

THE

LEGENDS

ROMANCES

POETRY

TALES

PROPHECIES

ASTROLOGER

AND WEEKLY ORACLE OF DESTINY

DIVINATION

MESMERISM

ASTROLOGY

PREDICTIONS

CABALISTIC

No. 13.—VOL. I.] SATURDAY, MAY 10, 1845. [PRICE ONE PENNY.

SOME SPECULATIONS ON THE STARS.

WARRING, as we have ever done, with the material, and striving, as we shall ever do, to infuse some idea of the wondrous spiritual influences by which we are surrounded, it is not a matter of marvel that we should seek so constantly in the starry firmament the sources of our inspiration, and find therein so much of the attractive and unfathomable to arrest our attention. Throughout the whole celestial concave we see scattered around us a number of radiant points of varying brightness, dazzling the unpractised eye with their brilliancy, and astounding even the astronomical student with their wondrous infinity. To employ the emphatic language of Sir John Herschel, "the stars are the landmarks of the universe; and, amidst the endless and complicated fluctuations of our system, seem placed by its Creator as guides and records, not merely to elevate our minds by the conception of what is vast, but to teach us to direct our actions by reference to what is immutable in his works." From the researches of modern astronomers we learn, and by unerring mathematical deductions we can prove, that there is no star within a range of twenty billions of miles from our earth—a distance almost inconceivable by human apprehension. The star 61 *Cygni* has been found by Professor Bessel to have an annual parallax of one-third of a second, which places it from us at the astonishing distance of upwards of sixty-two billions of miles. That the imagination may be assisted in forming some idea of this interval, it may be stated that a ray of light, which flashes from the sun to us in eight minutes, would require ten years to traverse the space between that star and us. A cannon-ball, progressing at the rate of five hundred miles an hour, would require fourteen millions of years to compass such a journey. The most delicate thread ever spun by a gossamer spider on a summer's eve, if placed before the eye of a spectator on this star, would hide the orbit of our earth, and a single hair would conceal the whole of our solar system from his gaze. The remark of the great philosopher, Huygens, that there may be worlds in the immensity of space whose light, owing to their distance, has not yet reached the earth, though destined to come within the ultimate range of our vision, is thus seen to be nearly a demonstrated fact; and who can tell what bright and beautiful stellar orbs are reserved for the enraptured gaze of our posterity? It is a

striking reflection, and one made more valuable by its strict truth, that, when looking up to the spangled Heavens on a bright night, and chronicling the brilliancy of their rays, whilst we note their present position in the firmament, we are in fact deriving our data from the remote past. The ray that meets the eye from the nearest sidereal object brings intelligence of centuries back—of the most distant past, and that past includes years in relation to the front ranks of the stellar constellations, and ages with respect to the general body. The light which now manifests their presence may have left its source when the Romans were the possessors of Britain, or the Saxon race occupied our English throne. How grand is the conception this gives us of the immensity of space, and how exalted becomes our idea of the infinity of that Being who originated the great government of which it is the scene, and now “forms, directs, and animates the whole!” Absorbed in the contemplation of such a startling manifestation of the Supreme Intelligence, we now leave the reader. Another word of ours would only weaken its force.

NATIVITY OF THE PRINCE OF WALES.

The nativity of his Royal Highness the Prince of Wales, born 9th of November, 1841, at forty-eight minutes past ten o'clock in the morning, as calculated by William Parker, astronomer, is as follows:—According to the estimated or given time of the royal native's birth, the constellation Sagittarius arose in the oriental horizon, giving the beautiful planet Jupiter as his ruling star. I take the configurations and stations of the firmament, with the heavenly bodies therein, to be excellent; for these bespeak the scholar and the gentleman, as far as abilities are concerned. The moon in Virgo, makes him lively, witty, agreeable, somewhat profuse or generous, yet sceptical and of considerable judgment, hasty in his temper, somewhat obstinate, somewhat aspiring; but one who is a sensible, judicious prince—who will be in many things self taught, in others taking quickly. It seems likely that the native, generally speaking, will enjoy a good state of health; but there will be severe sickness in the thirty-seventh and forty-first years, and more dangerous near forty-nine and fifty three years of age. He will travel both far and near, will many times cross the aquatic elements, and have many shorter peregrinations, and many removals, short journeys, or changes of residence. In all kinds of pleasures, amories, intrigues, love affairs, the royal native will be fortunate. Of marriage—and herein, must be chiefly considered the position of the Moon and Venus; I think his wife will be rather tall, and well shaped, fair or sanguine, oval face, dark hair, a highly ingenious clever lady. As to the time of marriage, I judge the royal native will marry about the age of nineteen years and ten months; should it be put off at that time, he will be single till near twenty-one. From the present time up to his eighteenth year is a mixture of good and evil; but near his twentieth birthday there are prosperous, and indeed famous, directions, which will give a great increase of wealth and worldly possessions. From that time to forty-eight years of age, little seems to molest the royal native, his prosperity will be unbounded, honours and benefits will be showered upon him. To conclude this judgment, I must again affirm that it is a very propitious nativity; the native is born under fortunate stars, and indeed positive am I, that he will experience full many of fortune's favours.

PASSION.—Passion is the soul of eloquence; the marrow of poetry; the rainbow which connects the over-arching skies of fancy, feeling, and imagination; the star that flashes conviction; sprinkles the dews of heaven on the head of the thirsty traveller; refines, delights, invigorates, and entrances; gives to the scimitar of the poet its brightness; the dagger of the orator its point; the ardour of love its purple blossoms; and the fire of revenge its blushing fruits.

DIVINGS IN DEMONOLOGY.

FYTHE THE SECOND.

OF THE STRANGE AND HIDEOUS FORMS OF DEVILS, &c.



