

BROUGHTON'S MONTHLY PLANET READER, AND ASTROLOGICAL JOURNAL.

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No. 1.

The Objections to the Science of Astrology ANSWERED.

IN the two preceding Nos. we have collected a mass of evidence which places the Theory of Sideral influence upon Terrestrial matter, upon a foundation which nothing can destroy or even shake. In this No. we propose to answer some of the objections brought against Astrology, these can only be considered by a proper estimate of the real importance of the chief objections, and of those who make them—these may all be comprised under the three following heads:—

1. *The Folly and Knavery of its Professors.*
2. *The Uncertainty of the Science itself as manifested by the frequent failure of Predictions.*
3. *The certainty that Astrology must be false, because it cannot be true, and therefore no man of Learning and Sense would believe in it.*

The first objection contains more truth than real weight or value. The faculty of possessing foreknowledge is so predominant in our nature, that the desire to gratify it, when not properly trained or developed, causes it to become really a temptation, and impostors are always ready to profit by it where they can; formerly they had more opportunities of doing so than they have at present. Wise men who studied the science, although convinced of its truth, were fully aware of its difficulties, and careful how they committed themselves. Fools were not so scrupulous, and impostors thought of nothing but how they could make the most of it. At length things came to that pass, that as Gasendus remarks, some would "scarcely cut their hair or pare their nails without consulting the Almanac to see what sign the Moon was in". It may not be improper to give a hint relative to an Impostor of the present day, in this city; who charges money for telling that to others, which he does not believe himself, whose principle aim is to disgrace a Science he does not understand, and to laugh at the public, while he is robbing it. A wretch like this, is infinitely more despicable than the greatest blockhead on earth, who is sincere. Astrology, however, must stand or fall by its own merits or demerits, and not by those of its professors. Had the study of Chemistry been aban-

doned because a set of fools urged on by knaves, ruined themselves in pursuit of the universal *Menstruum or Potable Gold*, the world would have been deprived of a most useful Science.

The second objection, that is "The Uncertainty of the Science itself as manifested by the frequent failure of Predictions," seems more plausible, but it is equally applicable to other branches of knowledge, whose truth is not even disputed. We are, for instance, as little acquainted with the true operations of Celestial affinities, and the Electric Phenomena of the Planetary Orbs, as with the Pathology of the human body and probably much less, as we have fewer opportunities of investigating them; and I would ask not only the medical man, but any man, who has studied nature, whether in the event of a person receiving a wound in the hand or foot, he would require the Physician to decide as to it being succeeded by Tetanus. A question like this, could only proceed from extreme ignorance, and would be treated as such. Not one would in ten, nor I believe one in a hundred, occasions a locked jaw, and yet the identity of Traumatic Tetanus is as perfect as any other disease in Nosology.

The partial failures of Astrologers necessarily pre suppose 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 Professors, but rather upon their frequent successes; if the shoemaker be sometimes deceived in the good and bad quality of a handful of leather, why should we marvel at the Astrologers occasional misjudgements, when his materials are WORLDS, SUNS and SYSTEMS? If the shoe maker sometimes mist his customer, after careful measurement of so small an object as the human foot, why be surprised at 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 Astro-

loger 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. 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 brethren all." Unless it be demonstrated that Astrology is false. And we believe that it will be just as easy to demonstrate any other science or profession, that we have mentioned above, false.

To those who make the third objection, that is, "The certainty that Astrology must be false, because it cannot be true, and therefore no man of Learning and Sense would believe in it." I would recommend patience, with the assurance that should they by any accident become men of LEARNING AND SENSE themselves, they will probably change their opinions. Besides, it is but right to inform them, that men of sense often conceal their sentiments from a conviction that FOOLS ARE TOO NUMEROUS, AND OF TOO FORMIDABLE A BODY TO BE TAMPERED WITH. A little investigation however will enable them to discover that a number of years back, before the spirit of research had been almost subdued by prejudice, most men of acknowledged abilities did BELIEVE IN IT. SIR ISAAC NEWTON, and also the great and ingenious KEPLER, whose astronomical discoveries and mental acuteness, have never yet been surpassed; and the profound and intelligent LOCKE, whose indefatigable spirit of research may justly shame the brightest genius of the present age, were all well convinced of the truth of Astrology, and not ashamed to acknowledge it. Other names such as Dryden, or Richelieu* etc. might be quoted, of equal celebrity, but no such authority is required to sanction truth, and the expedient is seldom resorted to except with a view to blind the ignorant and give currency to prejudice.

