

peculiar electrical action, which also is believed to be the foundation of astral influence. In every branch of Natural Philosophy, there is much to learn; but science will never progress, if we allow Astrologers to decide upon chemical phenomena, or take for granted the opinions of the chemists as to Astrological truths.

That the stars* have an effect upon the earth and its inhabitants, is as self-evident a truth as that they have an existence—the ebbing and flowing of the tides prove this, as well as the periodical returns of heat and cold, light and darkness. These are the most prominent parts of Judicial Astrology, for in these, planetary influence is universally felt and admitted, and its perils are accurately known. Thus far, at least, all men are astrologers, though most of them have not sense sufficient to discover it. Changes of the weather, and all the various conditions of the atmosphere proceed from the same cause, namely; the various positions and configurations of the stars, although the manner in which they effect those changes cannot be explained; but an attentive observer will perceive them, more particularly at the first and last quarter of the moon. Every sublunary event has its origin in planetary influx, and as Locke justly observes, “the change or removal of any orb, although incomprehensibly distant, would cause things to put on a very different appearance.” The dispositions, habits, and fortunes, not only of men, but of every organized being that lives or can exist, are derived from the same cause. The more immediate of these causes are the planets, owing to their proximity, rapid motion, and frequent combinations with each other, as well as with the fixed stars which enables them to produce and convey a variety of different influences. Of these the luminaries are the greatest in influence—the Moon by her nearness to our earth, and the Sun from his immense magnitude and peculiar conformation.

We shall make it our business to present **FACTS**, and leave the common sense and common honesty of our readers to decide, whether they do or do not demonstrate the reality of those celestial influences, for which we are contending.

* When we speak of the stars, and do not prefix the word *fixed* to the word stars, we include the planets, and the Sun and Moon.

We shall close these few initiatory remarks, by giving a little *preliminary* information on the three following sciences, namely—Phrenology, Physiognomy, and Astrology.

PRELIMINARY INFORMATION.

Phrenology is a science founded on the formation and function of the brain. In certain compartments on the surface of the brain, the organs of the mind, as faculties, sentiments, and propensities, are developed, which the external part of the head covers; and in proportion to the number, strength, and development of these organs, so does the phrenologist give his opinion on the intellectual faculties, moral sentiments, and animal propensities of individuals. The skull covers the brain, in most cases as closely as one coat of an onion covers another; consequently, the same inequalities must be apparent on the *outside* of the cranium as exist on the external surface of the brain; and, by proper attention, to those elevations, protuberances, embossments, *bumps*, knobs, or excrescences, as they have been differently denominated, we may soon become as familiar with the mind as we are with the body.

Phrenology is extremely advantageous in ascertaining the exact abilities, inclinations, propensities, and dispositions of individuals; the propriety of appointing men to certain situations, trade, profession, and studies, in which they are most likely to distinguish themselves to their own advancement, and for the general benefit of society. It harmonizes with astrology in that department which teaches of the intellectual, moral, and animal qualities, and the probability of arriving at eminence in the world, acquisitiveness, of riches, &c.

Physiognomy is a science which teaches us to form ideas of the dispositions and natural propensities of mankind, on beholding the countenance, and judging from the lines, curves, profiles, and proportion of the various features of the face, the form of each feature taken separately and collectively, to which we often add the profile of the whole head and body. Physiognomists also assist their judgment in a variety of ways, by observing the manners of individuals on various occasions, their gait, and from the general personal appearance. “The countenance is the index of the mind, which can be accurately read by observation, study, and experience.” *Every person is a physiognomist to a certain degree.*

Astrology is compounded of two Greek words: *ASTRON*, a star, and *LOGOS*, discourse or reason; and literally implies the *doctrine and law of the stars*. “And of all sciences, whether true or false, which have at any time engaged the attention of the world, there is not one of which the real or assumed principles are less generally known than those of *Astrology*. The whole doctrine of this science is commonly understood to have been completely overthrown, and of late, people seem to have satisfied themselves with merely know-

ing the import of its name. Such contented ignorance, in persons, too, sufficiently informed in other respects, is the more extraordinary, since *Astrology* has sustained a most conspicuous part throughout the history of the world, even until days comparatively recent."

Astrology is a science based on Astronomy and the motions, influences, aspects, qualities, and positions of the heavenly bodies. It comprehends the most excellent part of the noble science of *Physiology*, or Natural Philosophy, which is the doctrine of natural bodies in the construction of the work of nature.