IN the middle ages, when conjuration was regularly practised in Europe, devils of rank were supposed to appear under decided forms, by which they were as well recognised, as the head of any ancient family would be by his crest and armorial bearings. The shapes they were accustomed to adopt were registered along with their names and characters. A devil would appear, either like an angel seated in a fiery chariot, or riding on an infernal dragon; and carrying in his right hand a viper, or assuming a lion's head, a goose's feet, and a hare's tail, or putting on a raven's head, and mounted on a strong wolf. Other forms made use of by demons, were those of a fierce warrior, or an old man riding upon a crocodile with a hawk in his hand. A human figure would arise having the wings of a griffin; or sporting three heads, two of them like those of a toad and of a cat; or defended with huge teeth and horns, and armed with a sword; or displaying a dog's teeth, and a large raven's head; or mounted upon a pale horse, and exhibiting a serpent's tail; or gloriously crowned, and riding upon a dromedary, or presenting the face of a lion; or bestriding a bear, and grasping a viper. There were also such shapes as those of an archer, or of a Zenophilus. A demoniacal king would ride upon a pale horse; or would assume a leopard's face and griffin's wings; or put on the three heads of a bull, of a man, and a ram with a serpent's tail, and the feet of a goose; and, in this attire, sit on a dragon, and bear in his hand a lance and a flag; or, instead of being thus employed, goad the flanks of a furious bear, and carry in his fist a hawk. Other forms were those of a godly knight; or of one who bore lance, ensigns, and even sceptre; or, of a soldier, either riding on a black horse, and surrounded with a flame of fire; or, wearing on his head a duke's crown, and mounted on a crocodile; or, assuming a lion's face, and with fiery eyes, spurring on a gigantic charger; or, with the same frightful aspect, appearing in all the pomp of family distinction, on a pale horse; or clad from head to foot in crimson raiment, wearing on his bold front a crown, and sallying forth on a red steed.

Some infernal duke would appear in his proper character, quietly seated on a griffin; another spirit of a similar rank would display the three heads of a serpent, a man, and a cat; he would also bestride a viper, and carry in his hand a firebrand; another of the same stamp, would appear like a duchess, encircled with a fiery zone, and mounted on a camel; a fourth would wear the aspect of a boy, and amuse himself on the back of a two-headed dragon. A few spirits, however, would be content with the simple garbs of a horse or leopard, a lion, an unicorn, a night-raven, a stork, a peacock, or a dromedary; the latter animal speaking fluently the Egyptian language. Others would assume the more complex forms of a lion or of a dog, with a griffin's wings attached to each of their shoulders; or of a bull equally well gifted; or of the same animal, distinguished by the singular appendage of a man's face; or of a crow clothed with human flesh; or of a hart with a fiery tail. To certain other noble devils were assigned such shapes as those of a dragon with three heads, one of these being human; of a wolf with a serpent's tail, breathing forth flames of fire; of a she wolf exhibiting the same caudal appendage, together with a griffin's wings, and ejecting hideous matter from the mouth. A lion would appear either with the head of a branded thief, or astride upon a black horse, and playing with a viper, or adorned with the tail of a snake, and grasping in his paws two hissing serpents. These were the varied shapes assumed by devils of rank. To those of an inferior order were consigned upon earth, the duty of carrying away condemned souls. These were described as blacker than pitch; as having teeth like lions, nails on their fingers like those of the wild boar, on their forehead horns, through the extremities of which poison was emitted, having wide ears flowing with corruption, and discharging serpents from their nostrils, and having cloven feet.* But this last appendage, as Sir Thomas Brown

* This description is taken from an ancient latin poem,

has learnedly proved, is a mistake, which has arisen from the devil frequently appearing to the Jews in the shape of a rough and hairy goat, this animal being the emblem of sin-offerings*.

It is worthy of farther remark, says Dr. Hibbert, that the forms of the demons described by St. Bernard, differs little from that which is no less carefully portrayed by Reginald Scott, 350 years later, and, perhaps, by the demonologists of the present day. "In our childhood," says he, "our mothers' maids have so terrified us with an ouglie devell having hornes on his head, fier in his mouth, and a taile in his breech, eies like a bason, fangs like a dog, clawes like a bear, a skin like a tiger, and a voice roaring like a lion, whereby we start and are afraid when we heare one cry *bough*."

It is still an interesting matter of speculation worth noticing—why, after the decay of the regular systems of demonology taught in the middle ages, the same hideous form should still be attached to the devil? The learned Mede has remarked, "that the devil could not appear in human shape while man was in his integrity; because he was a spirit fallen from his first glorious perfection; and, therefore, must appear in such a shape which might argue his imperfections and abasement, which was the shape of a beast; otherwise, no reason can be given, why he should not rather have appeared to Eve in the shape of a woman than of a serpent. But since the fall of man, the case is altered; now we know he can take upon him the shape of man. He appears, it seems, in the shape of man's imperfection, either for age or deformity, as like an old man (for so the witches say); and perhaps it is not altogether false, which is vulgarly affirmed, that the devil appearing in human shape, has always a deformity of some uncouth member or other, as though he could not yet take upon him human shape entirely, for that man himself is not entirely and utterly fallen as he is." Grose, with considerable less seriousness, observes, that "although the devil can partly transform himself into a variety of shapes, he cannot change his cloven feet, which will always mark him under every appearance."

The late Dr. Ferriar took some trouble to trace to their real sources, spectral figures, which have been attributed to demoniacal visits. In his observations on the works of Remy, the commissioner in Lorraine, for the trial of witches, he makes the following remark:—"My edition of this book was printed by Vincente, at Lyons, in 1595; it is entitled "*Dæmonolatria*." The trials appeared to have begun in 1583. Mr. Remy seems to have felt great anxiety to ascertain the exact features and dress of the demons, with whom many people supposed themselves to be familiar. Yet nothing transpired in his examination, which varied from the usual figures exhibited by the gross sculptures and paintings of the middle age. They are said to be black faced, with sunk but fiery eyes, their mouths wide and swelling of sulphur, their hands hairy, with claws, their feet horny and cloven." In another part of Dr. Ferriar's, the following account is also given of a case which passed under his own observation:—"I had occasion," he observes, "to see a young married woman, whose first indication of illness was a spectral delusion. She told me that her apartment appeared to be suddenly filled with devils, and that her terror impelled her to quit the house with great precipitation. When she was brought back, she saw the whole staircase filled with diabolical forms, and was in agonies of fear for several days. After the first impression wore off, she heard a voice tempting her to self destruction, and prohibiting her from all exercises of piety. Such was the account given by her when she was sensible of the delusion, yet unable to resist the horror of the impression. When she was newly recovered I had the curiosity to question her, as I have interrogated others, respecting the forms of the demons with

describing the lamentable vision of a devoted hermit, and supposed to have been written by St. Bernard, in the year 1238; a translation of which was printed for private distribution by William Yates, Esq., of Manchester.

