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THE TREE OF KNOWLEDGE.

FOR some thousands of years we have been gradually gathering knowledge, plucking, dreamily, leaves wholesale from the forbidden tree, and strewing them over the pathways we have trodden for sixty centuries. We must have learned something in this time, so let us see the result of our garnerings.

The distance of the sun from the earth has been reduced to figures, which expressed a sum scarcely perceptible from its enormousness to human faculties. The distance of the stars was found to exceed this by a proportion not more appreciable. The milk which gushed from the deep bosom of the flying goddess was found to be of stars, of suns, in pairs and groups. Every advance in the practice of optics revealed to us a region in comparison to which the one we had previously known proved but a miniature. The myriad-sunned boundary of our so called "universe" now seems but the frame and exterior of one among a host of individuals; it is no longer the firmament, but one of multitudes, and not even the vastest among its race. Balked in the desire to reach a final boundary, the mind leaps forward—anticipates the space that is to be realised at the next change in optical practice, and consoles its unsatisfied

yearnings for an end by assuming that there is none. But if we arrive at the conclusion that space outwards—if the term be precise enough to be allowed—is infinite, we find it no less infinite inwardly. The drop of water is a sea to the gigantic monsters which infest it, and withal so fertile that even *they* can no more depopulate it than the less horrid devastators of the Atlantic. What must be the size of that object which to their prey seems small? Yet we cannot but believe that myriads of creatures surround these, who were themselves latent to our sight, until the recent improvements of the microscope—unseen, unguessed at—a microscopic world beyond the world of our microscope. Thus, outwards and inwards, we are driven to the conclusion that space is infinite. But as nothing which is subject to the strict examination of our senses is found desert, nothing, in fact, but what is teeming with life, in endless varieties subsisting upon one another, as if even, in the infinity of space, the most rigid economy were employed to crowd into it the greatest possible quantity of living species, and, as the earth appears to hold many things in common with the planets, the planets with the solar system, the solar system with the whole firmament, and the firmament with all the rest that glow in the profound space, we cannot resist the belief that life warms throughout that vast expanse

which mocks the power of language to express it. We have literally been compelled to exhaust worlds and then imagine new. We have gauged, with Herschel, the star-lit dome of heaven, and plumbed, with Buckland, the spreading labyrinths of earth; yet to what has this unceasing train of discovery tended?—what wondrous truths have we learned that left nothing to desire beyond?—what goal have we sought, and, seeking, attained! We are but at the base of the mountain, when we fancy we have reached the summit.

What is the amount of that part of the whole universe of which we have any settled and tolerably certain ideas? How large is the section of that portion to the nature of whose constituent parts we have the smallest clue? And which part of that section makes any respectable item in our catalogue of elementary knowledge? The last is confined to the earth itself, the microscopic speck (if size, indeed, mean anything to aught but our limited sense) which we inhabit. This we presume to be that part which we can most intimately examine. How much do we know of that? Every fresh turn in the path of inquiry shows us so much beyond what the wildest speculations might lead us to expect, that we are forced to conclude that since the recent period at which free and systematic inquiry commenced, a most infinitesimal portion of the journey towards consummate knowledge has been accomplished. Of the earth itself we know but the outside of the crust. Of the creatures that inhabit it—even those visible to us—we know little more than their forms and external actions. Their motives, feelings, reasons, instincts (oh! word of obscurity and disputation), are for the most part unintelligible to us. Of the plants, we know some of the conditions of their individual existence, and some of their effects upon ourselves and a few other animals, and upon each other; but whether they have consciousness, is one of our vaguest and most tantalising surmises. Of ourselves, how much do we comprehend? Do we know where we come from, and whither we are going? Do we know how we support life, or a hundredth part of what our bodies are doing? Are not all the functions of our body still a mystery? And if this be so with the body, how stands the case with the mind? Do we know what it is, and how it acts for us upon us, or with us, or by us bodily?—or how does the body retaliate upon that OTHER US, the mind? Can we analyse our own motives, feelings, or sensations? The operations of our being and its conditions, physical and mental, are known to us no further than the mere service they render. And yet we prate of the wondrous knowledge of the nineteenth century, and our lecturers hold forth on the mass of scientific crudities we have been ages scraping together. Oh! ye of little lore! of a verity the tree of knowledge is yet unplucked—its leaves are scathless!