Astrology consists of three parts or branches, namely: 1. *Genethliacal Astrology*, which teaches us by certain mathematical rules, to judge from the FIGURE or CHART of the HEAVENS, at the moment of birth, the form, temperature, and character of the individual; the blemishes, hurts, mental and bodily diseases; the quality of the intellectual faculties and animal propensities; the probability of friends and enemies, their nature and description; of marriage, of offspring; of success in business; strength of constitution; natural disposition, and many of the most remarkable periods of life, either advantageous or otherwise.

2. *Mundane, or State Astrology*, or the art of foreseeing, from the position of the heavenly bodies, at the time of eclipses, great conjunctions, and other periods, the fate and circumstances of nations as to war, pestilence, famine, earthquakes, and so on.

3. *Predictory Astronomy or Horary Astrology*, or the art of foreseeing events from the position of the heavens, at the moment a question is propounded, or when an individual may be anxious about any matter, the result of any business or circumstances whatever. This part of the science is the easiest understood, and the most advantageous to mankind. It furnishes the astral student with the actual means of satisfying those doubts to which the minds of all men are subject, by an apparently simple means, which presumes that the same sympathetic power which causes the iron and magnet to attract and approach each other, exists throughout nature.

THE FOLLOWING ARE ASTROLOGICAL SYMBOLS, TERMS AND EXPLANATIONS.

Names and Characters of the twelve Signs of the Zodiac.

♈	Aries	is opposite to	♎	Libra
♉	Taurus	"	♏	Scorpio
♊	Gemini	"	♐	Sagittarius
♋	Cancer	"	♑	Capricorn
♌	Leo	"	♒	Aquarius
♍	Virgo	"	♓	Pisces

Names and Characters of the Planets and Aspects.

♃	Herschel	⊕	Part of Fortune
♄	Saturn	☾	Moon
♃	Jupiter	♌	Conjunction
♂	Mars	*	Sextile
☉	Sun	□	Square
♀	Venus	△	Trine
☿	Mercury	♁	Opposition
♁	Dragon's Head	♁	Dragon's Tail

Nature of the Aspects.

A ♌ is when two planets are in the same place in the heavens, and is good with the good and bad with the bad planets. A * is when two planets are 60 degrees from each other, and is very beneficial. A □ is 90 degrees, and is very evil and malignant. A △ is 120 degrees, and is extremely beneficial. The ♁ is 180 degrees, and is extremely evil and malignant.

(To be continued in our next.)

ASTROLOGY PERSECUTED.

In the Philadelphia Sunday Transcript, for March 4th, 1860, may be found a paragraph under the heading, "*Letter from Harrisburg*," which runs thus:—

"The bill read in place by Mr. Moore, to crush out soothsayers, fortune-tellers, &c., will be hailed by all good men, as an evidence of a strong desire to do that which has been loudly called for, for years past. If convicted, under this act, they will receive, as they very richly deserve, two years imprisonment, and a fine of five hundred dollars." (We presume that the writer of this article means, that the fortune-tellers, &c., if convicted under this act, will receive two years imprisonment, and have to pay a fine of five hundred dollars, and not receive a fine of five hundred dollars; but perhaps in his next letter he will tell us right, what he does mean. For our part, we should be sorry to receive two years imprisonment, whether we richly deserved it or not; but we should have no objections to receiving five hundred dollars fine, but more especially if the Harrisburg correspondence for the *Sunday Transcript* had to pay it.)

It appears from the Act (the fore part of which we insert below for our readers to form their own opinion of it,) that the fortune-tellers, &c., if convicted under it, will be fined one hundred dollars, and not five hundred dollars as the above writer informs us, but, perhaps the said writer is not particular to a few hundred dollars.

An Act for the supression of Fortune telling and other purposes.

READ—MARCH 3d, 1860.

SECTION 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met and it is hereby enacted by the authority of the same* That any person who shall pretend for gain or lucre to predict future events by cards tokens the inspection of the head or hand of any person or by any one's age or by consulting the movements of the heavenly bodies or who shall for gain or lucre pretend to effect any purpose by spells charms necromancy or incantation shall be guilty of a misdemeanor punishable by any court of quarter sessions in this Commonwealth with fine and imprisonment the first offence shall be punished with not more than two years imprisonment nor less than three months and a fine of not more than one hundred nor less than fifty dollars the second offence with any term of imprisonment and fine exceeding the above that the court may deem proper

SECTION 2 That whosoever shall pretend for lucre or gain to tell fortunes or foretell future events by other means than those aforesaid shall be guilty of a misdemeanor to be prosecuted as offences against public law are now prosecuted in this Commonwealth and to be punished as is provided in section first of this act

SECTION 3 That if any person or persons shall publish by card circular sign newspaper or any other means whatsoever that he or she shall or will predict future events the said publication may be given in evidence to sustain an indictment under the first and second sections of this act.