* Sir Thomas Brown, who thinks that this view may be confirmed by expositions of Holy Scripture, remarks, that, "whereas it is said, thou shalt not offer unto devils (the original word is *seghuirin*), that is, rough and hairy goats, because in that shape the devil must have often appeared, as is expounded by the Rabin; as Tremellius hath also explained; and as the word *Ascemah*, the god of Emath, is by some conceived."

which she had been claimed; but I never could obtain any other account, than that they were very small, very much deformed, and had horns and claws like the imps of our terrific modern romances." To this illustration of the general origin of the figures of demoniacal illusions, I might observe, that in the case of a patient suffering under *delirium tremens*, which came under my notice, the devils who flitted around his bed were described to me as exactly like the forms that he had recently seen exhibited on the stage in the popular drama of Don Giovanni.

SONGS OF THE STARS.

NOCTURNAL FANCIES.

[From the Portfolio of a deceased Poet.]

The Night, robed in a glow of beauty, comes
From the dim west, sprinkling the effulgent stars
Upon the face of heaven. The noisy hum
Of Labour dieth into silence, and the wind,
Fresh from its home of clouds, through the fair grove
Speaks with a spirit voice. The light-winged bird
Hath poured its last sweet carol to the day:
Its song is heard no more! The wavy hills
And forests, and the plains, sleep in a glow
Of silvery brightness, while the toiling herd
Rest in their fitful slumber; and o'er man
Falls like a spirit-robe a calm repose;
And hut and palace, with their rags and gold,
The beggar and the lordling, are alike
Wrapped in a deep forgetfulness; while come
To each, unlike the blessings of the day,
Fair hopes in fairy visions, and instil
Their glowing words of promise, but with tongues
As noiseless as bright moon-beams wandering o'er
The fragments of old halls and temples, till
The sadness of reality hath changed to joy,
And sorrow is a pleasure! Then too, upon
The restless come the rushing spirit-bands
Of long-gone days, and from the cloudy past
Flies, shooting upward, the pale weeping star
Of a lost hope; until a life intense,
With beings from the trinity of worlds,
The Past, the Present, and the Future, fills
The soul with an unearthly sadness!

Dark mother of the universe! Thou wert
Ere the round world and all the starry hosts
Burst smiling into loveliness and light,
And filled the boundless heavens with harmony;
And shall be yet again, when Chaos strikes
With a strong arm the glory and the fame
Of Time into a shivering wreck! To thee
I cry! Here, in the silence of thy noon,
I pour my heart to thee! The calms, and storms,
And whirlwinds of my life, are thine, and they
Claim kindred with thee; for, like thee, they are
Eternal, and do shun the sickening glare
Of light, and hum and press of men.

PROSPECTION AND RETROSPECTION.—If we look back for only a few centuries, and ponder on the miracles which, so to speak, have been wrought in our own country, and then look forward to all the marvels whose exposition we may contemplate as hereafter to take place, as man advances in intelligence, and as his knowledge becomes more universal, not only in the beaten tracks and familiar paths of perception, but in the yet unexplored regions of philosophy, of science, and of art, we cannot but applaud the patient industry and the exerted intellect which have combined, and which shall yet unite, in unfolding wonder upon wonder, and which, as they have proved, so shall continue to verify, "What a piece of work is man!—how noble in reason!—how infinite in faculties!—in form and moving how express and admirable!—in action how like an angel!—in apprehension how like a god!—the beauty of the world, the paragon of animals!"

COPY OF THE ADMISSION OF S. BACSTROM, M.D.
INTO THE

SOCIETY OF THE ROSY CROSS,

BY THE COUNT DU CHAZAL, THE ISLAND OF MAURITIUS,
SEPTEMBER 12, 1794.

In the name of the true and only God manifested in Trinity, I, Sigismond Bacstrom, do hereby promise, in the most sincere and solemn manner, faithfully to observe the following articles during the whole course of my natural life, to the best of my knowledge and ability, which articles I hereby confirm by oath, and by my proper signature hereto annexed.

One of the worthy members of the august most ancient and most learned Society of the Investigators of Divine, Spiritual, and Natural Truth (which society, more than two hundred and fifty years ago—i. e., 1490—did separate themselves from the Freemasons, but were united again among themselves, under the denomination of "Fratres Rosea Crucis," brethren of the Rosy Cross—i. e., the brethren who believe in the grand atonement made by Jesus Christ on the rosy cross, stained and marked with his blood, for the redemption of spiritual nature) having thought me worthy to be admitted into their august society, in quality of a member apprentice and brother, and to partake of their sublime knowledge, I do hereby engage, in the most solemn manner :

I. That I will always, to the utmost in my power, conduct myself, as becomes a worthy member, with sobriety and piety, and to endeavour to prove myself grateful to the society for so distinguished a favour as I now receive during the whole course of my natural life.

II. That derision, insult, and persecution of this august society may be guarded against, I will never openly publish that I am a member, nor reveal the name or person of such members as I know at present, or may know hereafter.

III. I solemnly promise that I will never, during my whole life, publicly reveal the secret knowledge I receive at present, or may receive at a future period, from the society, or from one of its members, nor even privately, but will keep our secrets sacred.

IV. I do hereby promise that I will instruct for the benefit of good men before I depart this life, one, or two persons at most, in this secret knowledge, and initiate and receive such person as a member apprentice into our society in the same manner as I have been initiated and received, but such person only as I believe truly worthy, and of an upright, well-meaning mind, blameless conduct, sober life, and desirous of knowledge (and as there is no distinction of sexes in the spiritual world, neither amongst the blessed angels nor among the rational immortal spirits of the human race, and as we have had a Semiramis—a Miriam, the prophetess—a Peronella, the wife of Flammel—and, lastly, a Leona Constantia, Abbess of Clermont, who was actually received as a practical member and master into our society in the year 1736—which women are all believed to have been possessors of the great work; consequently "Josores Rosea Crucis" and members of our society, by possession, as the possession of this, our art, is the key of the most hidden knowledge, and, moreover, as redemption was manifested to mankind by means of a woman—the blessed Virgin Mary—as salvation, which is of infinitely more value than our whole art, is granted to the female sex, as well as to the male, our society does not exclude a worthy woman from being initiated, God himself not having excluded women from partaking of every spiritual felicity in the next life). We will not hesitate to receive a worthy woman into our society as a member apprentice, and even as a practical member or master, if she does possess our work practically, and has herself accomplished it (provided she is found, like Peronella, Flammel's wife, to be sober, pious, discreet, prudent, and reserved, of an upright mind and blameless conduct, and desirous of knowledge).