MORNING IN THE COUNTRY.—The country is so calmly beautiful in the morning, that it seems rather to belong to the world of dreams which we have just quitted—to be some paradise, which suffering and care cannot enter, than to form a portion of a busy and anxious world, in which even the very flowers must share in decay and death.

LEAVES OF LEGENDARY LORE. No. VI.—THE ROSICRUCIAN, OR THE SPIRIT SEEKER.

“Princes and peers
Of this dim realm!—shapes of this lower world!
Ghosts of this confined solitude! and sprites
Lurking 'midst shadows and 'midst monuments,
Ye are around me in most baleful court,
The moon's blue glimmer, and the still cold air
Of wizard midnight, weaving an airy fane
To dome your presence-awe. I stand i' the midst
Of a spectre circle, where pale face, and face,
Ices the gaze. No motion, but a crowd
Of shadows ring me. Now for my task of dread.”

ASTOLFO.

“And, after all,” said Lubeck Schieffel, soliloquising aloud, “what do I know? It is true I have obtained the first honours of the university—have learned all the professors can teach, and am considered the ablest scholar in Gottingen; still, how little do I know, and how unsatisfactory that knowledge is.”—“Ay, what do you know?” said a voice so near that it made him start. “I know,” said Lubeck, “that you are some idle fool to be prating here at this time of night,” for he felt ashamed and angry his soliloquy had been overheard; but both shame and anger gave way to surprise, when, upon turning suddenly round to discover the speaker, he was not able to perceive any one, though the moon shone brightly and for a considerable distance around was a level plain, without a single tree or other object which could have afforded concealment.

The astonishment of Lubeck was beyond description; he tried to persuade himself that it was some trick, but the nearness of the voice, and the nature of the place, forbade such a conclusion. Fear now urged him to hasten from the spot; being resolved, however, that if it were a trick of a fellow-student, he should have no advantage, he exclaimed in as jocular a tone as he could command, “Tush, I know you, and wish you better success the next time you attempt the incognito.” He then made the best of his way to the high road, and, musing upon this curious and unaccountable circumstance, returned to his apartments.

Next morning Lubeck went to the site of the preceding night's adventure, with the intention of ascertaining the manner in which this curious trick had been performed (for with returning daylight he felt re-assured that it was such), but his dismay was very considerable when he arrived at the spot, for, owing to the nature of the ground, he was at once compelled to decide that it could not be a trick performed by human actors.

How unsteady is the balance of the human mind. The manner in which the strongest understandings are sometimes swayed by the most minute circumstances is perfectly unaccountable; and the smallest foundation, like the stem of a tree, often carries a wide-spreading superstructure. The wild stories of his romantic countrymen were, for a time eagerly perused by Lubeck; and the mind, which had before delighted in them as entertaining compositions, lent them that deep attention which admitted the possibility of their reality.

Expecting that the invisible person (for such he was now persuaded existed) would again address him, Lubeck went night after night to the same spot, but in vain. Till at length, as the event became more remote, the impressions of that night became more faint; at last, he felt convinced that the whole must have been the result of his own imagination, and was quietly pursuing his studies, when one morning a stranger was ushered into his apartment.

“I believe,” said the stranger, “I am addressing Lubeck Schieffel, who gained, with so much honour, the last prize of this university.”

Lubeck bowed assent.

“You may probably feel surprised,” continued he, “that a perfect stranger should obtrude himself upon you, but I concluded that a person who had already obtained so much information would naturally be desirous of embracing any means

of increasing it, and I believe it is in my power to point out to you a way by which that increase may be obtained."

"I certainly feel an ardent thirst for knowledge," said Lubeck; "as yet, I cannot but agree with him who said, 'all I know is, that I know nothing.' I have read the books pointed out by the professors, and all that I have read only confirms the justness of this conclusion."