ASTROLOGY DEFENDED.

In a world of perpetual change and bewildering uncertainty, which ~~so materially affect the destiny of every human being~~; what mind, alive to its own welfare, can lull itself to sleep, and calmly commit its destiny to the ocean of chance?

The drunkard, in a fit of intoxication; the maniac, in the violence of disease; the idiot, in his imbecility; or the superstitious devotee, enveloped in the mist of fanaticism, may unconcernedly revel on the brink of a precipice; but the man of mind, alive to the necessary connection between

cause and effect, and their unavoidable influence upon his own welfare, will, in the language of Scripture, ponder the path of his feet; or he will practically exclaim, "teach me to number my days, that I may apply my heart unto wisdom."

Reader, what is meant by the verb "ponder?"

What is meant by the phrase "teach me to number my days?" Are they inserted in the Bible as jests upon human frailty, or as sober and practicable realities? Is nature governed by laws? Are those laws discoverable? Is the mind of man capable of applying them to advantage? Astrology says, Yes! and it offers at the same time, to demonstrate to every sincere and competent inquirer, the truth of its affirmation.

Those who have studied Astrology, and ought, therefore, to be considered capable of judging, assert and maintain that it is a science; that is a system consisting of principles which may be learnt; and history shows us that it is no recent upstart, but that it has been studied, practised and relied upon as a science, from ages immemorial. And although there are no records in existence, that I am aware of, denoting where, when, and by whom Astrology was demonstrated not to be a science; yet it is somewhat strange to find, that in Pennsylvania, this *enlightened, tolerating, and free state*, is going to make laws against it, and that practical Astrologers, if convicted under these laws, will receive two years imprisonment, and have to pay a fine of one hundred dollars.

A man may have the capacity and the industry to master geometry, astronomy, trigonometry, nay, the whole circle of sciences; he may be established in a respectable line of business; be a good neighbor and an honorable citizen, and yet if he practice Astrology, that is if he honestly follows his profession, he will at once be liable to be imprisoned, and fined one hundred dollars.

The prosecutions, or rather the persecutions, which will take place in various parts of this state, if this law go into effect, instead of exciting reverence for the law, and respect for its administrators, will tend rather, in sober minds, to excite disgust and contempt.

In reflecting upon the application necessary to be able to practice Astrology, and

the persecution it meets, no wonder that its ill remunerated adherents write such verses as the following :—

Why do I stretch the chain of space,
Or scan the stars' irradiancy,
While legal courts their wisdom join,
To dub those labors "vagrancy?"

Why seize the compasses and rule,
In Euclid's musty nooks to dabble,
While others with one-tenth the toil,
But smile and fatten on the rabble!

Among the opponents of Astrology, so far as my observation goes, there is one remarkable and uniform coincidence, that not one of them so much as understands the principles upon which it is founded! They presume to offer an opinion upon a subject with which they are entirely unacquainted; upon a subject which they have never studied, nor applied so much as one scientific test! They are generally so ignorant as to confound it with necromancy, witchcraft, gipsy fortune-telling, soothsaying, vissionism, and a host of other such &c.

Frequently, their opposition is so far wide of the mark, as to be merely a disbelief of some undefinable chimera of their own bewildered imagination, and which has no more to do with Astrology than a colored man has to do with making the laws which govern his taxation. What can be more absurd than such conduct as this? What would a society of Chemists, or Surgeons, or Mathematicians, think of an uneducated peasant confronting his supercilious opinions against their analizations, classifications, and demonstrations? They would pity his ignorance, sneer at his presumption, and treat his impertinence with contempt. The opponents of Astrology, although favored by popular prejudice, are viewed by the initiated, with the same regard. Astrology may be persecuted for a time—Astronomy itself has suffered its afflictions; but after Galileo had been compelled, at the peril of his life, to subscribe to the quiescence of the world, he confidently exclaimed, "Still it moves." The puny arm of man may be raised against the heavens, but the influence of the Pleiades cannot be bound, nether can Arcturus be stayed in his course.