V. I do declare that I intend, with the permission of God, to commence our great work with mine own hands, as soon as circumstances, health, opportunity, and time will permit; 1st, that I may do good therewith as a faithful steward; 2ndly, that I may merit the continued confidence which the society has placed in me.

VI. I do further most solemnly promise that, should I accomplish the great work, I will not abuse the power entrusted to me by appearing great and exalted, or seeking to appear in a public character in the world, by hunting after vain titles of nobility—vain glory—which are all fleeting and vain; but will endeavour to live a sober and orderly life, as becomes every Christian; though not possessed of so great a temporal blessing, I will devote a considerable part of my abundance and superfluity, multipliable infinitely to works of private charity, to aged and deeply afflicted people, to poor children, and, above all, to such as love God and act uprightly; and I will avoid encouraging laziness and the profession of public beggars.

VII. I will communicate every new or useful discovery relating to our work to the nearest member of our society, and hide nothing from him, seeing he cannot, as a worthy member, possibly abuse it, or prejudice me thereby. On the other hand, I will hide these secret discoveries from the world.

VIII. I do, moreover, most solemnly promise, should I become a master and possessor, I will not, on the one hand, assist, aid, or support, with gold or with silver, any government, king, or sovereign whatsoever (except by paying taxes); nor, on the other hand, any populace or particular set of men to revolt against the government; I will leave public affairs and arrangements to the government of God, who will bring about the events foretold in the revelation of St. John, which are fast accomplishing; I will not interfere with the affairs of government.

IX. I will neither build churches, chapels, nor hospitals, and such public charities, as there are already a sufficient number of such public buildings and institutions, if they were only properly applied and regulated. I will not give any salary to a priest or churchman, as such, to make him more lazy and proud than he is already. If I relieve a distressed worthy clergyman, I will consider him in the light of a private distressed individual only. I will give no charity with the view of making my name known in the world, but will give my alms privately and secretly.

X. I hereby promise that I will never be ungrateful to the worthy friend and brother who initiated and received me, but will respect and oblige him, as far as lies in my power, in the same manner as he has been obliged to promise to the friend who has received him.

XI. Should I travel, either by sea or by land, and meet with any person who may call himself a brother of the Rosy Cross, I will examine him whether he can give me a proper explanation of the universal fire of nature, and of our magnet for attracting and magnifying the same under the form of a salt, and whether he is well acquainted with our work, and whether he knows the universal dissolvent, and its use. If I find him able to give satisfactory answers, I will acknowledge him as a member and brother of our society. Should I find him superior in knowledge and experience to myself, I will honour and respect him as a master above me.

XII. If it should please God to permit me to accomplish our great work with mine own hands, I will give praise and thanks to God in humble prayer, and devote my time to the doing and promoting all the good that lies in my power, and to the pursuit of true and useful knowledge.

XIII. I do hereby solemnly promise that I will not encourage wickedness and debauchery, thereby offending God by administering the medicine for the human body, nor the aurum potable to a patient infected with the venereal disease.

XIV. I do hereby promise that I will never give the fermented metallic medicine for transmutation to any person living—no, not a single grain—unless the person is an initiated and received member and brother of the Rosy Cross.

To keep faithfully the above articles, as I now receive them from a worthy member of our society, as he received them himself, I willingly agree, and sign this with my name, and affix my seal to the same, so help me, God.—AMEN.

S. BACSTROM.

I have initiated and received Mr. Sigismond Bacstrom, Doctor of Medicine, as a practical member and brother, above an apprentice, in consequence of his solid learning, which I certify by my name and seal.

DU CHAZAL, F.R.C.

Isle of Mauritius, Sept. 12, 1794.

THE ASTROLOGER'S STUDY;

Being Predictions of the Chief Events from Week to Week.

THE melancholy loss of human life, occasioned by the fall of a bridge at Yarmouth—which was duly foreshadowed in our last—has cast a melancholy gloom around, which the succeeding events of the week will not be calculated to dispel. Accidents by vehicles will be numerous, and those who travel by railroad—particularly in the north—need be careful how they endanger life and limb. This will be a remarkably bad week for marriage, and no events relative to love or courtship will prosper. The full judgment given in our previous number respecting the eclipse will render all further remarks here upon the aspects of the week superfluous.

THE ASTROLOGER'S CALENDAR.

A Diary of Auspicious and Inauspicious Days, with Weekly Indications of the Weather, deduced from Planetary Influences.

WEDNESDAY, May 14th.—Fair, but chilly for the season. Evil for most things.

THURSDAY, May 15th.—Cloudy, dull, and cold. Void of influence.

FRIDAY, May 16th.—Rain and cold. Thou mayst write and invent.

SATURDAY, May 17th.—Fairer, with warm showers. Favours asked will be granted.

SUNDAY, May 18th.—Fair, probably thunder. Seek change of scene.

MONDAY, May 19th.—Fair, with light breeze. Pecuniary disappointments occur.

TUESDAY, May 20th.—Windy and boisterous. Fatal accidents will result.

THEORIES.—How is this world ever made better? Not by mean little schemes, which some men fondly call practicable—not by setting one evil to counteract another—but by the introduction of those principles of action, which are looked upon at first as theories, but which are at last acknowledged and acted upon as common truths. The men who first introduce these principles are practical men—though the practices which such principles create may not come into being in the lifetime of their founders.

THE SOLAR SYSTEM.—The diurnal motion of the planets is the easiest way possible of exposing all their parts to the influence of light and heat. Their globular form is the fittest for motion, and for the free circulation of atmosphere around them, and, at the same time, supplies the most capacious surface. The principle of gravitation prevailing through the whole system, and producing innumerable phenomena, is a most amazing instance of unbounded variety, united with the strictest uniformity and precision. The man who should suppose a large city, consisting of a hundred thousand palaces, all finished in the minutest parts, and furnished with the greatest elegance and variety of ornament, and with all sorts of books, pictures, and statues executed in the most ingenious manner, to have been produced by the agglomeration of stray atoms, accidental blowing of winds, and rolling of sands, would justly be accounted irrational; but, to suppose the universe, our solar system, or this earth, to have been the work of undesigning chance, is an absurdity incomparably greater.

DEUTEROSCOPIA, OR SECOND-SIGHT.