"And rightly," said the stranger, "for of what use are the majority of the ancient writings, but as they furnish excellent rules of morality, and specimens of elegant or amusing compositions. We may admire the descriptions of Tacitus, the simple style of Livy—be dazzled by the splendid imagery of Homer, or melted by the tender traits of Tibullus or Euripides—we may laugh with Anacreon, or enjoy the still beauties of nature with Theocritus—we have love in Sappho, satire in Juvenal, and man in Horace—we—"

"Stay, stay," said Lubeck. "Swell the list no farther; from all these books some knowledge I have drained, but am still not satisfied. I still thirst, still pant for knowledge; and am sick to the soul of knowing no more than the rest of the world. I would—"

"If you look to gain," said the stranger, interrupting him, "for such universal knowledge from books, you must be disappointed. It would consume nearly a life, to read all that has been written upon any one science, which, when known, is but one step forward, and while we are striving to reach wisdom, death overtakes us. Besides, you learn nothing *new* from books, for invention must precede science, and clear a path for her, while the compilers of books but follow at a distance and record her steps. Still you need not despair, for though thousands in vain strive to open the portals to that knowledge, which is closed by a bar which no force can remove—still, to some it may be given to find a hidden spring, which touched—"

"And you have found this spring," said Lubeck sarcastically.

"It has been found," said the stranger. "It has been touched. The hitherto sealed portals have been opened, and the hidden knowledge full—complete—is revealed, but only to few, and even to those conditionally."

"You speak allegorically," said Lubeck, "what mean you?"

"You must be aware," said the stranger, "that he who wishes to excel in any one science gives it his undivided attention; is it not rational then to suppose that something extraordinary must be exacted of him who wishes to excel in all?"

"Full, complete attention," said Lubeck, "and intense and unwearied application."

"If undivided attention, or intense and unwearied application would have availed," said the stranger, "would you now have been seeking it? Attend. Suppose a fraternity had existed for many centuries, living in a place, rendered *invisible* to all the world but themselves, by an extraordinary secret, who are acquainted with every science, some of which they have improved to the highest degree of perfection, who possess a multitude of valuable and almost incredible secrets. Possessed of the art of prolonging life very much, indeed, beyond its usual limits, and having so great a knowledge of medicine, that no malady can withstand them, they laugh at the diseases which you consider mortal. They possess a key to the Jewish Cabbala, they have copies of the Sybilline books. But, alas! how many discoveries which they have made, and have divulged, with the intention of benefiting mankind generally, have proved, in the event, a heavy curse to part."

Lubeck began to feel a strong conviction that he was listening to either the dreams of some wild enthusiast, or the reveries of a madman; but though the ideas of the stranger were so wild, neither his look, tone, nor manner seemed to warrant such a conclusion; he, therefore, was greatly embarrassed how to proceed. At length he observed—"For what purpose, may I ask, do you endeavour to amuse me, with relating what to me seems simply impossible?"

"Impossible!" repeated the stranger. "Impossible—thus it ever is with mankind. Whatever escapes their investigation—whatever they cannot readily comprehend or explain, they pronounce to have no existence, or to be utterly inexplicable. Consider how many things, which to you appear possible, to one of less information would appear what you pronounce this

to be, and thus was Galileo imprisoned, and forced to deny truths which were not comprehended. You admitted to me, a short time past, that all your knowledge amounted to nothing. Still, the moment I tell you of what you cannot comprehend, you at once pronounce it to be impossible. Listen," continued the stranger, and immediately the same remarkable voice, which Lubeck had before heard, exclaimed—"Ay, what do you know?"

The tenor of the stranger's conversation had not recalled to Lubeck Schieffel the events of that memorable night, but now it rushed upon him in an instant, and before him he conceived was the supernatural being who haunted his steps.

"This extraordinary society, of which I was telling you," continued the stranger, "received its name from Christian Rosencrucx, who was born in Germany, in the year 1359. He was educated in a monastery, and excelled in most ancient and modern languages. A powerful desire urged him to seek a more extensive range of information than could be obtained within the precincts of a cloister, and he determined to travel. The religious feeling common about the close of the fourteenth century, led him to visit the Holy Land. Having seen the Holy Sepulchre, he proceeded to Damascus, where he was in great danger of losing his life. This circumstance, however, was the cause of all his fame and greatness; for he learned from the eastern physicians, or (as they are sometimes called) philosophers, who undertook and completed his cure, the existence of many extraordinary secrets, by which his curiosity was so highly excited, that he spent much time travelling over most of the eastern parts, till he became master of those most wonderful secrets, which had been preserved by tradition from the ancient Egyptians, Chaldeans, Brahmims, Gymnosophists, and the Magi.

