astrology thinking of practising it to make money by it, are very likely to be disappointed. There are Quack Astrologers as there are Quack doctors, &c., who do make money, by playing upon the credulity of the ignorant. But the quacks in

astrology are not any more respected by the regular astrologer; than the quacks in medicine are by the regular physician.

3. As my opponent has here made a mere assertion, without any proof, and attempts to make a "sensations" about the educated lady who "consulted one of these quacks in full faith as to his powers," and about "this superstition being wide-spread, extending even into the

\* Shortly after I removed to New York, one day, there called to see me, Dr. Henry Hellenback, (Professor of Materia Medica and Therapeutics, in the College in which I graduated; and at that time Mayor of the city of Burlington, New Jersey,) and along with him was Dr. Street, (who has since died.)

During our conversation, the subject of Astrology was brought up. Dr. Hellenback said to me: "I though I believe astrology to be a complete humbug and no truth in it; yet I respect you more for being an astrologer, than I should if you was not one, as you either do it with it's clearly to your credit, or else to be an

higher classes of society. I propose to give the writer a little information on this subject of "what I know to be true." In the first place, nearly every President of the United States, from 1836, up to the election of the Hon. Abram Lincoln, consulted a noted astrologer in Philadelphia; but Mr. Lincoln had more faith in spiritualism, and often consulted mediums on the affairs of the nation. If Mr. Lincoln only had full faith in the powers of Astrology, the probability is that he would not have been assassinated, as the old proverb says to be forewarned is to be forearmed. And his nativity pointed out very clearly the great danger of his being assassinated; and I even predicted it in my MONTHLY PLANET READER, months before it happened. Raphael, of London, England, also predicted the same calamity in his PROPHECIC MESSENGER, over one year before it took place.

Some of the most eminent Generals in the United States—men who won laurels in the war with Mexico, amongst others General Winfield Scott, have frequently consulted the aforesaid noted Astrologer of Philadelphia.

I have also had numbers of the most eminent personages in the United States to consult me in full faith as to my powers. Among the list I could name Generals and Judges, men whom no one stands higher; also Presidents of Colleges and Authors—men who have written and published works on mental philosophy, whose works stand second to none in this country, and are used as text books in our Colleges.

I do not wish to speak of myself in this reply, but in passing I might here state that none passed through College in that term, with higher honors than myself. I also edit a Medical Journal besides other works which I have published. I also here refer my opponent to the paper on page 6, written by Mr. J. WHITLEY, and which was headed to the Professors of the Free College, in Twenty-Third Street, N. Y., to be discussed, the writer offering to defend it against the whole College; but it was refused.

Therefore my opponent may readily perceive that if he intends to prevent "this superstition from being wide spread, extending even into the higher classes of society." He will have to write a few more articles in the *Scientific American*, on "Astrology and Astrologers."

The following extracts from "Dick on Astrology," will show the absurdity of putting any faith in these deceivers; if indeed, anything need be said in this enlightened age of the world upon such a topic.

"Astrology is merely a phisosophism, being empirical, wholly visionary, a mere fanciful system compounded of incongruous mixtures of astronomical with human events, and mythology and theology, and of facts with pure fiction. It has been variously designated Juidicial, Hororary, Atmospheric, and Mandane Astrology. It has also many offshoots subservient to magic or the black art, sorcery, witchcraft, and other pretended mysticisms, occasionally styled occult philosophy. 4.

people generally, as that of Navigation; persons making such *Blunders*, would be hooted along the streets by every little school boy; but we shall dwell more particularly on this subject further on.

With regard to the extracts which my opponent has quoted from Mr. Thomas Dick, I will just mention here that I have made a collection of all the authors, that I could meet with in the English Language, who have lifted their pens against Astrology. All of which I propose to answer in book form; and among others, is Mr. Dick; therefore, I defer answering him until his proper turn. But I might here state that Mr. Dick should have followed the example of Dr. John Butler, chaplain to James Duke of Ormond, and rector of Lechborough, in the county and diocese of Litchfield, England; when he commenced writing against Astrology. After he had published several articles on the subject: he stepped to think, and said to himself: "I ought to know something about this astrology which I am writing against." He then procured some books and commenced studying the science; to find out its weak points, so as to be enabled to write against it with more force, and also know where to hit it hardest, and with the most killing effect.

But Lo! and Behold! I! after he had studied the science, he thus emanated writing one of the best Treatises on

Astrology, which is now extant; I have seen, handled and read the book; therefore I "know this to be true."

Bishop Butler also calculated a number of very remarkable Nativities, amongst others, is the Nativity of our BLESSED LORD AND SAVIOUR, JESUS CHRIST. Mr. Butler drew up the directions and calculations, to the time of the crucifixion of Christ; all of which correspond in a remarkable manner with the sufferings and persecutions which Christ had to undergo, while on earth.

Any person who has any doubt of what I have here stated being true. If they will call at my office, I will show them the book with all the Directions calculated out in Table form; answering to the different years in Christ's life. Had Mr. Dick ever studied astrology, there is not the least doubt but that he would have written as interesting a book on that Science, as any which he ever wrote on Astrology.

I have known a great many persons in my time, who have been very much opposed to "Astrology and Astrologers," but not one of them had ever any knowledge on the subject; also some of those opponents, after they have become acquainted with me, have commenced studying astrology, and when they have acquired a knowledge of the science, their opposition invariably ceased. Nor have I ever known any person who had ever studied astrology or had acquired any knowledge on the subject, afterwards ever speak of it but with the utmost respect.

"We may first observe that astrology lays no claim to investigation, but a fact is very ancient, but of a very ancient, tracing back to a dark, heathenish, and superstitious age, in the very infancy of traditional knowledge, when the bold assertions of the seer [1] were received as the authority of an oracle, no one ventured to question their validity. Whatever is remotely possible the astrologer accepts as a fact, while ignorant of much around him, he assumes with the utmost complacency an intimate acquaintance with the sun and planets thousands upon thousands of miles off, the sun, 887,575 miles in diameter, when he himself inhabits a globe only 7,915 miles in diameter, from which the moon is 238,000 miles distant, and the sun 900 times that distance.

And these immense bodies revolving millions on millions of miles away in immeasurable space, are described by him as fashioning an infant's nose, directing the fortunes of nations, causing the loves, ordering the property of traders, meeting out diseases, and improving or deranging men's mental faculties. And, as if such meretricious influences were not sufficiently preposterous, we are informed by the modern seer [1], Zedekiel, that the twelve signs of the Zodiac not only "rule" the several parts of the human frame, but also those of a ship, as Aries the bow; Taurus, the cutwater; Gemini, the rudder; Cancer, the bottom; Leo, the upper works; Virgo, the hold; Libra, parts above the water's edge; Scorpio, the seaman's berths; Sagittarius, the seamen; Capricornus, the ends of the vessel; Aquarius, the captain; Pisces, the oars in galleys, the wheels in steam vessels, and the sails in others; but those latter, being above water, we are left in doubt about the ruler of the submerged screw propeller. 5.