Against Astrology, we sometimes hear a little in the shape of argument, but nothing that ever affects its validity. One argument adduced by some of its more enlightened opponents is, that "Astrologers often err

in their predictions, and to the truth of this objection, every Astrologer must bow. But at the same time, we must not allow a particular fact to usurp the place of a general one; we must not allow a local fact to circumscribe a universal fact. The partial failures of Astrologers, necessarily presuppose partial successes. If Astrologers always failed in their predictions, the evidence against Astrology would be strongly presumptive, though not absolutely conclusive, inasmuch as the properties of matter do not result from man's knowledge of them, but pervaded inherently prior to man's existence, and are only yet ascertained to a very limited extent. When attempts are made to parallel Astrology with many other sciences, its magnitude and complexity appear so immensely overwhelming, that the wonder turns not upon the failures of its adherents, but rather upon their frequent successes. If the shoemaker be sometimes deceived in the quality of a handful of leather, why should we marvel at the Astrologer's occasional misjudgments, when his materials are WORLDS, SUNS, and SYSTEMS? If the shoemaker sometimes misfit his customer, after careful measurement of so small an object as the human foot, why be surprised at the errors of the Astrologer, who has to GAUGE THE HEAVENS? But however often the shoemaker may err, where is the man to denounce the craft as useless, false, or not strictly based upon scientific principles? But not only are the shoemaker and the Astrologer similarly erroneous in their practice, but such is the case with every art, every science, and every profession on earth. If, therefore, the occasional errors of Astrologers be admitted conclusive against Astrology as a science, all other sciences, so called, are equally open to the same objection—all sciences are false; and the professors of all sciences under an enlightened and equitable administration of the law, ought equally with the Astrologer, to be imprisoned for two years and fined one hundred dollars.

The chemist, the mathematician, the architect, the painter, the divine, the lawyer, the newspaper editor, the physician, the geologist, the photographer, the legislator, the soldier, the shoemaker, and the astrologer, may all shake hands together, and mutually reciprocate. We are brethren all. Unless it be demonstrated that Astrology

is false, and that the professors of all other sciences ought not to be "imprisoned for two years, and fined one hundred dollars, equally with Astrologers, the prosecutors of Astrologers must be regarded as persecutors of science, descendants of the inquisition of blessed memory, and blood-thirsty enemies of human progress. If the parties who wish to make such laws, have anything to say in their own defense, let them come forward. In the name of Astrology, I *entreat* them; nay, I *DARE* them to honorable discussion.

L. D. B.

The following paragraph appeared in the Sunday Transcript for March 11th, 1860, under the heading letter from Harrisburg.

It seems the bill for the suppression of fortune telling has been negated by the Judiciary Committee, upon the ground that its provisions take too wide a scope, including, they did, phrenologists and other innocent persons. It will be re-committed, and revised in a manner to meet the emergency. Mr. Moore, of the Fifth district, has the matter in charge, and is determined that in no event will he fail to secure this much-needed reform. The people of Philadelphia will be under lasting obligations to Mr. Moore, if he but succeeds in carrying into effect some wholesome enactment against this blighting curse. By the advertisements of these wicked people, the public are basely deceived, because, under the pretence of telling fortunes, they actually keep houses of assignation, and are abortionists of the very worst and most dangerous class. They advertise to win the affections of a woman for any man who may apply to them for that purpose, when in fact they are nothing less than procurers, pimps and bawds for the lust of bad men. There are thousands of single and married women in the city of Philadelphia, who date their ruin and shame from their first visit to a fortune-teller. In a moral point of view, the passage of such an act, well defined in its provisions, would confer one of the greatest blessings on your city that she has ever enjoyed.

It appears from the above statement that it is not the *fortune-tellers, &c.*, that the parties who are bringing this law forward wish to put down, but a certain class of people called "Abortionists, procurers, pimps and bawds, and people who keep assignation houses," &c., under pretence of telling fortunes, that is, they wish to put down the "abortionists, procurers, &c." and instead of making a law to put those "abortionists," &c., down, they are going to make a law to put fortune-tellers down because some of those "abortionists," &c., pretends to tell fortunes, as a kind of a

cloak to their regular business. We must say that that is a very good acknowledgment indeed. Mr. Moore is the first law framer that ever we have read of that was like the dog in the fable, which let go of the meat to catch the shadow, but Mr. Moore may not be so fortunate as the dog in the fable, as he might make a mistake and instead of catching a shadow, he may catch a *tartar*.