"Upon the return of Rosencrucx into his own country, he collected together several men of similar pursuits with himself, and to them he communicated those secrets, the fruits of his labours and discoveries. This was the origin of the Rosicrucians, or Brothers of the Rosy Cross; they were likewise called Immortales, because of their long-life; Illuminati, on account of their knowing all things; Invisible Brothers, because they appeared not. Its existence was concealed till about the year 1600, when, by some unaccountable means, it became known. Some time after, two books were published, which, it was pretended, were the productions of members of this society, the one was entitled *Fama fraternitatis laudabilis ordinis Rosacruca*—the Report of the laudable order of the Fraternity of the Rosy Cross; the other *Confessio Fraternitatis*—the Confession of the Fraternity. These books gave a pretended account of the society and its views. That these books were the production of those they were pretended to be, was openly denied in 1620, by Michael Bede, who publicly declared that he knew the whole to have been fabricated by some ingenious persons. A great number of persons falsely pretended to belong to this society, especially Robert Hudd, an English physician; Michael Mayer, and above all, in the year 1600, Jacob Behmen (often called the Teutonic philosopher); but he was a mere enthusiast.

"It was believed that Rosencrucx died in the year 1448. But, in truth, so famous a man could not disappear from the world (as he was bound to do by the rules of the society) without the greatest curiosity existing to ascertain the particulars. It was, therefore, pretended that he died, although he lived in the society for above two hundred years after that feigned event."

"Two hundred years!" said Lubeck, in astonishment.

"The way of prolonging life is, as I told you, one of our great secrets, which can only be communicated to the initiated; but thus far I may tell you—its duration depends on the influence of the stars.

"Do all men's lives depend on them? I have often heard that the planets have influenced the actions of men—which to me seemed strange; but how can they affect the existence of you, and you only?"

"I wonder not at your question; but I may tell no more, for an attempt to divulge certain secrets would cost my life." The stranger continued:—"The renowned Paracelsus was also one of our fraternity, and it was to him that we are indebted

for the *elixir of life*. He was reported to have died also, in the year 1641, but he survived above a century. The members of our society or fraternity bind themselves by a solemn oath to keep our secrets inviolable; the nature of this oath is so extraordinary, that even a mere attempt to violate it is prevented by death. Suppose this fraternity to consist of a stated number of persons, one of whom occasionally retired, if you had an offer to become one of them, would you accede to it?"

"But do I not recollect," said Lubeck, "you said something extraordinary would be required?"

"We have conditions," said the stranger, "but by you they are easily to be fulfilled. You must be free from crime, you must separate yourself from the world, and all that is in it—parents, relations, friends—and take a vow of celibacy."

The look of eager hope and delight with which Lubeck had, till now, listened to the latter words of the stranger, changed at once to disappointment and sorrow. His expectations, which had been raised to the highest pitch of excitement, were now dashed to the ground at once.

"It cannot be—it cannot be," he hastily exclaimed; "never, never, can I consent to abandon Hela. I am engaged to be married—nay, the day is fixed."

"Can you be so infatuated as to reject my offer?"

The lover, in his imagination, has no comparison to her he loves; her form exists, perfect, supreme, and all absorbing, in his mind. No tasteful imagery, no descriptive words, could give the feelings as they there exist; to him the plainest language speaks the best, for his own mind then adds the most, to that which gives the least. Lubeck briefly replied, "You never saw her."

"Consider, I pray you," resumed the stranger, "that, in fifty or sixty years, your earthly career will be run, and in how much less time will beauty have passed away; that beauty, at whose altar you are now about to sacrifice continued youth, health, and a surpassing knowledge."

"But," added Lubeck, "even when her beauty shall have faded, her mind will still remain."

"Still," said the stranger, "still! what mean you?—Some fifty or sixty years! And can you balance these few years with centuries of that enjoyment which you so lately desired? believe me, if your marriage be happy, joy will make you grieve for the brevity of life; but if, as too often happens, you find the temple of Hymen borders too closely upon the burying-place of Love, then sorrow will cause you to be weary of its length."