5. As my opponent has neither attempted to prove or disprove any thing, in these two paragraphs, most of which he has quoted from Dick, but only speaks about the history of astrology, and about it tracing back to the dark ages, etc. But as he appears to be in doubt about the "screw," I will inform him that "the submerged screw propeller" is governed by the sign Pisces.

I will also reply to his statement about "those immense bodies revolving millions on millions of miles away fashioning an infant's nose," etc. by giving him a few facts which "I know to be true," and which if not true can easily be disproved.

When I was a student attending medical college, in Philadelphia, Pa., there was another student, whose name was M. N. Miller, (and who was afterwards Professor of Anatomy and Physiology, in the same College, and also associated Editor of THE ECLECTIC MEDICAL JOURNAL OF PENNSYLVANIA.) He being in my house one evening requested me to look at his nativity to see what I could tell him. He gave me what he believed was the correct time of his birth, and I commenced making a chart of the heavens, but before I had got half through with it, I told him that he could not have been born at that time, as the planets then would cause him to be a stout bulky person, similar to Mr. Willie, (another student then present.) He had given me for the time of day 11 A. M. after looking carefully I told him he might have been born at 11 o'clock at night. He insisted that it was in the morning, as he had lately come from his home in the State of Vermont, and himself and his cousin had been talking about the time of his birth, just before he left home. He pressed me very much to proceed and tell him what I could, but I objected—as the description of his person being wrong, every other part of his nativity would be the same. However he said he would write to his mother that night, and convince her in her hand writing that he was right and I was wrong.



the course of four or five days he came again with r from his mother stating that he was born at clock at night. I could then proceed with his nativ satisfaction both to him and myself.

old give hundreds of instances of a similar nature, ll only give one more fact which "I know to be Although I cannot, at present, give the persons yet it is some where among my papers

evening when I was lecturing in my hall, on Broad- and after I got through with the lecture, I examined city before the audience, from a time of birth handed a slip of paper. I commenced to read off the nativ-

the audience, and when I had got through with person whose time of birth it was, being called by dience, to state whether what I had said was cor- not; the gentleman replied by saying that it was

all wrong, and that it was to him very unsatisfac- I stated to him, after I saw which was the gentle- that he could not have given me the right time of

th. He insisted that the given time was correct, I mind the audience went away, that evening, very much used. Of course I never expected seeing the gentle-

gain; but at my next lecture, "like *branded Tom's life," he "turned up again,"* and handed his time of second time, but instead of writing on the slip of three o'clock in the morning, (as he did the night

us), he wrote three o'clock in the after noon. I the time of birth, and also my man this time, fully could see that time of birth was incorrect too, fore, to prevent the audience being dissatisfied this

I took another slip of paper, which gave the of birth of another person, and made a chart heavens for it on the other side of the black

But before I commenced reading off the second ty, I said to the audience, I had previously looked this nativity, and knew which was the gentleman

belonged too, I also stated that he had given me wrong time of birth the previous night, and now he ven me another wrong time of birth. The gentle-

had consulted both his father and mother, and they agreed that he was born at three o'clock in the after instead of three o'clock in the morning; which time ought was correct on the former occasion.

plied to his statement in these words; "that it did after what either his father or mother said, he could not

born at the time now given." I stated that he might boch born near two o'clock p. m., or about half- three, p. m., but the probability was that he was born

later stated time. I did not attempt to read his nativity that evening, as it would all be wrong again; but read off the other ty, on the other side of the black board, with great action: the first gentleman left the hall very displeased a second time.

ever he made his appearance again at the third lec- and after I had done lecturing, he stated to the audi- that he went home on the last meeting night, and

to his father and mother what I had said about his of birth still being wrong, so to settle the matter they dup the old family Bible, which contained all their of births; and it was written in the Bible, that he

born at half-past three o'clock in the after noon. This same came several times to consult me afterwards. I either those "immense bodies revolving millions of ns of miles away," had "fashioned" those gentle-

"noses" when they were "infants," or not, I leave the writer of "Astrology and Astrologers," to decide. I furnish him the data, the facts, and these facts n depend on.

great principle which Sir Isaac Newton announced *Principia*, in 1687, was, "that every particle of mat- attracted or influenced by, or gravitates to every other le of matter, with a force, inversely proportional to

square of their distances." Therefore, the first point to titled, is whether or not, "an infants nose" is com- of matter, before we can either prove or disprove

ill it be believed, that those lectures were entirely broke a pack of half drunk powder, employed by interested s, to go into the room directly over our heads, and make all

whether those "immense bodies revolving millions of millions of miles away," had anything to do with "fashioning" it.

And while I leave this first proposition and important point to be settled by my opponent, I wish to draw the reader's attention to a few facts illustrative of the less important question, that is, do these "immense bodies revolving millions and millions of miles away" have anything to do with "fashioning the affairs of nations."

To avoid confusion, and to bring the subject as much within the comprehension of the general reader as possible, I will select one nation, and not let that nation be away off in Africa or Asia, but I will let it be the United States; and one planet, and in selecting the planet, I will not choose the largest, such as Saturn, Jupiter, or the Sun, neither will I choose the planet from those which are nearest to the earth (as the reader will readily perceive, that if the planets have any effect on the earth and its inhabitants, those which are nearest will have the greatest, as illustrative I will here instance the moon on the tides, &c.) But will select the farthest planet, but one that has, as yet, been discovered, namely, the planet *Herschel*, (for that matter I would just as soon have selected the farthest planet from the earth, only it is such a short time since the planet Neptune was discovered, that we have not been able to learn from observations, what influence that planet does have on the earth and its inhabitants, as yet.)

*Herschel's* distance from the sun, according to recent Astronomers' calculations, is over one thousand, eight hundred millions of miles; consequently it can never come any nearer to the earth than one thousand, six hundred millions of miles; therefore its influence in the earth and its inhabitants, will be in *Hemaphys* Does, compared with the influence of the Sun, Moon, Venus, Mars, Jupiter, &c.

But to the facts, and I shall take my facts from the common school history of the United States, and shall go as far back as authentic history of this county extends.

But in order to bring the principles of Astrology within the comprehension of the general reader, I must refer him to the last quoted paragraph of my opponent, and to that part where he gets stuck on the "screw." He there in quoting *Zadkiel's Lily*, refers to the "preposterous" idea of the twelve Signs of the Zodiac ruling the several parts of a ship; as Aries, the bow; Taurus, the cutwater, &c. And however "preposterous" it may appear to my opponent, I here inform him that each of the twelve Signs, rules different Nations; for instance, Aries England; Taurus, Ireland; Gemini, the United States; Cancer, Scotland; Leo, France, &c.