The circumstance deserving most notice, is the reference which the objects of second sight bear to the seer's gift of prophecy. It is said, in one of the numerous illustrations which have been given of this faculty, that "Sir Norman Mac Leod, who has his residence in the Isle of Bernera, which lies between the Isle of Noth-Uist and Harries, went to the Isle of Skye about business, without appointing any time for his return; his servants, in his absence, being altogether in the large hall at night, one of them, who had been accustomed to see the second-sight, told the rest they must remove, for they would have abundance of company that night. One of his fellow servants answered that there was very little appearance of that, and if he had any vision of company, it was not like to be accomplished this night; but the seer insisted upon it that it was. They continued to argue the improbability of it, because of the darkness of the night, and the danger of coming through the rocks that lie round the isle; but within an hour after, one of Sir Norman's men came to the house, bidding them to provide lights, &c., for his master had newly landed. The following most remarkable illustrations of the second-sight are given by Dr. Ferriar, in his "Theory of Apparitions." "A gentleman connected with my family, an officer in the army, and certainly addicted to no superstition, was quartered early in life, in the middle of the last century, near the castle of a gentleman in the north of Scotland, who was supposed to possess the second-sight. Strange rumours were afloat respecting the old chieftain. He had spoken to an apparition, which ran along the battlements of the house, and had never been cheerful afterwards. His prophetic visions surprise even in the region of credulity; and his retired habits favoured the popular opinions. My friend assured me, that one day, while he was reading a play to the ladies of the family, the chief, who had been walking across the room, stopped suddenly, and assumed the look of a seer. He rang the bell, and ordered a groom to saddle a horse; to proceed to a seat in the neighbourhood, and inquire after the health of Lady ——. If the account was favourable, he then directed him to call at another castle, to ask after another lady whom he named. The reader immediately closed his book, and declared he would not proceed till those abrupt orders were explained, as he was confident they were produced by the second-sight. The chief was very unwilling to explain himself; but at length the door had appeared to open, and that a little woman without a head, had entered the room; that the apparition indicated the death of some person of his acquaintance; and the only two persons who resembled the figure were those ladies after whose health he had sent to inquire. A few hours afterwards, the servant returned with an account that one of the ladies had died of an apoplectic fit, about the time when the vision appeared.

"At another time the chief was confined to his bed by indisposition, and my friend was reading to him, in a stormy winter night, while the fishing boat belonging to the castle was at sea. The old gentleman repeatedly expressed much anxiety respecting his people; and at last exclaimed, 'my boat is lost.' The colonel replied, 'how do you know it, sir?' He was answered, 'I see two of the boatmen bringing in the third drowned, all dripping wet, and laying him down close beside your chair.' The chair was shifted with great precipitation; in the course of the night the fishermen returned with the corpse of one of the boatmen."

This is perhaps, the most convincing and best authenticated proof of the existence of such a faculty we have extant.

THE SEA.—The sea hath billows at her command—how doth she use them? To bear kindred apart, to bring the loving husband to the arms of his young wife, to show a father his first-born, to take a beggar to a mine of wealth, a prince to an usurped throne, and a rebellious people; to ride the gallant vessel into harbour with all her happy crew, to dash a striving bark to atoms and dance over the drowning heads of her shrieking sailors, to bear gaily on the trim frigate with the olive-branch at her head, and the white flag at her mast, or to mock at her as, shattered by burning bullets, she sinks beneath them, painting their bosoms with the warm blood of thousands.

SLEEP AND ITS PHENOMENA.

Amongst the numerous subjects that press upon us for attention, surely those with which we are most immediately concerned, and in which we are so deeply interested, claim priority at our hands, particularly one that recurs with us all in the ordinary course of nature. We allude to sleep, the periodical repose of the organs of the senses, and of the greater number of the intellectual faculties, and voluntary movements. That sleep is only peculiar to man is an idea that, though strenuously supported by the old physiologists, is now incontestably proved to be false. That feeling our Shakspeare has so graphically described as—

"Sleep that knits up the ravelled sleeve of care—
The death of each day's life; sore labour's bath;
Balm of hurt minds; great nature's second course;
Chief nourisher in life's feast,"

is known to pervade the whole of animate nature, descending even to the plants themselves. All animals rest from time to time, and withdraw themselves from the external world; but many having no eyelids, they cannot exclude all influence from without. Fish conceal themselves behind a stone, or near the bank of a river. Crocodiles and shell-fish hide themselves in the mud, and tortoises creep into holes. All endeavour to seek some place of repose for the night; and man, participating largely in this universal claim of Nature's, has provided himself for its approach by every ingenuity that luxury could devise, or art furnish.

This approach of that mighty magician, that, like Death, levelleth alike the prince and the peasant, is announced by diminished activity of mind and weakness of body. The senses become, as it were, blunted to external impressions, and an unconquerable desire for stillness and repose is felt throughout the whole frame. Our ideas grow more confused, our sight fails us, and if our ears still have a perception of sounds, they are indistinguishable, and sound as if far distant. The eyelids close, the joints relax, we instinctively assume an easy position, and fall into a sleep which at first is deep, then soft and gentle, and becomes gradually less sound as the period for re-awakening arrives. How sleep is induced, and by what power the activity of the mind and body is restored during this state, and the causes which terminate the insensibility, are things which even now are but little understood. It has been conjectured that the mental action excites the arterial system, and that in consequence a greater proportion of blood is conveyed to the head, which, causing a pressure on the brain, would produce sleep, whilst the veins or absorbents were carrying off the superfluous quantity. In the same way, sleeping after a full meal might be explained, by showing that the distended stomach presses on the descending aorta, which of course assists the circulation through the ascending branch; but such hypotheses, ingeniously as they have been constructed, are, after all, but ideal.

In our perfectly waking moments the elastic fluid, on whose state all sensation and action depend, is apparently active, and through every part of the brain the communication is perfectly free and unrestrained. Now, in sleep, this is no longer found to be the case. The brain ceases to act, or if it does not cease altogether, it acts only at irregular intervals, until the powers of thought become more perfect, the communication more free, volition again resumes its office, and we awake. Somnambulism being at present without the pale of our consideration, we need not refer to the instances which might be adduced of volition remaining perfect during sleep. The frequency of its not being so is sufficient for our purpose; otherwise we might allude to the well-known facts of soldiers sleeping on a march, postillions slumbering whilst on horseback, and musicians at a fair continuing to play even after they had been above an hour asleep. These examples, which are of common occurrence, prove, however, that during sleep volition may be carried on.