As every age brings improvement, "the Society for the Diffusion of Useful Knowledge" seem to have hit upon a plan of improving this expedient, by circulating their own names to serve for authorities, instead of the names of their PREDECESSORS. I forget who it was that prescribed a list of great men with little minds as a cure for Hypochondriasis, supposing it must operate upon the Nerves through the medium of the risible muscles. The idea was ingenious, and really when I peruse the "Diffusion," and compare the names on its covers with the nonsense on its pages, I am

* See Vol. 1, Page 13, of the Planet Reader.

tempted to believe we are in possession of the very desideratum alluded to. Such a stale common-place farrago of Physical absurdities was never before let loose upon the uninformed mass of mankind.

I wish they had given us their recipe for making a Universe. That for putting the Planets in motion when they are made is truly admirable. The feat it appears is performed by a "PUSH given to them at first, and forcing them onwards at the same time that they are drawn towards a certain point," and again we find, that this attractive force which draws them towards a certain point, is "the same influence or power, that makes a stone fall to the ground." Now of all the PUSHES I have ever observed, the original impulse was but momentary, and although the effect must have remained through all eternity, had there been no obstruction, yet where there is, it must be gradually annihilated. A stone thrown forward, even were there no atmospherical resistance, must proceed in a parabolic curve, the effect of two conflicting forces, viz.—that of the first impulse, and the impeding power of gravitation; but the former being but temporary, and the latter perpetual, the former will be gradually exhausted by the latter, and the stone would in a given time remain relatively motionless upon the earth's surface. All this now remains to be ascertained, is the nature of the Society's "Push." Is it like other PUSHES likely to be overcome by a contrary impulse and if it be, by what means does it still retain its power unimpaired by resistance undiminished by gravitation? not to mention the variations at the apsides which can neither be caused by Primitive impulse, or uniform Gravitation. This TO ME would be "Useful Knowledge," and I should be happy to secure it "diffused" as soon as possible. I must however, caution them that I am not one of those "bipeds" that says "pretty Polly wants a cracker," simply because I have some one else say so, nor am I to be amused by a NAME or an AUTHORITY, whether Newton or any one else. I may be wrong in applying to the Society for a reason of their own, which they have not to give, but I mean to have a reason or the fact itself, if it is or is not. Did it ever occur to those wisemen, that every distinct body in nature has like themselves, a will of its own, differing only from theirs, in being directed to more wiser purposes! could they never find out that the LAWS of Nature are the WILLS of Nature exercised for the mutual benefit and preservation of all its component parts, collectively and individually; could they once be made to comprehend this obvious truth, it would assuage them through many of their difficulties, as among other things teach them to account for the "falling of a Stone," a Phenomenon which

seems to puzzle them extremely, and but for the experience they have to the contrary, "it is," they say, "quite conceivable that a Stone might STAND still in the air or fly upwards, or in any other direction: and there is nothing at all absurd, contradictory or inconceivable, or impossible in either of these suppositions, as there would be in supposing the Stone equal to half of itself; or falling and rising at once," &c. Now, really, how one positive absurdity can be more "CONCEIVABLE" than another, is to ME "INCONCEIVABLE," but this is the inevitable consequence when Lawyers and Statesmen set up for Philosophers. Art is their proper study. They are ignorant of Nature, and should never meddle with her affairs. Every attentive observer perceives that in all bodies, whether organized or not, each part or member is interested, and indefatigably contributing to the preservation of the whole; that were it not the judicious tendency of all substances towards each other, so as to form our common centre of Gravity, this globe would instantly be shattered to pieces; and that to prevent this catastrophe, a stone or any other substance left at liberty, rushes towards the centre or as it is vulgarly termed, "falls to the ground."

We come now to the choicest morsel of the whole, namely, their "Astrological aphorisms," the major part of which will be found in a work of theirs, called "*Companion to the Almagest*," containing a choice collection of Apophthegms, a smart philippic or two against "*Moon and Star Men*," and "the nonsense of Astrology," and an oblique hint at the means by which they acquired all this knowledge, which seems was through having "intelligence and good sense, as lords of their ascendants."

At page 23, we are told, "that the revolution of the heavenly bodies produce the appearances of the Seasons and NOTHING MORE." At page 24, the "SEASONS" are left to shift for themselves, and "the Celestial Bodies exert no other influence than that of GRAVITATION upon the earth;" and at page 27, they are all excepted, turned out of office, in consequence of the discovery, that "being all much more remote from the earth than the Moon, they have NO INFLUENCE WHATSOEVER upon the changes of the Seasons, or upon anything that in any way affects the comfort or the ordinary pursuits of mankind."* If any one can reconcile

As to the common-place objections against Astrology, they are too superficial to be worth a moment's attention, much less to enter an active mind from pursuing its researches. A small degree of penetration in a student will soon enable him to perceive that his adversaries are men of little knowledge, or great prejudice, with very limited capacities, and almost incapable of reflection; without any original thoughts, or indeed, thoughts at all, but what they have borrowed, and such as have made few observations of their own, respecting themselves or the universe in general; men that are either absorbed in other speculations, or those of nature, or who think only by permission; that will believe the legend, and deny the existence of the antipode*

this discordant trash, I should be happy to find myself in the list of his acquaintance. Where were "*Intelligence and Good Sense*" that they did not happen to be "*Lords of the Ascendant*" upon this occasion? I fear we have lost even the Sun in the conflict. He is "much more remote from the earth than the Moon," being at 400 times her distance—he is one of the OUTS.