Now the principle is, that when any evil planets are in those signs, or in evil aspects thereto; the inhabitants of those countries, ruled by those signs, suffer more or less according to the influence exerted; also when good planets are in any of those signs, or in good aspect thereto, so do those countries, ruled by those signs feel the good influence of such planets. Each planet has an influence peculiar to itself; for instance, the planet *Herschel* when in the ascendant or mid-heaven, or in opposition to the sun or moon, at any person's time of birth, that person will be subject to remarkable and unaccountable (except on the principle of Astrology,) changes in his business, and in removals, or traveling, and hair-breath escapes, &c., all through life; and those changes, &c., occur when the other planets form aspects of *Herschel's* places, &c., in the person's nativity. Also, in an *Horary* Question, if the Moon is coming to an opposition of *Herschel*, then there is some remarkable change, &c., going to occur to the person who propounds the question. Also, at the changes of the Moon, if *Herschel* form aspects to other planets, or the Sun or Moon; we have for some days afterwards, remarkable changes in the weather, sudden gusts, storms, hurricanes, &c. Also, when the planet *Herschel* is transiting any particular Sign ruling any particular nation, that Nation undergoes remarkable Changes, Great Excitements, Revolutions, &c.

I mention these facts, illustrative of the influence of the planet *Herschel*; to show, that although the influences of *Herschel* are different in the different branches of Astrology, yet the same general influence run through the whole; that is, remarkable Changes, Connections, &c.

As I stated before the planet *Herschel* is much smaller, and much farther from the Sun, than some of the other planets. *Herschel's* diameter is 35,600 miles, while that of Saturn is 89,000 miles, and the Sun is 890,000 miles. Also *Herschel* is 1,500 millions of miles from the Sun, and its orbit is over 15,000 millions of miles, which it travels in 84 of our years, and it takes him 7 years to pass through two Signs of the Zodiac.

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I will now proceed to examine whether this "immense body revolving millions on millions miles away in immeasurable space," has any thing to do with "fashioning" the affairs of this Nation.

The reader will remember that I said the sign Gemini ruled the United States. I will go as far back in the History of this country, as the first permanent settlement of the English on this continent.

In *Hale's History of the United States*, on pages 15 and 16, we have these words:—"The London Company soon after its incorporation in 1601, despatched to America three ships." \* \* \* "A storm furiously drove them into the mouth of Chesapeake bay, which they entered on the 26th of April, 1607." The very time *Herschel entered the Sign Gemini*; and this was the first colonization that succeeded in America. I will not dwell on the first seven years, (or whole th planet *Herschel* remained in the Sign Gemini,) of the settlers of this country. *Hale* says, on page 19:—"In six months, the colony, from five hundred persons, was reduced to sixty; and these were exceedingly dejected." "These tremendous sufferings were recollectet long afterwards with horror, and the period was remembered and distinguished by the name of the "STARVING TIME." But after *Herschel* commenced to leave Gemini, then the settlers began to prosper. See *Hale* pages 20 and 21.

After a period of 84 years, *Herschel* comes to the Sign Gemini again; which was 1691. At that time the "Witchcraft" excitement broke out in the New England colonies, then it was that they accused and hung witches by wholesale. *Hale* says on pages 46 and 47:—"Nineteen were executed, and many yet remained to be tried." "In February, 1692, a daughter and niece of Mr. Paris, the minister of Salem, were afflicted with disorders affecting their bodies in a most singular manner. The Physicians, unable to account for their contortions, pronounced them bewitched; and the children, hearing of this declared that an Indian woman, who lived in the house was the cause of their torments." \* \* \* "The Indian woman confessed herself guilty."

"The accusers were multiplied in proportion to the accused. Children accused their parents, and parents their children." "The community were thrown into consternation. Each felt alarm for himself, his family, and friends."

"At the next term, the grand jury found indictments against fifty; but on trial, all were acquitted except three, and them the governor reprived." \* \* \*

"The war with the French and the Indians, which began in 1690, was not yet terminated. For seven years were the frontier settlements harassed by the savages; and the English employed in expeditions against them. A history of these would consist only of repeated accounts of Indian cunning and barbarity. Peace between England and France, which took place in 1697, was soon followed by peace with the savages." *Hale's Hist.* page 47.

In this year, 1697, *Herschel* commenced to leave Gemini. After another period of 84 years, *Herschel* comes to the Sign Gemini again; which was in the Spring of 1775; on the 18th of April, of that year, the American Revolution broke out. Every little school boy knows what followed. These were the "times when men's souls were tried." But in the Fall of 1781, *Herschel* commenced to leave Gemini again; and on the 19th of October, of that year, Lord Cornwallis surrendered to Gen. Washington, when the war ended. See *Hale*, page 211.

After another period of 84 years, *Herschel* arrives at the Sign Gemini once more; which was in the latter half of 1859, when the John Brown Harper's Ferry affair commenced. But *Herschel* retrograded into the Sign Taurus until the beginning of 1860. We all remember what followed. But the period for *Herschel* to enter Cancer, expired in June, 1865. And while Gen. Lee was surrendering to Gen. Grant, and Johnson to Sherman; the soldiers mustered out of service, and returning to their homes and families, repeating: "this cruel war is over."—The planet *HERSCHEL* was leaving the Sign GEMINI.

While taking this brief review of the history of the United States, in connection with *Herschel* in the Sign Gemini. Had it not been for fear of confusing the general reader, I might have noticed a number other planets and aspects. For instance, when the planet Mars came to the conjunction of *Herschel* in Gemini, in the middle of April, 1861; then it was that the first blow of the Southern Rebellion was struck, and Fort Sumpter fell. But to have noticed all these particulars would have distracted the reader's attention, although I could have produced more striking instances of planetary influence, than any I have here mentioned.

This is a part of what we call "Mundane Astrology," and I ask the writer of the "Astrology and Astrologers,"

where are all the "offshoots subservient to magic or the black art, sorcery, witchcraft, and other pretended mysticisms." These "offshoots" are nowhere to be found, except in the disordered brains of those "fools who are not only fools, but who" write articles, "to prove themselves so."

And as to the ridiculous idea that it is sinful and presumptuous to study or practice Astrology, ponce but a very ignorant person will entertain for a moment. If astral observations were sinful, it would be criminal to foretell an eclipse, a change of weather, the time of high water, or even the time of day by a sun-dial. It is, on the contrary, sinful not to study them and every other science the Almighty has allotted for instruction, and the ignorance of those who neglect to do this is their only excuse.

If my opponent has any doubt about the relation of the planet *Herschel* in the sign Gemini, and all the remarkable events of this country; happening at those periods, let him take his astronomy and history, and examine for himself. He may possibly discover some more "offshoots."