In general, animals require less sleep than man, four hours being sufficient for a horse, and a bird, whose comparative volume of brain is smaller, scarcely even resting for three. It may be relied upon, as a well-authenticated fact, that those animals whose blood circulates very rapidly, whose motions are

peculiarly energetic, and their senses very acute, usually sleep more lightly, and for a shorter time, than others. In man, the want of sleep varies at different ages; the new-born infant sleeps almost continually, while persons in middle life can dispense with more sleep than children or very old persons, and women require less sleep than men. From six to eight hours a day are usually passed in sleep; but habit exercises a great influence in determining the repose required. John Hunter and Frederick the Great did not sleep for more than four hours daily, while some more sluggish persons, with considerably less mental activity, spend more than half their time in sleep. Full-bodied and stout persons, and those of an excitable but easily exhausted frame require more sleep than such as are thin and less easily tired. Lethargy, it is well known, is produced by abundant food and by stimulants. Ease and quiet of mind will superinduce sleep, and even the corroding weariness of hopeless grief is likewise frequently followed by a sound and refreshing slumber.

The way in which sleep is shown in the vegetable kingdom is infinitely more variable than among animals. Man throws himself prostrate; some kind of monkeys lie down on their sides; the camel places its head between the fore-legs; and birds roost with their heads beneath the wing. Beyond these there are few remarkable differences. But in plants there is no end to the curious and beautiful diversity which rewards the seeker after Nature's mysteries. Some plants droop their leaves at night, the flat part becoming flaccid and pendulous. Others, of the kind called compound, as clover and vetches, close their leaflets together in pairs, and occasionally the whole leaf droops at the same time. The three leaflets of clover bring their faces to the outside, and so form a little triangular pyramid, whose apex is the point of union between the leaflets and the stalks. Lupines, which have leaves resembling a seven-fingered hand without a palm, fold them together like a lady's half-closed parasol. Chickweed raises its leaves so as to embrace the stem; and some species of lotus, besides many of its elegant family, the *leguminosæ*, bring them together in such a way as to protect the young flower-buds and immature seed vessels from the chill air of night. These are only a few out of the many cases which could be instanced of change of position in leaves, whilst in flowers there seems to be no limit to variation. The greater part shut the petals at night, the stalks declining on one side; but there are some which roll their petals back, and curl them up like miniature volutes. When the petals are numerous, they usually form a conical pent-house, as every one must have observed in marigolds and daisies. When there are only three or four, the complicate elaborateness of their interfoldings is most beautiful, and baffles all description. Such is the common scarlet poppy of the corn-fields (*P. Rhæas*) and the less gaudy *eschscholzia* of the flower-garden. The corollas of plants, like dead nettles and snap-dragon, are not formed to open and shut; but the protection which the internal parts of the former kind derive from their nocturnal closing, has here a substitute in the form of the flower. The sleep of such plants is probably unaccompanied by any external change. The same may be said of *campanulæ*, and other bell-shaped flowers. The four petaled flowers of *cruciferae*, it should have been observed, are remarkably careless of repose. Their sleep never appears sound, or even constant, for many successive nights; they seem restless, and in the morning always look dozy and uncomfortable. When flowers are over-blown, or the plant, if an annual, is near its decay, the phenomena of sleep are very considerably diminished. In fact, they are only seen in perfection when the growing powers of the plant are in their full energy. Deciduous trees—that is, such as cast their leaves in autumn—are in a sort of trance in the winter months. Flowers, too, lose their sensibility altogether when the period of fertilization is passed, as may be readily seen by inspecting a field of daisies early in the morning, before the dew is off the grass. The over-blown ones will be found wide open; those in the younger stages all "crimson tipped," and sound asleep.

A REMEMBRANCE.—If we take from the period of our life the useless parts, the time of our infancy, the second infancy of age, our sleep, our thoughtless hours, the days of sickness, how few seasons have we truly numbered!

THE WONDERFUL SECRETS OF NUMBERS.

CHAPTER I.

I HAVE observed that the numbers which are now vulgarly used amongst arithmeticians and calculators have been, in old time, much more esteemed than they are now; the order of them is made after this manner, 1, 2, 3, 4, 5, 6, 7, 8, 9, to which is added a note of privation, signed with the mark c, which, although it signifies no number, yet it makes others to signify, either tens, or hundreds, or thousands, as is well known to arithmeticians. The virtues and signification of these numbers, the Hebrews are of opinion, were delivered to Moses by God himself upon Mount Sinai, and then by degrees of succession without the monuments of figures or letters, was until the time of Eadras delivered to others by word of mouth onely, as the Pythagorean opinions were formerly delivered by Archippus and Lysinus, who had schooles at Thebes, in Greece, in which the scholars, keeping the precepts of their masters in their memory, did use their wits and memory instead of books.

Moses delivers a double science of this art—the one of Bresith, which they call cosmologie, viz., explaining the power of things created, natural and celestial, and expounding the secrets of the law and Bible by philosophical reasons.

Which truly, upon this account, differs nothing at all from natural magick, in which we believe King Solomon excelled; for, it is written, he was skilled in all things, even from the cedar of Lebanon to the hyssop that grows upon the wall.

Also in cattle, birds, creeping things, and fishes, all which shew he knew the magicall virtues of nature and numbers. The Rosie Crucians follow after this, as you may read in my book of geomancy and telesms, entitled, "The Temple of Wisdom," and in my "Way to Blisse," and "Rosie Crucian Physick."

They call the other science thereof mercara, which is concerning the more sublime contemplation of divine and angelick virtues, and of sacred numbers, being a certain symbolical divinity, in which numbers and letters are ideas of most profound things and great secrets. This is the Rosie Crucian infallible axiomata, which teacheth of angelical virtues, numbers, and names in the Hebrew, also of the conditions of spirits and souls in the Greek numbers and names, which searcheth into the mysteries of Divine Majesty as the emanations thereof; and sacred names in Latine numbers and letters, which he that knoweth may excell with wonderfull virtues, as that, when he pleaseth, he may know all things past, present, and to come, and command whole nature, have power over devils and angels, and do miracles. By this they suppose that Moses did shew so many signes, and turned the rod into a serpent, and the waters into blood, and that he sent frogs, flies, lice, locusts, caterpillars, fire, with haile, botches, and boyles, on the Egyptians, and slew every first-born of man and beast, and that he opened the seas and carried his thorow, and brought fountains out of rocks and quailles from heaven; that he sent before his clouds and lightning by day, a pillar of fire by night, and called down from heaven the voice of the living God to the people, and did strike the haughty with fire, and those that murmured with the leprosie, and on the ill deserving brought sudden destruction, the earth gaping and swallowing them up.