The stranger here paused a few moments, and then continued:—"It is said, mankind petitioned Jupiter, that Hymen and Love should be worshipped together in the same temple; for in consequence of their dwelling apart, many an offering had been given to Love, which should have been dedicated to Hymen; and that Hymen had many a vow, which ought first to have been offered to Love. To this reasonable request the god promised compliance, and Hymen and Love descended to earth, to erect a temple for that purpose. For some time the two gods were undecided as to where the structure should be placed, till at length they fixed upon a spot in the domains of youth, and there they began erecting it. But, alas! it was not yet completed when age came and usurped the place, turned their temple to a ruin, and used them so harshly, that they fled. From thence they roamed about, Hymen disliking one place, and love another; here, parents consented and children refused; there children solicited, and parents forbade; and the world was continually throwing obstacles in their way. Poor Love, who was a wavering and tender child, felt the effect of this, and was already thinking of returning, when they fortunately hit upon a spot which they thought would suit them. It was situated about midway up a hill; the prospect was neither extensive nor confined; one half was in the domain of wealth while the other stood on the precincts of poverty; before them was content; pleasure resided in a splendid palace on one side, and industry in a cot on the other; ambition was above them, and vice below. Here, then, they erected their temple. But Love, who had been wearied with the length of the road, and fatigued by the hardships of the journey, in less than a month afterwards fell sick and died. He was buried within the temple; and Hymen, who has ever since lamented

him, dug, with his own hands, his grave, and on the monument erected to the memory of the little god, whose effigy was carved in marble, he laid his own torch. And there, before the torch of Hymen, and on the tomb of 'lost Love,' many a vow was offered up, and many plighted hearts have wept to find the temple of Hymen, the burying place of Love. Alas! your happiness is like polished steel, rusted by a breath; nor can you hope to quaff the full cup of pleasure, and find no dregs."

"Life may be like an ocean of troubled water," said Lubeck, "but there is a pearl for which we venture on its bosom. In vain, in vain, you endeavour to change my determination. No—love is all of life worth living for. If I were to enter your fraternity, shall I quaff the waters of Lethe?—No!—remember, then, our memory is like a picture gallery of past days; and would there not be one picture which would haunt me for ever? and should I not curse the hour in which I bartered happiness for knowledge?—Do you not think—?"

"It is vain," said the stranger, interrupting him, "it is vain to argue with you now; a heart boiling as yours does, with violent emotions, must send intoxicating fumes to the head. I give you a month to consider—I will then see you again; time may change your present resolutions. I should regret that an unstable, evanescent passion, like love, should part us; however, should your mind change in the mean time, remember where I was first heard—Till then, adieu."

"Till then," said Lubeck, "will never be; but, before we part, pardon an injustice I did you in my own thoughts. The extraordinary nature of your conversation led me at first to conceive that I was listening to the reveries of a madman. Farewell—you cannot give me happiness like that you would deprive me of."

The stranger smiled, and, bowing, left the apartment.

The time was rapidly approaching which had been fixed for Lubeck Schieffel's marriage with Hela, when, on the morning following his conversation with the stranger, he received the intelligence that she was attacked by a violent illness. The most celebrated physicians of the place were summoned to attend her; but the symptoms, which from the first had been serious, resisted their utmost efforts, and now became alarming. Day after day passed on, and the disorder still increased, and it appeared, that a few days at farthest, and she would no longer exist, for whom Lubeck had so lately given up length of life and surpassing knowledge.

The crisis arrived, and the dictum of the physicians destroyed that hope to which the lover till then had clung.

Lubeck, nearly distracted, was gazing intently on that fair and faded form which lay before him, and marked the hectic red slowly give place to that pale wan hue, the sure foreteller of the approach of death. On one side the bed of his dying child, sat the aged father of Hela;—he was silent—for he was hopeless; on the other side stood the physician, who, to the frequently uplifted and enquiring eye of the old man, shook his head expressive of no hope. "Will nothing save her?" whispered Lubeck, his tremulous voice broken by sobs: "Nothing, save a miracle!" was the reply. "Nay, then it must be—" said Lubeck, and rushed out of the room.

A week only had elapsed, and we find Hela restored in a most unaccountable manner, to health and beauty, by an unknown medicine, procured by Lubeck from an unknown source, which no enquiry could induce him to divulge. Week passed after week, and nothing had been said by Lubeck relating to the approaching marriage; he was oppressed by a deep melancholy, which every attention of Hela seemed but to increase.

They were taking one of their accustomed rambles; it was one of those beautiful evenings, which are frequent towards the latter end of autumn; the sun was just sinking behind the dark blue mountains, and the sky seemed one continued sheet of burnished gold. The bright leaves of the trees, the surrounding rocks and the distant hills, were gilded by the same heavenly alchymy. This gradually changed to a deep red, glowing like the ruby, mingling beautifully with the brown and yellow tints which autumn had spread over the scene. Not a sound was heard, save, at measured intervals, the long drawn melancholy note of some distant unseen bird, and, but for this, they

two might have seemed the sole inhabitants of a silent world ; 'midst nature's beauties the most beautiful, the bright setting sun seemed to have lent its lustre to their eyes, its colour to their cheeks, and to delay his setting, as if unwilling to quit a scene so lovely. Slowly he set, and as slowly, and almost imperceptibly, the glowing red changed to the soft pale twilight, and the moon, then in her full, gradually ascended, mistress of the scene ; and then the stars peeped forward, one by one, as if fearful of the light, at length another, and another came, till the whole face of Heaven was filled with brightness.