I need not insult the reader's understanding by any comment, but pass onward, or rather backward to the story of their conversion, which the reader may find at page 21, and as this is a very curious document, I shall insert the passage verbatim,

"That the different Phases of the Moon have SOME connection with changes in the atmosphere is an opinion so UNIVERSAL and POPULAR, as to be on THAT ACCOUNT ALONE entitled to attention. No observation is more general, and on no occasion perhaps is the almanac so frequently consulted as in forming conjectures upon the state of the weather, the common remark goes no further than the fact that changes from wet to dry, and from dry to wet happen at the changes of the Moon; when to this result of universal experience we add the philosophical reasons for the existence of Tides in the Aerial Ocean, we cannot doubt that such a connection exists, and that the Moon exerts a considerable influence upon the currents of the air according to her position. The subject, however, is involved in GREAT OBSCURITY, and is one which can only be elucidated by long and careful observation."*

If others about them did the same. With them the vox populi is truly the vox dei; the only argument capable of convincing them is a great show of hands; and any absurd hypothesis, having the major part of the world on its side, (a thing not very uncommon,) would soon add them to the number of its disciples. I know that in answer to this the opinions of learned men may be quoted, but learning is not always united with discernment or real knowledge, any more than the words of a talking bird are united with ideas.—Learning is a mechanical acquirement, that may be possessed by a very silly person; and of this we have numberless instances. With such men reason is useless; they would oppose custom to reason, and authorities to facts. I once had an argument with one of these, a person of extensive learning and uniform dulness, except when relieved at intervals by a most unaccountable, persevering obstinacy. We were speaking of the Moon, which he denied had any influence on the weather. I pointed out to him and even predicted several instances wherein a change of weather would take place, which were most or all of them verified, and I won some trifling wagers from him on this score; but though still vanquished, as Goldsmith says, he would still argue, and with as much obstinacy as if he had never been proved to be in the wrong. I then began to appeal to his reason, and asked him,—if the Moon could move a fluid of such gravity as water, why it might not more easily affect the atmosphere, which was more light and elastic? He denied that I could prove that it did affect the water. Surely said I, the tides prove that; this, too, he denied. He admitted that it was a strange coincidence of periods, but contended that they might have been as they are had the Moon never existed. I had some inclination to make him affirm (which I easily could have done) that day and night might have been the same had the Sun never existed; but I was weary of this lolly.—WILSON'S DICTIONARY OF ASTRONOMY.

*It is with the object in view of studying and investigating such GREAT OBSCURITIES, BY LONG AND CAREFUL OBSERVATION, that such persons as I do continue to study and practice the science of Astrology; but why we are held in such derision, despised and discarded, and called

This is what I have been endeavouring to prove, in the two preceding Nos. of the *Planet Reader*, * as the foundation of the science of Astrology, or what the "Society calls the Nonsense of Astrology," and when we reflect that "The Society" themselves, like the man who had been talking prose all his life and did not know it, have been Astrologers all this while, without having the wit to discover it, the thing seems scarcely credible; but we find the whole is justly attributed to that noted Enchantress, "UNIVERSAL AND POPULAR OPINION," who with all the persevering malignity of a Fairy, seems never to have quitted those poor victims of her delusions one moment from that of their birth to the present hour. 'Twas she, who in the disguise of scholastic dogmas, and popular prejudices, first taught them to deny, without having a single fact to disprove the truth of Astrology, and then in the garb of "UNIVERSAL AND POPULAR OPINION" compelled them to believe in it, leaving them to extricate themselves from between the horns of the dilemma as well as they could. In addition to these calamities, they are, through some fatality, always in the wrong, like all other persons who meddle with things they know nothing at all about, even when they happen to take the right side of a question. The weather does not change with the Moon, but four or five days before it, and the period is the longer the nearer the Moon is to the Apogee. That the subject is "involved in great obscurity," is owing to meddling persons like themselves, who are like the tail-less fox in the fable, continually exerting themselves to persuade others into their own condition. It is strange they cannot be persuaded to stick to their lasts, and remain within the very limited sphere for which nature designed them. Really, men like those who are merely the echos of other's opinions, without possessing one original idea of their own, whose minds are so superficial and unreflecting as not only to be incapable of perceiving Astrological truths, but even the nature and tendency of their own ideas—men like those, should be put under some kind of Surveillance, and not be allowed to go about filling their own empty Phials with other men's compositions, which they have not the skill to analyse, and forcing their contents, dregs and all, down the throats of every one they meet. If they must

all kinds of hard names such as "IMPOSTOR", "HUMBLED" and "MOON AND STAR MEN, &c. by almost all other professional and unprofessional persons, is to me somewhat remarkable, especially when I know that ASTROLOGY is a SCIENCE; that is a system which consists of facts and principles which may be learned; and both profane and sacred history informs us that it is no UPSTART, but that it has been studied, practiced and relied upon us as a SCIENCE from ages immemorial, and yet we find Astrologers in these days abused, insulted and proscribed, in almost all civilized countries, to an extent, that is almost incredible.