It is true that my opponent, when making his examinations in his astronomy and history, will regard those remarkable events in connection with *Herschel* being in Gemini as only remarkable coincidences; and his contracted mind will not be able to trace any other relation or connection; any more than the monkeys on the rocks of Gibraltar, who came down to warm and enjoy themselves by the fire which the workmen had left burning after they had left off work; and although there was plenty of wood strewed around, yet the monkeys invariably lit the fires *gone* as their contracted minds could trace no relation or connection of the wood being put on the fire, and the fire being kept burning.

So far as the study and belief in Astrology, being an indication of a weak mind; it is on the contrary, an indication of a superior mind to be able to study and understand and believe in that science. And it is positive proof of a weakness of intellect not to understand Astrology so as to believe in it, and none of the opponents of Astrology can prove the contrary.

It is also true that this method of either proving or disproving planetary influence, by only taking one plane and one sign, is not doing justice to Astrology, and is also placing myself in a very disadvantageous position. It is not only like fighting the whole of the opponents of Astrology, "whose name is legion," alone, but with one hand, and with one finger of that hand, and letting that be a little finger. But "truth is mighty, and shall prevail."

Instead of casting slurs against astrology, if the writer of "Astrology and Astrologers," had chosen the Nativity of one well-known character, (as Lord Brougham, or Lord Byron, the Duke of Wellington, or General Washington etc.) and have prove by this that the rules of astrology had failed, or were not born out by facts; it would have done more to sink astrology, than writing volumes of slurs against that science. Why did he not do it? Why has he not done it? He cannot put in a plea of want of animosity against the science, for not doing it; nor a want of time and opportunity, as he found both to write his "Astrology and Astrologers." There is only one of two reasons why he has not done it; the first is, it cannot be done; or if it can be done, he has not the brains to do it; he can take which reason he likes best, but until that is done, he must accept one of them. The whole of the opponents of astrology must know, that until some plain facts of this kind is brought against the Science, Astrology will live on and on for ever and casting slurs at it, will fall as harmless as slurs against God or Religion.

Although my opponent speaks of the "preposterous" idea of the signs ruling the several parts of man's body and of these "immense bodies" meeting out diseases; yet if I could have made my own choice of examples showing the most marked effects of planetary influence, I should have chosen those of invalids, insane persons, or lunatics, persons meeting with serious bodily injuries the confinement of women, &c. In those cases no one will attempt to deny the influence of the planets, except those persons who are on the verge of insanity themselves. The climatic period, and lockjaw, which some times set in after accident, the changes of the moon, &c. all produce striking examples of planetary influence in all these cases. And the time is not far distant when I see captain who cannot make a single observation or bring up a single calculation, will as soon think of taking the command of a vessel with a thousand persons on board, and guiding her across the "trackless ocean" or person will as soon attempt the conducting of a train of



ers with a thousand passengers on board, who is perfectly ignorant of the signals, the trains he has to pass, or the drawbridges, or side-switches; as a physician who is altogether ignorant of Astrology, will think of undertaking to cure a case of sickness, excepting those of a very simple nature, such as apothecaries generally manage. "I could a tale unfold" of the awful murders committed by physicians (who are ignorant of Astrology), when treating their patients, but it would not answer any good purpose to expose them. I call those cases murders, because in my vocabulary I have no other name to designate them by, just the same as I should call accidents caused by an ignorant captain or conductor murderers, when plunging their passengers to destruction.

There is not a physician or surgeon in New York City, who will be served with a copy of this PLANET READER. Will any of them attempt to clear their fair names of this charge? I say no!! They know, and I know that they have not an inch of ground to stand on, to offer any defence. I do not wish to insinuate that the study of Anatomy, Physiology, Chemistry, and Materia Medica, and the various discoveries in those sciences are useless; but I say, on the contrary, they are of great use. On the same principle that the various discoveries resulting from the different soundings for deep and shallow water, concealed rocks, or light houses, &c., are of great advantage to the mariner, when approaching those places. But what use are those to him; when making a voyage, over the "trackless ocean," compared with his knowledge of Navigation; which enables him to tell where he is, how far he has gone, and in what direction? Although the most skillful captain may make a miscalculation or meet with some unforeseen accidents; so the Astrological-Doctor may make some miscalculation, &c. But what per centage will these be, compared with the captain who is ignorant of Navigation, or the physician who is ignorant of Astrology.

But, I am becoming an enthusiast in Astrology, and must return to my opponent or else he will think I am treating him with neglect, and like a coquetish young lady, become jealous. Therefore in order to keep my opponent in good humor, we will have a little more of "Astrology and Astrologers," promising the reader as we proceed it becomes richer, as we are arriving at some of the "offshoots."

"To show what a medium of learning, and how trifling an acquaintance with matters of natural philosophy will serve the astrologer, we will turn to a modern treatise published in 1801, by Francis Barrett (styling himself a student of natural philosophy), a quarto volume of upwards of 370 pages, entitled "The Magus, or Celestial Intelligencer," which affords a pretty clear insight into the nature of superstitious which, from an ancient period even to that date, obtained credence, and were popular with the multitude. Treating of the wonders of natural magic, previous to entering on the main topic of his treatise, he addresses a few of what he conceives to be ordinary matters of fact, as follows:— "I may one shall, with an entire new knife, cut under a lemon, using words expressive of hatred, contumely, or dislike, against any individual, the absent party, though at an unexpressible distance, feels a certain oppression of the heart, together with a cold chilliness, and failure throughout the body; likewise of living animals. If a live pigeon be cut through the heart, it causes the heart of the party intended, to be affected with a sudden failure; likewise fear is induced by suspending the magical image of a man [whatever that may be] by a single thread; also, death and destruction by means similar to these; and all this, to the effect of magical sympathy.

"The loadstone, he observed possesses an eminent medical faculty against many violent

and implacable disorders; the belt of the loadstone, as it regulates, also removes gout, scelliz, rheum, &c., that of the name of quantity of iron, likewise the wearing of the loadstone causes and prevents the complaint, such like disorders and pains."

But the reader will understand much better what I mean, by reading this extract from "Francis Barrett," which is taken from page 6, of his Introduction; and I might here state that it is only in his Introduction that Barrett mentions Astrology, and there the reader will readily perceive that he is writing against "Astrology and Astrologers," and like my opponent, is running both down.

"Sufficient it is to return to our subject relative to Astrology, especially to know what part of it is necessary for our use, and which we will select that which is pure and to our purpose, for the understanding and clearing of various experiments in the course of our work, leaving the tedious calculating of Natives, the never-ending controversies and swellings of its professors, the assertions which have been the various modes of practice; all of which we leave to the ignorant plodder, telling him by the by, that whatever he did he can furnish by inspecting the horoscope of a nativity, by long, tedious, and night-wearied studies and contemplations; I say, whatever he can shew respecting personal or casual accidents, &c., &c., all this we know by a much easier and readier method; and can more competently, clearly, and intelligibly, shew and point out, to the very letter, by our Cabala." See Barrett, page 6.