Further, he fed the people with heavenly food, pacified serpents, cured the envenomed, preserved the numerous multitude from infirmity, and their garments from not wearing out, and made them victors over their enemies. To conclude, by this art of numbers and letters, Joshua commanded the sun to stand still; Elijah called down fire from heaven upon his enemies, restored a dead child to life; Daniel stopt the mouths of the lions; the three children sang songs in the fiery oven. Moreover, by this idea of letters and numbers, the incredulous Jews affirm that even Christ did so many miracles. The Rosie Crucians very well know the angels and spirits that govern these numbers, and, therefore, deliver charmes against devils and their bonds, and the manner of conjurations, for against diseases they heard a brother make a spirit cry out.

Pythagoras was not onely initiated into the Mosaical art of numbers, but arrived also to the power of working miracles, as

his going over a river with his companions, testifies that he speaking 80 and 11 in a table to the river, the river answering him again with an audible and clear voice, "Salve Pythagora;" that he shewed his thigh to Abaris, the priest, and that he affirmed that it glistered like gold, and thence pronounced that he was Apollo; that he was known to converse with his friends at Metapontium and Tauromenium (the one a town in Italy, the other in Sicily, and many dayes' journey distance); in one and the same day. This makes good my apologue at the beginning of "A new Method of Rosie Crucian Physick," and the "Way to Blisse."

Porphyrus and Jamblicus report very strange things of him, which I willingly omit; I shall onely adde his predictions of earthquakes, or, rather, because that may seem more naturall, his present shaking of places in cities, his silencing of violent winds and tempests; his calming the rage of the seas and rivers, &c., which skill Empedocles, Epimenides, Cathartes, and Abaris having got from him, they grew so famous, that Empedocles was surnamed Alexanemus, Epimenides, Cathartes, and Abaris, Ethrabates from the power they had in surpressing of storms and winds, in freeing cities from the plague, and in walking aloft in the aire; which skill enabled Pythagoras to visit his friends after that manner at Metapontium and Tauromenium, in one and the same day.

CHAPTER II.

The Pythagoreans say that the very elements of letters have certaine divine numbers, by which, collected from proper names of things, you may draw conjectures concerning secret things to come.

And there is an uneven number of vowels of imposed names, which did betoken lameness, or want of eyes, and such like misfortunes, if they be assigned to the right side parts, but an even number to them of the left; and, by the number of letters, you may find out the ruling planets of any one that is borne, and whether the husband or wife shall dye first, and know the prosperous or unhappy events of the rest of our works.

The Latine, Greek, and Hebrew letters deputed to each number, I shall show you, being divided into three classes, whereof the first is of unites, the second of tens, the third of hundreds; and, seeing in the Roman alphabet there are wanting foure to make up the number of twenty-seven characters, their places are supplied with I and U, simple consonants, although the Germans for bu, the asperate, use a double v, the true Italians and French in their vulgar speech put G joyned with U, instead thereof writing thus, Vuilhelmus and Guilhelmus.

Now, if you desire to know the ruling planet of any that is borne, compute his name, and of both his parents, through each letter, according to the cuntry he was borne in, and the number above written, and divide the summe of the whole being gathered together by 9, subtracting it as often as you can; and, if there remain a unity, or 4, both signifie the Sun; if 2 or 7, both signifie the Moon, but 3, Jupiter; 5, Mercury; 6, Venus; 8, Saturn; 9, Mars. And the reasons thereof I have shewed you in my book of geomancy and telesms, entitled, "The Temple of Wisdom."

In like manner, if you desire to know the ascendant of any one that is borne, compute his name, and of his mother and father, and divide the whole collected together by 12, if there remain 1, it signifies the Lion; if Juno, 2, Aquarius; if 3, Capricorn; if 4, Sagittarius; 5, Cancer; if Venus, 6, Taurus; if Palladium, 7, Aries; if Vulcans, 8, Libra; if Mars is 9, Scorpio; if 10, Virgo; if 11, Pisces; if Phœbus, 12, they represent Geminos.—Heydon's *Astrology*, 1662.

(To be continued.)

THE SPOTS ON THE SUN.—Sir William Herschel attributes the spots on the sun to the emission of an aëriform fluid not yet in combustion, which displaces the great luminous atmosphere, and which is afterwards itself to serve the purpose of supporting combustion. Hence he supposed the appearance of copious spots to be indicative of the approach of warm seasons on the surface of the earth; and he has attempted to maintain his opinion by historical evidence.

THE ORACLE OF DESTINY.

In which all Questions from Correspondents are answered gratuitously, in accordance with the true and unerring principles of Astrological Science.



TO OUR QUERISTS.—This department of our work involves the solution of "horary questions," so called from a figure of the heavens being erected for the hour in which the question is asked, and from the indications manifest in which the corresponding answers are derived. It will, therefore, be absolutely necessary for all correspondents to specify the exact hour and day on which they commit the question to paper for our judgment, and the replies will then be given accordingly. As this important feature of the starry science will necessarily occupy considerable time which he is willing to devote, without reward, to benefit the public, THE ASTROLOGER hopes that the liberality of his offer will protect him from the correspondence of those who desire adjudication upon frivolous subjects, or who are merely actuated thereto by motives of idle and foolish curiosity. All subjects on which they may be *really anxious*, can be solved with absolute certainty; and the election of favourable periods for marriage, speculation, or commencing any new undertaking with advantage, will be cheerfully and readily pointed out from week to week. All communications addressed to "THE ASTROLOGER" will be considered as strictly confidential, and the initials only given in the oracle.

TO CORRESPONDENTS.

S. WALL.—After much procrastination, a settlement will be made in the applicant's favour, although we do not judge his most sanguine wishes will be realised. Most probably a compromise will take place, and this it is advisable to accept. By eradicating the foolish fear that exists regarding spiritual appearances, and teaching man that his whole life is bound up in the mystic and spiritual, we offer the greatest and most effectual antidote to superstition of every kind. Those who feel inclined to cavil with our arguments in favour of unseen and intangible influences, should remember that their very existence is a problem which the finite knowledge of some sixty centuries has been baffled at all attempts to penetrate. We would inculcate a strong feeling of faith in the Good, the Pure, and the Beautiful, and unbounded reliance on the wisdom of that GREAT FIRST CAUSE by whom we have been posited in this wonderful sphere.