But we intend continuing this subject in our next.

* See Epitome on the "Theory and Practice of Astrology," in the two preceding Nos.

become teachers of Astrology, (though of this I do not see either the necessity or the possibility,) they should become Wards in Chancery, and pursue their studies under proper tuition provided for them. I think, however, they had better remain as they are, or rather as they were before they became "MOON AND STAR MEN." Pikes like those should remain at home in their native rivers, and not venture to sea. They may shine at the BAR or in the SENATE, where great pretensions and small intellect are much oftener "LORDS OF THE ASCENDANT" than "INTELLIGENCE AND GOOD SENSE," where, if we may credit Lord Chesterfield, a knowledge of the subject in question, is no more essential than a knowledge of "Celtic or Scaronian," as where he boasted of delivering with unbounded applause, a Lecture on Astronomy, while at the same time he was an "UTTER STRANGER" to the Science. THERE they may be GIANTS, but I am really serious when I assure them they are mere PIGMEES in Astrology.



WILLIAM SHAKESPEARE.

1864 being the third Century of W. Shakespeare's Birth day, and it being celebrated, both in Europe and America, was our intention to publish his Nativity that time, but the excitement of the War naturally claimed the first attention; but War now being over, we propose giving Nativities of a different class of persons that is, literary and scientific men; and being favored with the following communication; and as the "BRITISH BARD" stands pre-eminent; we shall begin with Nativity of WM. SHAKESPEARE.

DEAR SIR,—I BEG leave to offer you sincere congratulations upon the success of your excellent miscellany, which I have little doubt will shortly be amongst the most popular publications of the present day, as at present certainly the most select and useful. Indeed, I hope we may consider

Planet Reader" as the morning-star and conspicuous harbinger of that celestial philosophy, which has for ages been enveloped

in the profoundest gloom, except where occasional flashes of intrepid genius, unawed by the frowns of fashion, or the laugh of big-



BIRTH PLACE OF WILLIAM SHAKESPEARE.

etry, have for an instant discovered to the philosophic world the beauty of this heavenly science. But now that both talent and fashion appear to grace your pages, the tables will be turned and Urania will be seen clad in the refulgent robes of truth and reason triumphantly defying the puny efforts of her now rancorous enemies I shall be at all times most ready to contribute the mite of my humble but strenuous endeavours towards the "Planet Reader;" and having obtained the places of the heavenly bodies at the birth of SHAKESPEARE, I send them for insertion, looking forward with pleasure to your remarks thereon.

Yours &c.

London, England.

PHILOMELA.

William Shakespeare was born April 23rd, 1564, at Stratford-Upon-Avon, England. The above is an Engraving of the House in which Shakespeare was born.

Places of the Planets at noon, April 23rd, 1564.

The Birth-day of Shakespeare.

♄	26.	0	♃
♂	4.	0	♌
♆	1.	30	♍
♁	12.	0	♎
♂	19.	0	♏
♀	28.	0	♐
☉	15.	0	♑
☽	25.	0	♒
♁	1.	15	♓

REMARKS UPON THE ABOVE PLANETARY POSITIONS.

The hour of birth being at present unknown, little can be said as to particulars: but the amazing intellectual faculties, and surprising as well as unexampled depth of genius of the immortal bard, as well as his poetic powers, retentive memory, and other mental gifts, which have like the refulgent

sua, shone far and near, and victoriously surmounted the mightiest efforts of all other dramatic writers—these most astonishing powers are well denoted by the Moon, Mercury, and Mars, being in cardinal signs—by the opposition of the Moon and Mercury—the trine of the Moon and Venus—the position of Venus and the Moon in scientific signs, and signs remarkable for eminent fixed stars—but more especially by the great conjunction of Saturn and Jupiter, the two superiors, in the regal sign Leo, in trine also to Mercury. The 27th degree of Scorpio has also been very remarkable for producing great effects when occupied by any eminent planet, which is the case at the time of his birth.

The square of Mercury and Mars was undoubtedly the cause of his early misfortunes, his being obliged to leave his native home, and subsequently was the cause of his pecuniary troubles; and yet, but for this restless aspect, the dramatic world would have probably been without the matchless writings of this illustrious poet, whose stimulus to exertion undoubtedly arose, in the first instance, from necessity, although afterward princes did not think themselves dishonoured by giving him their patronage; and England considers it as her proudest boast, that she gave birth to the immortal SHAKESPEARE.