My opponent in making his long extracts from Francis Barrett, reminds us of the Irishman who came to this country, and one day in walking down Broadway, "he met his cousin in a hack in the lane, on the other side of the street," but when he crossed over to speak to him, it was not him.

What Barrett means by his Cabala, is not to the point, but it is evident, that it is of Astrology, else Barrett would not have his readers to leave off Astrology, to study it.

The writer of "Astrology and Astrologers," is a good illustration of what absurdities persons can run into, when they attempt to write on subjects, (either in their favor or against them) of which they are entirely ignorant. And I must say that such glaring blunders and rich specimens of stupidity, as quoting long extracts from books, as examples of astrological writings, but whose authors are opposed to "Astrology and Astrologers," is not frequent, and such mistakes are not made, except by those "fools who are not only fools," but who write articles "to prove themselves so."

Some of my friends, some years ago, advise me to leave off Astrology and commence studying Algebra, or Astronomy. Why did not my opponent quote long extracts from some works on Algebra or Astronomy? "To show what a medium of learning, and how trifling an acquaintance with matters of natural philosophy will serve the astrologer."

Lord Bacon, in his writings, tells us that, "The world opposes what it does not understand;" but my opponent not only opposes it, but calls it Astrology, and those who write books on what he does not understand, Astrologers.

But I must bid the reader, and my opponent good bye until the next number, promising the reader that "Astrology and Astrologers," becomes richer and richer as we proceed.

[To be continued in our next.]

Sometimes the weary traveller when plodding along on a gloomy night, will discover the glimmer of a small light at a great distance, and as he drags his tired limbs towards it, he perceives that it proceeds from the home of an old and tried friend. Such were our feelings on discovering the following Notice in the *Electric Medical Journal of Pennsylvania*, for Nov. 1863, edited by John Buchanan, M. D., who has known us for years, and who was one of our Professors at college:

THE ELECTRIC MEDICAL RECORD. Published and edited by L. D. Broughton, A. M., M. D., 504 Canal street, New York.

This medical journal merits the support of our profession; it is edited by one of the earliest pioneers of progressive medicine—a man whose whole soul is in the work, no aim in life but the amelioration of his race. It is an octavo, pp. 24, published quarterly at fifty cents per annum.

## A PAPER ON ASTROLOGY.

Written by Mr. J. Whetley.

With the Intention of Defending it before the  
**FREE COLLEGE,**  
On Twenty-Third Street, N. Y.  
**BUT IT WAS REFUSED.**

At the present day, when men of the greatest learning have turned their attention to Mesmerism, Clairvoyance, table-turning, and similar subjects, endeavoring to find out whether there may be any truth in the statements of those who profess such things, it is at least remarkable that so small a degree of consideration should be evinced for Celestial Philosophy, and so little desire shown for ascertaining whether Astrology has really any pretensions to truth or whether it be only a mass of absurdities as people have hitherto been led to believe.

Is it not surprising that men of high mental qualifications when applied to for information on this subject should, reply that Astrology is a remnant of the dark ages; one of the relics of superstition? Why should any one, obviously ignorant of the science, declare that to be a superstition and an absurdity which others have made their study for so many years, and still continue unweariedly to pursue? Are all students of Astrology men of such very weak capacities that their minds will bear no comparison with those of their neighbors? Is it possible that such men as Kelper, Tycho Brahe, Galileo, Lord Bacon, Sir Isaac Newton, Flamstad, and a host of others whose names have acquired a world-wide fame, have been believers in a tissue of absurdities? No? These men were Astrologers, convinced of its truth by an experience in the study of it as a science.

The study of Astrology is not prejudicial to religion. There is nothing essential in Astrology that contradicts any one of the doctrines of the Christian faith, Milton believed in it, Malacthon believed in it, Sir Matthew Hale, Archbishop Usher, and other eminent Christians believed in it. With such names to guarantee the purity of its principles no man need have any fear of studying it.

It is observable that in no part of the Holy Scriptures do we find Astrology mentioned disapprovively, and this circumstance should have a greater weight from the frequency of allusion to the science and its followers.

The most forcible argument in favor of a belief in the planetary influence is that it furnishes an explanation of what cannot be accounted for in any other way; it professes to elucidate some of the most extraordinary proceedings of nature with respect to the mental and physical constitutions of different members of the same family. How frequently do we find talented men of the highest degree spring from a parentage of uncultivated intellect, and on the other hand, men of the greatest wisdom and most brilliant attainments having children only remarkable for their stupidity. Observe the different dispositions in a family, and the various inclinations, some sparkling, and others dull, one gifted with over-whelming volubility, and another scarcely capable of expressing an idea, one an Oliver and the other a Richard Cromwell.

Let us consider for a moment how far the world is actually under planetary influence as demonstrated to the simplest and most ordinary observation. With regard to the moon, that planet has influence over two-thirds of our globe (her directions to the tides is familiar to all,) and as in particular phases of her revolution we find a marked and decided influence over the mental organization of people of weak intellect, we certainly cannot deny planetary influence in her case. We are thus drawn to the conclusion and bound in fairness to admit that planetary influence at least, to a certain extent, is made manifest.

But we still hear at the name of Astrology the loud laugh of the vacant mind, the sneer of the conceited would-be philosopher, who (before he will learn the A, B, C, of the science and judge it himself by his own experience) demands of the Astrologer what the influence is like—how he accounts for it—and expects to be made to understand this before he can think of wasting his time in useless study.

To such inquirers I do not address myself. To the free, investigating, and truly philosophical person I say study the science. You will not find its rules transgressed. A man whose horoscopo shows that he is born to long life does not die in infancy, neither does one whose nativity indicates wealth and honor, lead a life of infamy and distress. There is no argument either in ridicule or denial. Real philosophy seeks rather to solve than to deny.

The opponents of Astrology bring forward no facts against its doctrines; they produce no proofs of the fallacy of any part of it. They only mutter something about the science having been exploded—can they tell when and where the explosion took place, can they demonstrate even one single rule to be false. They speak from ignorant assumption, not from definite knowledge.

The pious study of Astrology tends to wisdom and happiness. It offers us consolation in times of adversity. It cheers our sorrowing hearts by showing that the threatening storm will pass away, and that happiness will again beam upon us beautifully in the future. It forewarns us of evil, and, therefore, forearms us against misfortune. It leads the thoughts to a higher and holier contemplation of the immensity of the Almighty's power, and the wonders of His works.

The above paper was lately handed in for publication by the young man who wrote it.