As the Act "included Phrenologists and other innocent persons," we think that it ought to have gone the whole *hog*, and included all the doctors, fashionable dress making and millinery establishments, and confectioners, ice cream saloons, &c. As we think that Mr. Moore must be aware that some of these places carry on a kind of business that is not mentioned on their *signs*. And if the said Mr. Moore gets this act passed to put down fortune-tellers, &c., those "abortionists and procurers," &c., which practice their business under the pretence of telling fortunes, can easily get their signs altered into "Fashionable Dress Making, or Doctor So and So," and can advertise quack medicines, &c. And by that means they can carry on their business just the same as before. Really, we never thought that there were such long-headed men as Mr. Moore in the United States, but it appears that we are mistaken for once, and that we are not as good fortune-tellers as we thought we were.

In conclusion, and it is time that we had done. If Mr. Moore, or any other person, have any charges to bring against us, for being abortionists, procurers, or keeping a house of assignation, &c., let them bring them forward; nay, we defy our bitterest enemies to bring any such charges against us. We cannot answer for other Astrologers, as we are not responsible for their conduct. But we may state, once for all, that any lady or gentleman, whether married or single, can come to our place of business without any fear of being insulted, or hearing an improper word; we treat all as ladies and gentlemen, no matter who they are, or what they may be; and we expect to be treated as such in return.

The following paragraph appeared in the *Sunday Transcript*, for April 1st, 1860:—"The Fortune Teller bill, by some *hocus-pocus* legerdemain, has been most effectually killed. Mr. Moore strained every point with a view of carrying it through, but owing to the listlessness of the session the whole thing has fallen."

THE INTERNATIONAL MATCH.

WILL HEENAN WIN THE FIGHT.

ON account of not knowing the hour and minute of birth of either Mr. J. C. Heenan or Mr. Tom Sayers, we cannot be so confident with regard to the truth of the predictions that we shall make on this fight. We do believe in the science that we profess to follow, but every science or art must have a foundation to build on, or else it cannot stand; and the foundation of our calculations in a nativity, is the correct hour and minute of birth; when the time given is not correct, or the time of birth is not known, the calculations may be all wrong, and the predictions not prove true.

We can only get the year of birth of Mr. Tom Sayers, which was in 1826; but not having the day and month, &c., it is of no use whatever to us.

Mr. J. C. Heenan was born at West Troy, N. Y., May 2d, 1835, but the time of day is not given; but from different calculations that we have made in his nativity, we are of the opinion that he was born about five o'clock in the afternoon. If that be the correct time of birth, he was born under the planets Saturn and Venus.

At the time that Mr. Heenan fought Mr. Morrissey, he had the evil planet Saturn transitting the tenth house (the house of honor,) and passing a square (an evil aspect) of the Sun, and the Sun being the giver of life, caused him to be sick, and that was the main cause of him losing the fight. And we are sorry to say, that Mr. Heenan has evil aspects afflicting his nativity at the present time. He has the evil planet Saturn retrograde in the tenth house (the house of honor,) and the planet Mars coming to an evil aspect of Saturn's place at the time of birth; which makes it almost as bad for him as when he fought Mr. Morrissey. The aspects show that there is much danger of Mr. Heenan losing the fight, on account of some unfairness or treachery on the part of Mr. Sayers and his backers. And we might say, that Mr. Heenan and Mr. Sayers will fight a second time for the championship of England.

Should they fight again about next June or July, Mr. Heenan will then come off with flying colors, as he will have the benevolent planet Jupiter transitting over the tenth house, which will cause him to be

very fortunate, and we think that it is a pity that he could not have had this fight delayed a few months later.

Since our first edition, we have written to Mr. Heenan's father, to try to get the exact time of birth of Mr. J. C. Heenan, but as yet we have not received an answer. Perhaps in our next issue we may make more predictions respecting the International Match.

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

The Spring quarter commences March 20th, at 4 h, 4 m, A. M., Philadelphia time.