It was Hela's voice, that, almost in a whisper, broke on the silence around. "It will be fine to-morrow—it always is after such a sunset as this."

"I think it will—and I hope it may," said Lubeck, "if you would have it so ! but why to-morrow ?"

"Oh, to-morrow was to have been our—wedding-day."

There are remembrances we would fain suppress ; thoughts, which recalled, weigh heavy on the heart ; ideas, which we have struggled to keep down, on which to dwell were far too great a pain, and these the mind, when wearied, had forgotten. And yet—one word, one little word, shall recal every thought, bring in an instant each remembrance forth, and waken memory though it slept for years.

"Hela !" exclaimed Lubeck, dreadfully agitated,—“that day can never be !”

"What ! Lubeck ?" she replied, doubting that she had heard correctly.

"Hela," continued he, "when you lay upon your bed of sickness ; when mortal aid seemed unavailing—your life despaired of—remember it was then I brought the medicine which so unaccountably restored you ;—driven to desperation by your impending fate,—I sought relief from beings who had the power to give it—even then,—from them obtained that medicine, but it was purchased by my happiness,—I took a vow which parted us for ever !"

"Dreadful," said Hela, "what—?"

"I cannot tell you more," he hurriedly exclaimed. "In your absence, I have often resolved to tell you this, but never before could I mention it when we were together. I feared it would break your heart—I felt it was breaking mine. I could not bear to think of it—I would have persuaded myself it was a dream—I tried to conceal it from myself ; I would have forgotten all—but that I saved you. Alas ! I could not hide it from myself, and it were cruel to have hidden it longer from you. Hela, I could not bear to hear that day named, and not to tell you that day can never be !"

"What mystery ! Lubeck—speak plainly—let me know all !"

"Listen," he continued, "since I must tell you. You have heard of the Rosicrucians, and believed, perhaps, that they existed only in the imagination of the superstitious and foolish ; too truly I can prove the truth of what you have heard. Vast, indeed, their knowledge—vast, indeed, their power—to them may be given to penetrate the secrets of nature—to them a being co-existent with a world ; but to me they possessed that, which was more valued than their power, than knowledge, or than life itself—it was that medicine that saved you. To obtain it, I was compelled to take that fearful oath which separated us for ever—an oath of celibacy.—*I am a Rosicrucian.*"

Long—long was Hela silent ; the dread with which this avowal had at first filled her mind, was slowly giving way to what was to her more terrible, a doubt of its truth ; her tearful eye marked the long painful hesitation between rooted affection, and disdain of his supposed perfidy.

"Farewell," she at length exclaimed. "Had you loved me with half the devoted fervour that I loved, you sooner would have died than have given me up ; but, let it be. Farewell. Time will soon take my remembrance from your heart—if ever love existed there for me ; go—seek some other favourite—and in your length of years, quit her as easily as you part from me ; boast to her of the foolish fondness of an innocent heart, and tell the simple tale of one who could not live to prove your story false."

"False, Hela—false !" exclaimed Lubeck, driven to desperation by her reproach, "you never more shall doubt me ; I had

thought that when I gave up all my happiness, dooming myself to a long life of misery (for life without you is misery)—I had thought that she, for whom this sacrifice was made, would, at least, have been grateful, and have praised my motives : this was my only hope ; but now, when I have told the oath that gave her to life, and me to misery, she thinks me false. The only consolation I expected was her thanks, and these I have not—No, Hela, no, you never more shall doubt me. I cannot spare you this, my last resource, to prove how true is the heart that you have doubted—"

"Hela, look on the beautiful heavens ; how often have I gazed with deepest reverence on its varied lights, but never with that intensity of feeling that I do now ; for I feel that I partake a being with them. There is a star this night sheds its last ray—a world shall cease to exist—a life must perish with it. See yon small cloud, that comes slowly over the face of Heaven ; and mark—it wings its light way to that pale star. Now, Hela, now, you never more shall doubt me—on that star depends my—"

She turned—and lifeless at her feet lies what was once her lover ; silent awhile she stood, as if she doubted what she saw was real ; then her clasped hands convulsive pressed her head ; and in her heart she felt ages of anguish in one moment's woe.