When I gave free lectures and public examinations of nativities, in the hall, 814 Broadway, in this city, this young man, with other members of his family, attended my lectures, and seeing other persons hand in their time of birth on a slip of paper, they did likewise, and had their nativities examined before the audience, I not knowing which was the person in the meeting whose disposition and events of life I was reading. In this manner this young man became interested in the science. But not having any books on Astrology of his own, in his leisure hours, he went round to the different public libraries, and thus read the works wherever he could find them, but not with the intention of studying the science in a systematic manner. Being a student in the Free College on Twenty-third street, N. Y., and the time being near at hand, when those students who are disposed, have the privilege of writing papers on any subject they choose, and after reading it before the college, have then to defend it against all attacks. There are certain prizes awarded to the best papers, also being the best defended. I believe the highest prize is a gold medal. This young man in the simplicity of his honest heart, took it into his head to write his paper on Astrology, and, of course, defend it against the whole college. But when he handed his paper to the professors for them to decide whether or not it was a proper subject for discussion in the college; and when they saw the word *Astrology* they quickly took the alarm, and handed it back to the writer without even reading it over. One of the professors said that Astrology was like *woman's rights*, and all other exploded nonsense. When the young man told his mother what the professor said about astrology and woman's rights, she was highly offended at him for associating woman's rights with astrology, and I must confess that I am just as highly offended at him for associating astrology with



woman's rights. But as I cannot express my ideas on this sublime subject of woman's rights in common prose, I address the muses, and quote poetry;

WHAT ARE WE MEN TO DO?

BY R. W. EASTBROOKS.

When female architects abound  
Who skillfully design and plan—  
When female builders can be found  
Whose work will vie with that of man—  
When female skippers have command  
Of female ship and female crew—  
When female warriors fill our land  
What is there left for males to do?

When women shall the gospel preach;  
When women clerks must each store;  
When women diplomats shall reach  
High seats within the White House door;  
When thy hands receive the peace  
On city cars, and stages too—  
What is then man of common sense,  
Is left for outcast men to do!

Why not exchange? "says the rightless wight;  
I wish a senseless man—you only rant—  
We would with pleasure, if we might,  
But God has fixed it so we can't.  
The babies must be borne and nursed  
By female mothers; therefore, few  
Of gentler mould can e'er be raised  
With what we dread—no work to do.

But while I leave the "Rights" of women, to be defended by their own ever ready tongue and pen; I must return to the history of the young man and his paper on Astrology. After his paper was returned to him as being inadmissible; although there was very little time to prepare a second paper, on another subject, in that term; yet he did prepare one, and won the highest premium—a gold medal.

Had the other students only possessed independent minds, which would have enabled them to study and examine things for themselves: they might have had some prospect of carrying off the coveted prize.

But while the mental faculties of the students are stunted, by simply repeating what their teachers tell them, and all examination of facts are discarded, unless they come within the proscribed dogmas adapted to their professors's mental capacity: so long will the human mind be kept in *leading-strings*, and Astrology be shut out of our Colleges. And, if in any of those colleges, there should happen to be any students who possess a little more vigorous intellect, than the others, and they should at any time, attempt to examine Astrology, and ascertain the facts of its truth, the principals of the colleges will be ready, as of old, with their "knock-down arguments," "so much the worse then for the facts." Indeed there is one principal of a college in New York, when asked for his time of birth that it might be brought to me to examine his Nativity, to convince him of the truth of the science, replied, "No! I will not believe in Astrology, no matter what amount of facts you can bring of its truth!"

To THE READER.—After a rest of two years our little PLANET READER, has commenced making its periodical returns to the friends of its readers, with the hope that it will continue to be as welcome a guest as if you were gone by.

THE STATEMENTS

LORD GEORGE GORDON BYRON.

Born January 22nd, 1788, at 1h. 18m. A. M.

Planets places. The chart of the heavens given in next number.

☉	☽	♁	♂	♃	♄	♅	♆
1,48	17,8	0,59	28,9	17,12	12,8	24,50	18,3
♊	♋	♌	♍	♎	♏	♐	♑

"There is a name that will survive  
Royalty's monumental stone,  
And long as history conveys  
Deserved renown, must still live;  
Byron, it is thine own."—MIRROR.

"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 sign."—BYRON.

Little did Lord Byron think when writing these beautiful lines that years after his death and burial the skill of the "prophet's eye," in "reading the rays of the Stars," should be the only authentic record left to justify his fair name and character; to remove the most ignominious charge of incest, and fix the fabrication of it on the right person, that is Lady Byron.

The time of birth of this truly noble and most illustrious poet was obtained some years ago, from an authentic source, so that there can be no doubt of its correctness. From what source I received it is of no account to the reader, only I can assure him that I did not receive it from either Harriet Beecher Stowe or Lady Byron. And its perfect agreement with the principally known events of his life exhibits a most remarkable proof of astrology, by far too strong for the enemies of the science to invalidate.

Lord Byron was born when seven degrees of Scorpio were rising, which caused him to be born under the planet Mars, in Cancer, near a conjunction of the Moon, and applying to an opposition of Mercury, which will describe a person near the middle height, well built, light hair, and light complexioned, high forehead and oval face.

The Moon is the Giver of Life, and being in conjunction with an evil planet, and in opposition to another, and otherwise materially afflicted, all indicating a short life, and also the kind of death. But I shall refer to this afterwards.

The extraordinary mental qualifications which Lord Byron possessed are most amply demonstrated by the positions and configurations of the Moon and Mercury. The latter planet is the principal ruler of the intellectual faculties; and being free from the affliction of the Solar rays, in the moveable and tropical sign Capricorn; oriental, and approaching a sextile of the Ascendant, by which means he may be said to be in a glor-

ous position, contributes, according to the quadripartite of Ptolemy, to render the mind "clear, sensible, capable of great learning, inventive, expert, logical, studious of nature, speculative, of good genius, emulous, benevolent, skilful in argument, accurate in conjecture, and adapted to science and mystery.\* The page also adds, "tractable;" but Mercury being in opposition to the Moon and Mars, instead of tractability, gives hatred of control; inspires the native with the most lofty ideas and aspiring sentiments; gives him originality and eccentricity, with a firmness of mind almost inclining to obstinacy, and which made this illustrious native such an enemy to the track of custom, for which he was so remarkable, and which contributed to form that lofty genius which alike rode in the whirlwind, or sparkled in the sunbeam.

The disposition and rational faculties are no less plainly described by the position of the Moon in conjunction with Mars; likewise, in a tropical and cardinal sign, wherein she is powerful; while Mars is nearly in exact mundane trine to the Ascendant. These positions laid the foundation from the moment of his existence, of that peculiarity of disposition; that keen and cutting vein of satire; that caustic and pointed wit; that extraordinary development of energies, passions, and eccentricities; that quick, enterprising and daring mind; and that exquisite taste, talent, and sensibility, for which he stood unrivalled. But, at the same time that this position of the heavenly bodies gave sentiments of the most perfect heroism and invincible courage, it is to be regretted that it inclined the temper to be both hasty and irascible on the slightest occasion, and to increase the violence of the most powerful passions!