"In coming forward among the Political Astrologers, it shall be an error of judgment, and not of disposition, if my interpretation of the feverish dreams which are disturbing the country, shall tend to foment, rather than allay, the national excitement."—*Speech of Wm. H. Seward, in the U. S. Senate, Feb. 29th. 1860.*

The vernal equinox, or the moment the Sun touches the first point of Aries, this year, is 4 minutes after 4 o'clock in the morning of the 20th of March, when 27 degrees of Sagittary will culminate, and 23 degrees of Pisces will be on the ascendant. Mars on the cusp of the tenth house in trine aspect to Saturn in the sixth, and the Sun in the ascendant, leaving a square of Mars in the tenth. Jupiter is Lord of the year, and is situated on the cusp of the fifth house, and in square to Mercury in the ascendant, the Moon is in the twelfth house, and leaving a square of Herschel on the cusp of the third, and applying to a sextile of Venus on the cusp of the second house.

The indications aloft appear of a mixed nature. Some important steps will be taken by the President; but the signs of the Heavens show that the government find it difficult to steer an even course, as there will be much danger of drifting into a *War*, but we hope that it may be avoided. Should a war take place, there will be great loss of life from some sickness or epidemic among the seamen and soldiers. There will be much treachery from some neighboring nation, (we think that it will be Mexico,) which will cause much excitement among the people of the United States. The President becomes unpopular, and there will be much talk about the coming Presidential election.

As the Spring advances, trade and commerce will brighten up, and the crops will appear favorable for the coming harvest.

New York will feel the good effects of Jupiter transitting through cancer its ruling

sign. Trade will be good in that city, and money will be plenty with them. Theatres and places of amusement will do a good business. But in the fore part of May, when the fiery planet Mars comes to an opposition of Jupiter, there will be danger of a large fire breaking out in New York, or the burning of some vessel belonging to that city, and there will be much excitement in New York about this time.

Philadelphia feels the evil effects of Saturn in Leo its ruling sign. Trade and commerce will not be so good here as in other cities until next Fall; then it will brighten up very much, and money will be plentiful.

There will be great danger of much excitement in this city during April, May, and June, and sickness will be prevalent; and some elderly person of note will be carried to their long home. Fires and robberies will be numerous; and the *Police Gazette* will have plenty of work to publish all the crime, court cases, and the fraudulent matters, &c., that will be brought before the public.

Some startling news will be brought over from Europe before next July. Louis Napoleon and France will be in every body's mouth again, as the clank of war will be abroad. And there will be news of much excitement in England.

Predictions for the month of April, 1860.

The New Moon of the year occurs at 8 h, 55 m. A. M., March 22d, when Venus is in square and Mercury in trine to Saturn. The luminaries just separate from the square of Mars, and apply to a sextile of Herschel; the configurations are ominous, and foreshow much treachery and difficulty from some neighboring nation. We shall drift into war unless due caution be taken by the government. Herschel in the ascendant shows much excitement among the people concerning the presidential nomination during the present month. Danger of some railway or steamboat casualties are fore-shadowed. Extraordinary news from abroad reaches us. I look for some outbreak on the continent. The tramp of armies resound through Europe, and a great struggle is impending.

Philadelphia feels the evil effects of Saturn stationary, in Leo, trade will not be good in this city; danger of some large fire; and strange news being brought to light before the end of the month.

All those persons born about the middle of February, May, August or November, in any year, will feel the bad effects of Saturn in evil aspect to their Sun's place, things will go bad with them this month, and danger of much sickness and trouble for those people during the months of April and May.

But those persons born in the forepart of July, in any year, will feel the good effects of the planet Jupiter passing over their Sun's place; things will prosper with them, and if sick or in difficulties, may hope to get well and overcome their difficulties, it will be a good time for those persons born in the fore-part of July to commence business in this month.

Broughton's Weather Guide for April, 1860.

Never having had any occasion to make predictions on the weather before, and not having given close attention to that branch of Astrology, called Astro-Meteorology, we are sorry in having to state that we are far from being perfect in that branch of our business. It is not our wish to be deficient in any of the branches of Astrology; but we have studied those branches of Astrology the most, that we have been called on the most to practice; but as the old saying is "we shall never learn if we never begin," we shall commence by making a few predictions on the weather for the month of April, although we do not expect that they will be free from blunders:

The month will open with genuine April weather, with some rain and wind, 3d and 4th rather cold; 5th and 6th showers, and sunshine, with large heavy clouds; 7th fine; 8th colder and showery; 9th cold wind, hail showers; 10th somewhat more fair; 11th rain; 12th to 14th seasonable growing weather; now April weather until the 22d; 23d, 24th and 25th cold rains, then finer weather until the 28th, then rather cool to the end of the month.