Hark, what is it that troubled echo so repeats ; that wakes the fox, and startles all around ?—the wolf bays fearfully ; the startled owl screams harshly as she takes her hurried flight.

It was a shriek, a long and fearful shriek—and oh, the tale it tells is of despair—that every joy is fled, that hope is vanished, and a heart is broken.

Silent is echo now ; the angry wolf is heard no more ; the startled owl has rested from her flight and terror, and stillness once again commands the scene.

The moon has climbed her highest, and sinking, follows darkness to the west : a little while, and then—full in the east appears the pale small arch of light, that darkens, and then brighter comes again ; and then the long faint rays of the approaching sun, and last himself, in all his brightness comes, like a conqueror, and deposes night.

The birds are chirping gladly on the trees ; and gently on the ear comes, by degrees, the distant hum of an awaking world. But there is a silence man can never break, there is a darkness suns can never light—there is a sleep that morn shall never awaken—and such is *death's* and *Hela's*.

THE CREED OF THE OLD ALCHEMISTS.—The alchemists believed in two grand *arcana*, or secrets—the philosopher's stone and the *elixir vite*. The former was the source of wealth, the latter of undying youth. It was asserted, with regard to the philosopher's stone, that as all minerals were not wholes in themselves, but only compounds of certain different earths forming their integral state, it was only necessary to analyse any given mineral, and ascertain the nature and relative quantities of its component parts. This being done to a nicety, it only remained for skilful alchemists to collate their materials, regulate the proportions, and submit them to the amalgamating action of fire, to render their labours complete. With regard to the *elixir vite*, the arguments were somewhat of a metaphysical cast. It was said that as Adam and Eve ate and drank previous to their fall, their bodies were probably of the same nature and materials while they were immortal, as after the fall, which rendered them mortal. By their eating and drinking, it seemed to be proved that their bodies, although immortal in essence, were yet liable to waste, inasmuch as their food was required to supply that corporeal wear and tear and evaporation ; and from this reasoning the alchemist deduces the proposition that something must exist in nature which perpetually renewed their youth and vitality—conferring upon them, in a word, the boon of immortality ; hence the idea that a principle of eternal life existed in nature. The next step was to determine whether this principle was a solid or a liquid. They believed that the blood was the main element of life : hence the terms "old blood" and "young blood circulating in the veins." They, therefore, came to the conclusion that the principle of eternal life was a liquid, and upon it they bestowed the name of a heavenly *elixir*.



Being Predictions of the Chief Events from Week to Week.

As the month commenced with a conjunction of the malefic planets, Mars and Saturn, forming at noon on the 3rd a square with Mercury, so many now will begin to feel the untoward influences affecting their destinies, and particularly those connected with the military profession. *The army list will this week be shorn of some of its brightest ornaments.* The police offices are engaged with the adjudication of some remarkable cases involving the discovery of long-concealed peculations and fraud, whilst the committal of a clergyman on a singular charge will create a sensation of no ordinary nature. About the middle of the week a fire, most disastrous in its consequences, will take place, and revelations affecting the character of one high in office will be made. Still observe the indications in our 17th number, as shown forth in our Hieroglyphic.

THE ASTROLOGER'S CALENDAR.

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

WEDNESDAY, June 25th.—Sultry and oppressive atmosphere. Neither journey nor ask favours by letter.

THURSDAY, June 26th.—Thunder-showers in various parts. Solicit not obligations of any kind.

FRIDAY, June 27th.—Cloudy and warm. Neither prosperous for business nor pleasure.

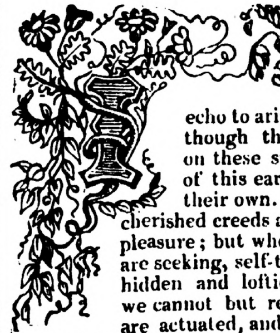
SATURDAY, June 28th.—Fair. Showers at night. Good for literary transactions of every kind.

SUNDAY, June 29th.—Strong electrical influences. A most prosperous day. Woo, marry, or do what thou wilt.

MONDAY, June 30th.—Cooler, with changes. Very evil for all law proceedings, and dangerous for most things.