Mercury, it will be observed, is alone in the sign of the winter tropic, and in semiquartile to Saturn; which may account for the solitary gloom that so frequently overshadowed his path through life; as well as for that melancholy sadness which tinged some of his brightest ideas, and which actually seems to have embittered the latest hours of his existence.

Thus it will be observed, from a combined view of the above testimonies, judged according to the established and experimental rules of the astral science, that the nativity plainly demonstrates the illustrious subject thereof to have been endowed with the most extraordinary and stupendous intellect, with a genius and imagination, as far surpassing the common run of poets, as the refulgent rays of the meridian sun surpass the feeble twinkling of the smallest star that arises in our horizon!

\* See Ptolemy's Tetrabiblos, page 167, Translated from the Greek, by J. M. Ashmole, (Edition of 1822.) A work which has withstood the test of criticism of its opponents, for nearly two thousand years, and it is likely to be a text book in Astrology for two thousand years to come.

Neither is it a trifling proof of astrology, that his geneiture should so plainly demonstrate that he was "born a poet."

### MARRIAGE,

The Moon first applies to an opposition [the very worst aspect that there is,] of Mercury, in the sign Capricorn; therefore, his wife is denoted by that planet; which will describe a person below the middle height; when young, slender built, dark hair, oval or thin face, and pale skin. Of a quick temper, and at times, ill-natured, peevish, suspicious and jealous.

*Mercury is in opposition to Mars, [Lord Byron's Significator,] and Venus lady of the Seventh House, the house of marriage, is applying to a conjunction of the evil planet Saturn, in the fourth. We seldom meet with a nativity so evil for marriage as this. I have examined over 50,000 nativities myself, and never met with one worse for marriage. However amiable Lady Byron might, at times, have appeared to others, to her husband she would be a perfect she-devil, and could not help it, and it would be just as reasonable to expect the angel Gabriel to live in wedlock with Satan, as Lord Byron to have continued to live with his wife. \**

Well might Lord Byron say when addressing Lady Byron, in his Farewell to England:-

Was it well, between anger and love,  
That Pride the stem empire should be;  
And that heart should its flintiness prove  
On none, till it proved it on me!

[To be continued in our next.]

\* Why do not the opponents of Astrology show from the examination of Byron's nativity, that he should have been a fool or a simpleton; and according to the rules of Astrology, he ought to have lived happily and in perfect harmony with his wife? Simply because it is impossible to be done, and they know it.

## THE FATE OF THE NATION

For the Autumn Quarter of 1869.

The Sun touches the first point of Libra on the 22d of September at 7h 32m. p. m., when 23 degrees of Capricorn is culminating and 9 degrees of Taurus is rising, Venus is lady of the scheme and is applying to a conjunction of Mars in the seventh house, and Mars is applying to an opposition to Jupiter in the Ascendant, the Moon is in the twelfth house in square to Herschel in the fourth, the Sun and Mercury are in the sixth, and Saturn in the eighth house. These are evil configurations, and will cause business of all kinds to keep very dull. I look for many serious accidents and fires, and threatening of, or complications leading to war with foreign nations, probably with France or Spain, as both these nations have evil planetary influences afflicting them.

Want of harmony in religious opinions will continue, both here and abroad.

Gen. Grant's nativity is much afflicted, and the aspects grow worse for him at the end of the year.

Saturn in opposition to the ruling sign of the United States, threatens dissensions, treachery or changes in the government officials, or war this coming spring. The great eclipse which occurred on the 7th of last August, portends the same. I may speak more of this in next No.

Jupiter in Taurus preserves peace and prosperity in Ireland.

The aspects for the Full Moons for Oct. and Nov. fore-show that money will be very tight, and business very dull, but the public health improves in the latter month.

The planetary influences are of a very gloomy nature for Dec.; every probability of another panic in the money or gold market. There will also be many heavy failures among merchants, and serious accidents on railways. The year closes with gloomy forebodings.



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## BRIEF OUTLINE OF THE PHRENOLOGICAL FACULTIES,

WITH THEIR USES AND ABUSES.

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### Order I. FEELINGS.

Genus I. PROPENSITIES—*Common to Man with the Lower Animals.*

**THE LOVE OF LIFE.**—The organ lies before and a little below Destructiveness. Its situation is not indicated by a number on the bust.—*Uses*: It gives the love of life, and instinct of self-preservation. Combined with Hope, it desires to live ever. *Abuses*: Excessive love of life. When it is very largely developed and combined with Cautiousness large, it gives an anxious dread of death.

1. **AMATIVENESS.**—*Uses*: It produces love between the sexes: Marriage springs from Amativeness, Philoprogenitiveness, and Adhesiveness, acting in combination. *Abuses*: Promiscuous intercourse with the opposite sex; seduction; marriage with near relations; marriage while laboring under any general debility or serious disease; marriage without the means of maintaining and educating a family.

2. **PHILOPROGENITIVENESS.**—*Uses*: Affection for young and tender beings. *Abuses*: Pampering and spoiling children.

3. (*Upper Part.*) **CONCENTRATIVENESS.**—*Uses*: It concentrates and renders permanent emotions and ideas in the mind. *Abuses*: Morbid dwelling on internal emotions and ideas, to the neglect of external impressions.

3. (*Lower Part.*) **INHABITIVENESS.**—*Uses*: It produces the desire of permanence in place. *Abuses*: Aversion to move abroad.

4. **ADHESIVENESS.**—*Uses*: Attachment: friendship and society result from it. *Abuses*: Clanship for improper objects, attachment to worthless individuals. It is generally strong in women.

5. **COMBATIVENESS.**—*Uses*: Courage to meet danger and overcome difficulties; tendency to defend, to oppose attack, and to resist unjust encroachments. *Abuses*: Love of contention, and tendency to provoke and assault. This feeling obviously adapts man to a world in which danger and difficulty abound.

6. **DESTRUCTIVENESS.**—*Uses*: Desire to destroy noxious objects, animate and inanimate, and to use for food animals in which life has been destroyed. *Abuses*: Cruelty, murder, desire to torment, tendency to passion, rage, a harshness and severity in speech and writing. This feeling places man in harmony with death and destruction, which are woven into the system of sublunary creation.

+ **APPETITE FOR FOOD.**—*Uses*: Nutrition. *Abuses*: Gluttony and drunkenness.

7. **SECRETIVENESS.**—*Uses*: Tendency to restrain within the mind the various emotions and ideas that involuntarily present themselves, until the judgment has approved of giving them utterance; it is simply the propensity to conceal and is an ingredient in prudence. *Abuses*: Cunning, deceit, duplicity, and lying.