That this transcendent poet was a believer in sidereal influence, may be gathered from the slightest perusal of his writings. The following are perhaps not the least beautiful amongst a variety of similar quotations.

—Look how the floor of heaven's
Too thick inlaid with patines of bright gold!
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims:
Such harmony is in immortal souls.

—But when the planets,
In evil mixture, to disorder wander,
What plagues? and what portents? what mutinies,
What raging of the sea? What shaking of the earth?
Commotion in the winds? Fights, changes, honors,
Divest and crack
The unity and married calm of states
Quite from their fixture.

—'Tis said that in the natal hour
The stars of heaven have wondrous power!
The planets bright, in goodly show,
Govern and rule all things below.

The world is govern'd by the stars on high,
And help effectual issueth from the sky:
Who hopes to overcome life's ills below,
Must seek the source whence life and health do flow—
Must read the starry alphabet above—
Must trace almighty wisdom—and must prove
The bless'd and great invent of Nature's God!
And thereby soften misery's iron rod,

—There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune,
Omitted, all the voyage of their life,
Leaves id in shallows and in miseries;

A Great Ghost Hoax.

From the New York Herald.

Considerable excitement has arisen in Jersey City, in consequence of groans, yells, and unearthly sounds said to emanate from a Church in the upper part of Jersey City, for some night past. The first known of these mysterious sounds was some days since, when the pastor had occasion to return to the Church after evening services to procure some manuscript which he had forgotten and had occasion to make use of. The edifice had been closed for the night and was in total darkness. On entering, he lit a match to guide him along the aisle, and when approaching the altar, at the rear, his attention was attracted by a low moaning sound, which gradually increased and at the same time drew nearer. To this he at first paid little heed, presuming it to be the antics of mischievous boys; but presently the sounds changed to seemingly unearthly yells, shrieks and groans from innumerable invisible beings, clustering around in close proximity to his person, until finally his feelings were so wrought upon that he was compelled to leave the building with all possible haste. The following are substantially the facts of the case as stated by the pastor of the Church, to Chief of Police McManus, after reports were beginning to be circulated in the neighborhood that the Church was haunted, and requesting that the matter might be kept as quiet as possible, believing that in a few days at farthest he would be able to unravel the mystery and satisfactorily explain the cause of the sounds. Since that time the Church edifice has been thoroughly examined inside and out, but without unravelling the mystery, and meantime these dismal and unearthly yells and cries are heard almost every night. A couple of nights since, Chief of Police McManus, accompanied by aid Doyle and detective E. J. McWilliams, determined to pay a visit to the reported haunted Church. They accordingly procured the keys, and entered the edifice shortly after midnight. Taking their position in the centre of the Church in total darkness, they had remained but a short time when they heard a low moaning sound apparently proceeding from the vicinity of the pulpit, which gradually grew louder, came nearer, until it finally culminated around their heads in howls, yells, groans, &c., and then gradually died away as it came. After a few moments of perfect silence, Chief McManus drew from his pocket a revolver loaded with blank cartridge and fired one charge, when almost instantly the edifice seemed filled with thousands of infuriated demons, making the most hideous noises, and apparently bent on tearing them to pieces. The officers describe having experienced a very peculiar sensation in the head, and finally the noises became so hideous, and unearthly, that they made a hasty retreat, apparently pursued by the infuriated demons to the door, which they closed and locked. The officers then crossed the street to the opposite walk and remained there until daylight, but heard no further sounds, and made no discoveries which would tend to explain the mystery. The people residing in the immediate neighborhood claim to have been disturbed at all hours of the night by these demoiac sounds, and a number of them have determined to leave the neighborhood.

We copy the above from the "NEW YORK HERALD" for Sept 24th, 1865, and offer a few remarks upon it illustrating how such "Ghost Stories" do sometimes originate.

After reading the above in the HERALD, we naturally looked in each morning's paper, for a week or more, expecting to hear something more about the "Haunted Church," either by way of explanation, or denying that any such occurrence had ever taken place; but not seeing anything more published about it, except an article in Frank Leslie's, for Oct. 7th, 1865, illustrated with a Wood Cut of the "Haunted Church," and another Wood Cut of the Pastor and excited populace at the Chief of Police's Office, Jersey City, claiming protection for their property; we came to the conclusion that we would go to the fountain head, and see the "Haunted Church" for ourselves.