W. OLINTHUS.—We have received the communication, and beg to express our acknowledgement for his attention. On erecting a figure for the time mentioned, we perceive such unequivocal indications of future advancement as should induce him to look forward with the most sanguine expectations to the future. In seven months the first demonstration of this will occur, and by friendly support, he will before that time gain a more prominent position. The nativity is a favourable one, showing a fair prospect both to child and parent.

A DAUGHTER OF JUPITER.—The complaint will be considerably alleviated by the adoption of the present course, but a change must ultimately be resorted to before health can be completely restored.

T. S.—You will be, as we before stated, in town for some time, but in consequence of a vacancy occurring in a distant division, it is probable you will be soon required in the west, and, if not Ireland, some similar destination will be found.

R. G. L.—We will give the subject every attention. The melancholy catastrophe to which he adverts is of too recent occurrence for a lengthened discussion here. There is, we repeat, no such thing as chance in these matters, though, doubtless, for a beneficent ultimate purpose these events are so decreed. It is one of the problems of philosophers.

MARIA.—Certainly, at a profit. The latter end of this month, or the beginning of next, will afford you the opportunity.

SINCERITY.—The test to which you have put your astrological skill is by no means a slight one. The horary figure exhibits a vivacity of disposition and amiability of temper which, thus conjoined, would make many aim at the possession of a heart so true and a form so fair. But, alas! the stars will not accelerate their course, and hasten their decrees, even for the satisfaction of intelligent young ladies, like our correspondent. You will have to endure freedom for five years longer, when a tall, dark gentleman, holding a situation in a public company, will be deeply smitten, and offer his hand and heart. Unalloyed happiness will follow the union.

PENSEROSO.—We are deeply indebted for your obliging attention, and need not add that every care shall be taken of the volumes committed to our trust. An old book is a kind of exhumed author, with whom we can hold converse of the past even as though he were living, and we prize them accordingly. More anon.

SATURNUS CAPRICORNUS.—The present undertaking on which you have entered is one fraught with much difficulty, but you will by perseverance ultimately triumph over them all. A pecuniary loss will take place in the month of August, which will produce much inconvenience; the succeeding month will, however, make ample amends.

MATILDA.—Before the time mentioned you will find some circumstances occur which will induce a change in your determination. Next year will find another lover at your feet, whom you will not hesitate to accept.

EDITH BLENHEIM.—Be not alarmed; it was to another. You will leave England in two years, then marry one that you have already heard of, but not seen. Affluent circumstances are not promised, but you will have no cause to complain of evil fortune.

X. W.—Should present circumstances not improve before the summer is over, you might adopt emigration prudently as a mode of bettering your condition. The advice you have just received from your country friend is the best you can follow. To the other query we cannot reply.

MARY ROSE GOULD.—You had much better remain as you now are, without you wish to revive the most disagreeable events of your past life.

INQUIRER.—By applying yourself to a friend, and obtaining his interest, you will obtain the situation you desire. For day, consult Calendar.

THERESA B.—Your letter has been received, and the question proposed shall be solved in the number following. Let not a depression of spirits bring about what you will have most to dread—an injury to your health, which, in your present situation, would be dangerous. Smiles will adorn, where tears—such silent outpourings of grief as thine—will only lessen the gleams of sunshine that flit across thy memory.

§.—Glorious scion of the Mercurial planet, we honour thy presence in our pages with delight. Marvellous as are thy narrations, we know the principle, from our own experience, to be unerring, and shall avail ourselves of thy Mesmeric curative prowess for publication. The stoic allusion hath a more friendly interpretation.

TYRO.—Terrestrial magnetism has solved the question. Why the magnetic needle pointed north and south, was long a problem which philosophers endeavoured to solve in vain. It has been now demonstrated that heat will generate electricity, and it follows, from the well-known principles of electro-magnetism, that if a current of electricity be made to set up around our globe at the equator, the earth must necessarily become magnetic in the direction of north and south, and must influence the direction of all other magnets on its surface, according to the usual law, that opposite poles attract each other. This is generally admitted to be the simple solution of the whole question.

An unavoidable delay, arising from the temporary cessation of the Astrologer from his studies, rendered necessary by the ardour with which they have of late been produced, will compel a great number of our correspondents to wait until the appearance of our next week's Oracle.

* * The great increase in the number of letters we now receive weekly, renders it imperative on the "ASTROLOGER" to remind his correspondents that *real anxiety*, and not frivolous curiosity, must prompt the questions. A little delay is necessarily occasioned; but all querists may rely upon being answered in their turn. The trifle charged for this work is, we need not say, wholly unremunerative, and it is only by recommending it to their friends that our querists can repay us ultimately for the time bestowed on their letters. The congratulations and good wishes we daily receive will stimulate us to increased exertions; and to the rapidly-increasing friends we are gaining throughout the country, this general acknowledgment of their kind courtesy and co-operation must be held sufficient. All subscribers should hasten to complete their sets without delay, as the great demand for back numbers will soon cause a reprint, when an extra price must be charged. Any news vendor or bookseller will obtain them, if ordered, and, should any difficulty occur in getting them, all applications to our Office, as below, will be promptly and punctually attended to. Numbers 1 to 13 are now ready.

TO OUR QUERISTS AND SUBSCRIBERS.—Many letters having been received from persons resident in remote places, complaining that, in consequence of the difficulty and expense incurred in procuring the work, they have been unable to avail themselves of the gratuitous astrological advice we proffer, the following arrangements have been made to meet the wishes of our readers and the public generally. All subscribers to the "ASTROLOGER," by payment of one twelvemonth's subscription, in advance—8s. 6d.—will be entitled to a copy, sent every Friday evening, *post free*, to any part of the United Kingdom, and, in addition, have priority of attention in the solution of such questions as they may feel desirous of having calculated. All who may, therefore, wish to enjoy these privileges, are recommended to send their real name and address with the post-office order for the above sum, drawn in favour of our publisher, to OUR OFFICE ONLY, and, at the same time, state the initials under which they should be answered in the "ORACLE." Strict honour and confidence will be observed, and the utmost attention may be relied upon.

* * All letters and communications are requested to be addressed to "The Astrologer," 10, Wellington-street North, Strand, London.

London: Printed by S. TAYLOR, George-yard, Drury-court, Strand. Published by J. JONES, at the Office, 10, Wellington-street North, Strand; and sold by Vickers, Strange, Cleave, Berger, Purkess, Clements, Barth, and all Booksellers.