8. **ACQUISITIVENESS.**—*Uses*: Desire to possess, and tendency to accumulate; the sense of property springs from it. *Abuses*: Inordinate desire of property, selfishness, avarice, theft.

9. **CONSTRUCTIVENESS.**—*Uses*: Desire to build and construct works of art. *Abuses*: Construction of engines to injure or destroy, and fabrication of objects to deceive mankind.

## Genus II. SENTIMENTS.

### 1. *Sentiments common to Man with some of the Lower Animals.*

10. **SELF-ESTEEM.**—*Uses*: Self-respect, self-interest, love of independent personal dignity. *Abuses*: Pride, disdain, overweening conceit, excessive selfishness, love of dominion.

11. **LOVE OF APPROBATION.**—*Uses*: Desire of the esteem of others, love of praise, desire of fame or glory. *Abuses*: Vanity, ambition, thirst for praise independently of praiseworthiness.

12. **CAUTIOUSNESS.**—*Uses*: It gives origin to the sentiment of fear, the desire to shun danger, and circumspection; and it is an ingredient in prudence. The sense of security springs from its gratification. *Abuses*: Excessive timidity, poltroonery, unfounded apprehensions, despondency, melancholy.

13. (*Little forward of No. 14.*) **BENEVOLENCE.**—*Uses*: Desire of the happiness of others, compassion for the distressed, universal charity, mildness of disposition, and a lively sympathy with the enjoyment of all animated beings. *Abuses*: Protusion, injurious indulgence of the appetites and fancies of others, prodigality, facility of temper.

### 2. *Sentiments proper to Man.*

14. **VENERATION.**—*Uses*: Tendency to venerate or respect whatever is great and good; it gives origin to religious emotion. *Abuses*: Senseless respect for unworthy objects consecrated by time or situation, love of antiquated custom, subject subserviency to persons in authority, superstitious awe. To the Mr. Scott adds, "undue deference to the opinions and reasonings of men who are fallible like ourselves; the worship of false gods, polytheism, paganism, idolatry."

15. **FIRMNESS.**—*Uses*: Determination, perseverance, steadiness of purpose. *Abuses*: Stubbornness, infatuation, tenacity in evil.



16. CONSCIENCIOUSNESS.—*Uses*: It gives origin to the sentiment of justice, a respect for rights, openness to conviction, the love of truth. *Abuses*: Scrupulous adherence to noxious principles when ignorantly embraced, excessive refinement of the views of duty and obligation, excess in remorse or self-condemnation.
17. HOPE.—*Uses*: Tendency to expect future good; it cherishes faith. *Abuses*: Credulity with respect to the attainment of what is desired, absurd expectations of felicity not founded on reason.
18. WONDER.—*Uses*: The desire of novelty; admiration of the new, the unexpected, the grand, the wonderful, and extraordinary. *Abuses*: Love of the marvellous and occult; senseless astonishment; belief in false miracles, in prodigies, magic, ghosts, and other supernatural absurdities. *Note*: Veneration, Hope, and Wonder combined, give origin to religion; their abuses produce superstition.
19. IDEALITY.—*Uses*: Love of the beautiful, desire of excellence, poetic feeling. *Abuses*: Extravagant and absurd enthusiasm, preference of the showy and brilliant to the solid and useful, a tendency to dwell in the regions of fancy, and neglect the duties of life.
20. SUBLIMITY.—*Uses*: Fondness of the grand and magnificent; the wild and romantic in nature, as Niagara Falls; mountain scenery. *Abuses*: Extravagant representations; fondness for tragedies.
21. WIT—Gives the feeling of the ludicrous, and disposes to mirth.
22. IMITATION—Copies the manners, gestures, and actions of others, and resemblances in nature generally.

## Order II. INTELLECTUAL FACULTIES.

### Genus I. EXTERNAL SENSES.

HEARING OR TOUCH. TASTE. SIGHT. SMELL. TOUCH. HEARING. TOUCH.	}	<i>Uses</i> : To bring man into communication with external objects, and to enable him to enjoy them. <i>Abuses</i> : Excessive indulgence in the pleasures arising from the external senses, to the extent of impairing bodily health, and debilitating or deteriorating the mind.
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### Genus II. KNOWING FACULTIES WHICH PERCEIVE THE EXISTENCE AND QUALITIES OF EXTERNAL OBJECTS.

*These faculties are in the lower part of the forehead, just above the nose and over the eyes; there was no room to number them all in the bust.)*

*(The Nose.)* INDIVIDUALITY—Takes cognizance of existence and

*(The Eyes.)* FORM—Renders man observant of form.

*(The Eyes.)* SIZE—Gives the idea of space, and enables us to judge of distance.

*(The Eyes.)* WEIGHT—Communicates the perception of weight, and resistance; and aids equilibrium.

*(The Eyes.)* COLORING—Gives perception of colors, and discords.

Genus III. KNOWING FACULTIES WHICH PERCEIVE THE RELATIONS OF EXTERNAL OBJECTS.

27. (*Alongside of No. 31, but a little more forward.*) LOCALITY—Gives the idea of relative position.

28. NUMBER—Gives the talent for calculation.

29. ORDER—Communicates the love of physical arrangement.

30. (*In the middle of the Forehead.*) EVENTUALITY—Takes cognizance of occurrences or events.

31. TIME—Gives rise to the perception of duration.

32. TUNE—The sense of Melody and Harmony arise from it.

33. (*Behind and a little over the Eyes.*) LANGUAGE—Gives facility in acquiring a knowledge of arbitrary signs to express thoughts, readiness in the use of them and the power of inventing and recollecting them.

Genus IV. REFLECTING FACULTIES, WHICH COMPARE, JUDGE AND DISCRIMINATE.

(*These organs lay in the upper part of the forehead.*)

34. (*In the middle of the upper part of the forehead.*) COMPARISON—Gives the power of discovering analogies, resemblances, and differences.

35. CAUSALITY—Traces the dependences of phenomena, and the relation of cause and effect.

THE TEMPERAMENTS ACCORDING TO FOWLER'S PHRENOLOGY.

A knowledge of the temperaments is essential to all who would understand and apply Phrenology. We recognize three; as follows:

I. THE VITAL TEMPERAMENT, or the nourishing apparatus, embraces the internal organs contained within the trunk, which manufacture and sustain animal life, and re-supply those energies expended by the brain, nerves, or muscles. This temperament is analogous to the Lymphatic temperament.

II. THE MOTIVE APPARATUS, or the bones, muscles, tendons, &c. is great physical strength, or bodily motion, and constitutes the frameless respect for duty. This is analogous to the bilious temperament.

III. THE MENTAL APPARATUS, or nervous temperament. To the brain and nervous system, the exercise of which produces mind. This is analogous to the sanguine temperament, the exercise of which produces mind, etc.

liness of purpose