One fine Sunday afternoon we took a stroll out of the United States into Jersey, hunting "Ghost" and "Haunted Churches." We finally arrived at the St. Boniface Church, in South Eighth Street, and began to ask if that was not the "Haunted Church," and received a reply in the affirmative. We asked one man who was standing at the door

who had just come out, how the story originated? and he told us that a dog had got under the Church, and was making a noise to get out. Another man who heard us talking made no answer, and said it was no such thing, that it was all nothing.

Finding that we could not get any satisfaction from those men, we went and addressed ourselves to a rather respectable, stout-built man, and asked him if he could tell us how the Ghost Story got a-going. After some conversation, he told us that he was one of the Trustees of the Church, that the first thing they knew of the excitement, was, on Thursday Evening, Sept. 21st, a number of persons collected round the Protestant Church, on South Seventh Street, but no one could tell what they wanted or what brought them there. On Friday night the people collected round the Catholic Church, in the same Street, and even tried to break into the Church, but were prevented and finally drove off by the Police. On Saturday night the excited crowd changed their quarters to South Eighth Street, in front of their Church, but still nobody knew what they wanted or what brought them there. Finally, at a late hour the crowd dispersed and all was quiet. On Sunday morning they found the article that we have copied from the "Herald," published in nearly all the Sunday Papers; he said that he thought it strange, but that to satisfy himself, he went down to the Police headquarters, and asked the chief, if he had sent any men to watch in their Church. The Chief having read the said article in the morning paper, before he arrived, and knowing it to be a pure fabrication, of course he was very much out of humor; so the Chief instead of giving him a proper answer, commenced swearing at the Trustee and told him if he did not get out of the room he would break his head.

This Trustee told us that the Church had never been watched, except by the crowd outside; that the Pastor knew nothing at all about it, until he read the account in the morning paper; and that the Pastor was very much surprised when he showed him "Frank Leslie's" with a picture of their Church and him at the Chief of Police's Room claiming protection; and yet we find the following words which concludes the account of the Ghost, in Frank Leslie's, for Oct. 7th, 1865:—

"We were assured at the police headquarters, Jersey City, that there was more in the matter than the stoutest hearts due acknowledge, but we must wait for further developments. We were, moreover, assured that a card would be published in the course of a day or two by the Clergymen and Trustees of a certain permanent house of worship in the City, giving all they knew about the matter.

Thus stands the case of the Jersey City Ghost at present."

The reader can now judge for himself, how news paper accounts of things are often manufactured for the occasion; often the war news was pure fabrications; we had published accounts and pictures of battles that was never fought; of victories that was never won, and of defeats that never happened; indeed we believe that it would almost be as easy to write a true history of the Rebellion from our ARCHAEOLOGICAL PREDICTIONS as it would be from the general newspaper accounts.

We are of the opinion that most of the Ghost Stories and published accounts of Haunted Houses, &c., which frighten young children and old women, if they were traced to their proper source, would generally be found to proceed from an excited imagination, or from pure fabrication. Such stories should always be nipped in the bud, to prevent them from spreading. We are sorry that the Pastor of the Church did not publish a card contradicting the whole thing; when pressed on to do so, he said that if he did, people would laugh at him; but when we reflect that it has been copied into Spiritual and Country Papers, without any comments that it will be copied again out of these into books and published with a number of such like well authenticated GHOST STORIES. The mischief such a story may produce on simple minds cannot be calculated.

From Zadkiel's Almanac for 1866, London, England.

ZADKIEL'S REPLY TO HUGH S. BROWN.

BAPTIST MINISTER, LIVERPOOL, ENGLAND.

STR—Your third edition of "Lectures for the Working Classes" headed "NAPOLEON'S BOOK OF FATE," has fallen into my hands; and as you have therein chosen to vilify and vituperate my Almanac, and heap a mass of gross, coarse and unmanly slanders on my name, you will not be surprised that I should attempt to defend my reputation, and to exhibit you, though seemingly a meek preacher of the Gospel, and an advocate therefore of truth, and one who eschews evil and seeketh peace, and is clothed in

the garb of righteousness, and wearing the cloak of charity; in your true colors. As to what those colors are, I will leave my readers and your hearers to decide; for I will not follow your evil example; I will not render "raiding for railing." I will not "judge" you, although, in defiance of your Master's imperative and unmistakable command, you HAVE JUDGED ME, and that with the bitterness and most vile and unchristian language you could command.

Had you been content to show the mass of nonsense "in fortune telling," by "cards, charms, incantations, books of fate," &c., you would not have called forth my response, as I have always discountenanced these things, as leading to more evil than good. But you have chosen to curl into the witches' cauldron what has nothing in common with such things, the writing of "Prophetic Almanacs;" and you have done this with a knowledge that you were not doing as one who "speaketh the truth in his heart." Psalms, xv, ver 2. For you know well that there is a wide gulf between such trashy fruits of ignorance and imposture, and the writings you have perused in my Almanac; wherein, although now existing annually for THIRTY-SIX YEARS, I defy you to point out one line, or one expression, derogating from the honor of God, or the reverence due to His name, or one single sentiment: opposed to the welfare and benefit of my fellow creatures. Nay, Sir, you cannot therein point to one word, which "dying I should wish to blot;" neither can you accuse me of ignorance, or lack of biblical research, inasmuch as, tho it be not my trade, as it is yours, I have read the word of God in the original, with great care and earnest effort to be gifted with a knowledge of the truth, that I might make it known to others. If you have read even a few of my works, you must have perceived this circumstance; and if you have not read them, you are monstrously unjust to revile me as you do, not knowing anything about me.

I shall now proceed to cull a few of the flowers of your Billingsgate insults, which you have heaped on a man of whom you very evidently know very little, and who has never offered you or your sect of Baptists any kind of offence, or done you, or any other man living, any injury.

At page 10, you say, "Zadkiel's Almanac may be pronounced a lunatic business altogether—the last resource of a SLOTHFUL."

At page 12, it is called a "mass of nonsense," "monstrous imposture;" and you say "that such publications should find purchasers, readers, dupes amongst us, this certainly is most humiliating, most disgraceful, most revolting?"

At page 13, you say that the belief in such pretensions is "utterly degrading to the intellect, it is next door to sheer idiocy." You said, "how wretched, how despicable all this is," &c.; Never so far forget your MANHOOD as to consult the astrologer." You go on beautifully. "No more astrologers, horoscopes, prophetic almanacs; it is the DEVIL'S trade; he is the head of the firm; take it altogether, it is verily a black art, a deep cunning, VILLANOUS imposture which robs fools of their money," &c. "What! will you go and ask a poor fallible creature, steeped to the very lips in IGNORANCE, VICE, and BRUTALITY; ask him, ask any mortal what your future may be!"

Now, Reverend Sir—I recall the word. You deserve no reverence, for foul-mouthed and bitter-tongued abuse, prevents even common respect; therefore, let no one hence call you what you are not, but now plain Hugh Brown! Do you not think that this is a very creditable list of vile, low-lived and unchristian terms of abuse! Is it not a disgrace to any man out of a gin-palace or any woman out of Billingsgate, to utter it in the presence of even the very vulgar and gross people, who assemble to hear the filthy language in which you seem to delight? Is it consistent with the character of the man, who we are told, shall "dwell in the holy hill" of God? Are you not now ashamed to claim that character? Here it is: "He that backbiteth NOT with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Psalm xv, v. 4. Do you feel that you can lay your hand on your breast, "speak the truth in your heart," and say, "Yes, verily, I, Hugh Brown, am the man the Psalmist describes?" Ah! does the blood come to your cheek, when you read these lines? Does conscience whisper plainly, I am one whose "throat is an open sepulchre—the poison of asps is under my lips—my mouth is full of cursing and bitterness!"

Let me now ask you whether you have an idea that, in practising all this "evil speaking," you obey the command which you profess to believe cometh of God viz., "Speak not evil one of another, brethren," JAMES iv, ii? Remember, weak mortal, that "there is one lawgiver who is able to save and to destroy; who art thou that judgest another?"

Again, I ask you, Hugh Brown, whether you think all this "evil speaking" and slandering your neighbor is consistent with clarity, which "thinketh no evil" and "is kind?" and whether, being without a sign of such KINDNESS towards me, your neighbor, you do not feel in your own mind that you may be safely designated, in the words of St. Paul, to be only "sounding brass" and a "tinkling symbol?" And now let me remind you also that an "HYPOCRITE with his mouth destroyeth his neighbor," PROV. xi, v. 9, and that this is just what you have been doing. Also that "he that is void of wisdom despiseth his neighbor," PROV. xi, v. 12, and you evidently have done this. But I comfort myself with the reflection that "the lip of TRUTH shall be established forever but a lying tongue is but for a moment." PROV. xii, v. 10. Finally, let me take leave of you, and end our personal controversy, by assuring you that I shall pray for you, although you have despitely used me; and that I appeal from your malicious and unchristian judgement to that which awaits us both, very speedily, before the throne of Him who alone can see into all hearts—the judgement-seat of the Son of God! We shall meet, Hugh Brown, ere long, face to face, at that dread tribunal. Then will you feel how much you have wronged your neighbor.

(TO BE CONTINUED.)

The Nativity of

WILLIAM H. SEWARD.

For Planet's places for Hon. Wm. H. Seward's time of birth, See Vol. 4, No. 3, of Planet Reader.

According to various historical documents, which I have examined, HON. WM. H. SEWARD was born in Orange Co., New York, May 16th, 1801.

After examining his Nativity very minutely, I am inclined to Judge, that he was born near 2 o'clock, P. M. If I have ascertained his correct hour of birth, he was born under the planet Mercury, in the sign Taurus; as at the above stated time, 25 degrees of the sign Vergo was ascending, with the planet Herschel in the first house, in good aspect to Jupiter in the eleventh, and to the Sun in the ninth; which will describe a person a little below the medium size, well built, but not stout, dark piercing eyes, dark hair, and rather pale or dull complexion.

The above aspects will cause him to be of a very benevolent disposition, but sometimes, rather abrupt or eccentric in his manners. They will cause him to be of good sound judgment, and of a rather comprehensive mind; but the planet Mercury, having no aspect to the Moon, will show that he is not one that possesses the highest order of abilities. The Moon in conjunction with Mars, will cause him to be of a very independent turn of mind, and sometimes will stand on his own resources, not caring to court the favor of friends; he will bid defiance to the threats of enemies. The above aspects would indicate, that sometimes, he will be hot headed or impulsive, and there is danger of him degenerating into a petty tyrant.

The Moon first making an aspect to Jupiter, would indicate that he would be fortunate in marriage, and would have much domestic happiness.

To be continued in our next.

THE FATE OF THE NATION

For the winter Quarter of 1866.

"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 sound."

The Sun enters the sign Capricorn, at 1 h. 53 m. p. on December 21st; which is the commencement of this year Winter Quarter; when 23 degrees of Capricorn were culminating, and 14 degrees of Taurus were rising. Venus, lady of the Scheme, and is in conjunction with Mars in the eighth house, and both in sextile to the Moon in the tenth Sun, Jupiter and Mercury are in the ninth house, in opposition to Herschel in the third, and in sextile to Saturn, in the seventh.

The Moon being in the tenth house, in square to Saturn in the seventh; will cause money, business and commercial affairs to look very gloomy, during this quarter. Also there will be a want of harmony between the President and the members of Congress; if not a regular opposition, or rupture between them. I look for a change in the Cabinet, and severe sickness, or perhaps death of some prominent member of the Government.

Herschel retrograding into Gemini, (which sign rules U. S.) will cause Evil to loom in the Political horizon, and danger of the smothered Rebellion showing signs of life again. Jeff Davis has some good aspects operating in his Nativity, during this Quarter. Let the officers in charge of him, keep a sharp look out, if not, he may, like "brother Tom's first wife, turn up again," in a quarter where the Government does not want him.

Jupiter and Mars in the sign Capricorn, (the ruling sign of Mexico,) will have a tendency to cause Mexico to suffer from WAR and Blood-shed; much attention is directed to wards her. Yet the Mexican Government becomes better established, before this year goes out.

Things still continue to look gloomy for England. The Queen and Prince of Wales' Nativities are much afflicted. Great danger of the FARTONS making a regular demonstration, and of Blood being shed, near the latter part of Feb.

Louis Napoleon will feel the evil effects of Saturn afflicting him, ere long; the clang of horses and men of war, will soon resound though Europe.

The FATE of the NATION for Jan.

At the Full Moon on the 1st of January, Libra ascends and the planets are under the Earth, except the Moon and Herschel. The planetary positions are rather conflicting, but not particularly evil. Saturn afflicting the second house and Herschel the tenth will cause trade and business of all kinds to keep dull, during the month. The health of the public is rather good, but much suffering is caused by business being flat, and the severity of the weather. Also much suffering and many accidents for travellers, both on land and water.

President Johnson's Nativity is very much afflicted, his health will be affected, and the members of Congress and he does not join together. News from abroad continue to attract much attention. Great excitement goes on in Ireland; but not much danger of United States interfering, at present.

The FATE of the NATION for Feb.

When the Full Moon takes place on the 26th of January, five planets are setting in the west, and three of them in the sign Capricorn, (the ruling sign of Mexico,) all eyes are turned toward that nation; remarkable events are transpiring. Let us hope that another war is not declared between the U. S. and that country.

Business slightly improves, yet things are very unsettled, as I look for much loss and many misfortunes arising from speculation, and from severe weather and heavy gales.

News from abroad is not favorable for this country. Ireland suffers from the evil planet Saturn being in opposition to her ruling sign; danger of the Irish blood flowing this month.

The FATE of the NATION for Mar.

At the Full Moon on the first of March, all the planets are rising except the Moon, Saturn and Herschel. These are exciting times yet the people will be inclined to look on the bright side of the question, and hope for the best. Trade and business does appear to improve, but things are in a very unsettled condition. President Johnson's Nativity is afflicted again, his health is poor, and Congress and he does not appear to hitch horses together, and likely to be some changes made in the Cabinet. Herschel afflicting London's ruling sign, will cause much excitement, if not riots and fires, in the western part of England. Ireland still suffers. Louis Napoleon's Nativity is also afflicted.

On account of the crowded state of our columns, the Nativities of President Johnson, and Gen. U. S. Grant, and the Gemancy, have to be deferred to our next issue.