OUR EARLY LOVE.—The warm gushings of a first and fond affection are too soon chilled into disappointment by the carking cares and corroding claims of worldly intercourse to be crushed in their birth, and thrice happy is he who finds dreamy love still lingering in memory to the last, brightening each well-remembered scene with the associations connected with the past, and painting vividly anew the pleasures of an existence which made the world an Eden and life a Paradise.

A CORNER FOR OUR CORRESPONDENTS.



I cannot be otherwise than gratifying to an editor of a work like this to daily receive epistolary evidence of the tone we have adopted having caused an echo to arise in the minds of the many, who, though they have little leisure to bestow on these subjects, yet soar from the level of this earth at intervals into a heaven of their own. To know that others share our cherished creeds and sympathies is alone no slight pleasure; but when we learn, in addition, that they are seeking, self-taught, an acquaintance with the hidden and loftier mysteries of external nature, we cannot but respect the motive by which they are actuated, and appreciate the zeal and ardour with which their studies are pursued. It would be invidious, as well as being a breach of good faith, to here unfold the chain of communication that links us with a host of learned and aspiring correspondents, whose letters we are proud to receive, and whose friendship we would even struggle to retain, but, as a slight specimen of the fervent spirit that is abroad, softening and subduing the cares and vexations of every-day life, and exalting the soul into kindred communion with the higher intelligences, we cannot refrain from printing, without a comment, distinct portions of two different letters, with which we were last week favoured. The first is a portion of an epistle forwarded us by our much esteemed correspondent, "ASTRAL."

He says—"I cannot hold with the general idea that spirits are merely unseen things of space—that is, that they are merely refined materiality. Is there not as much difference between the world of spirits and the world of bodies as there is between mind and matter, or as between thought and feeling—love and wisdom—*contra* flesh, bone, blood, &c.? We cannot speak of the hidden and invisible world without using the language of figures, and which figures of speech may be made the vehicles of other ideas—for instance, the terms "within" and "above" are not, when applied to spirit subjects, to be measured by material space; we cannot measure love, and truth, or anything connected with spirituality. The causal love is imbedded in the thought, the thought in the act. Is it not in such manner that attendant spirits are connected with us? and are not all spirits manifestations of them? All the future is present in the spirit world, and thus, by the evolution of the spirit's consciousness, we see the things which are to BE UNFOLDED, when we see in the spirit world, in which every human being is ever present, though our usual sensibilities are not keen enough to render the fact generally cognisable. The ancients enjoyed such communion, and in later times it was acknowledged by the belief in seers and holy men. We have been merged in a dark abyss; I think, however, that we have evidences of returning consciousness to the interior laws of our being and spirit relationship of the vast human family with the Being from whom and in whom all love, light, and life is derivable. Could this view be clearly pointed out, I think it would tend to awaken many to a higher and more ennobling faith than the pseudo-scientific one resulting from the philosophy of the worldling materialists. Everything in nature would then be seen as connected with the spirit world. When I promenaded the grand amphitheatre of God, and beheld the boundless space above and around me, studded here with innumerable stars, there with hill and dale exuberant with vegetation, with tree, and flower, or hear the songsters of the air warbling in melodious tones, or behold some tiny stream rippling at my feet, or the mighty river, or the vast ocean heaving in the distance; then I feel that even in the outward world the angels of God hold sweet converse with men, making all nature one vast book expressive of the state and condition of the unseen but essential world, written to arouse man to a sense of his highest destiny. Every flower

is expressive, to me, of some tone and feeling of my soul, and, in the balmy solitude of some secluded spot constructed upon the green swards, my spirit leaves its clay, and wings its way into some unknown, unseen, but native clime, and, there refreshing itself with the living streams of pure and holy truth, returns anon to prepare me for conflicts in the narrow vale that lies 'twixt life and death."

This is a fine manifestation of the principles we would inculcate.

Here is another, who, under the signature of "FIDE ET FORTITUDINE," thus addresses us:—

"With all the desperation of the parched traveller in Africa's sandy deserts, I have sought to quench my thirst for occult knowledge—by reading—by inquiry—by study—by attempts to force my soul into the invisible world; and, though glimpses of the wonderful and the indefinite have sometimes flitted past, the shadows of mortality have as suddenly shrouded them in darkness, and I have again awoken to the dull monotony and ignorance of human life. I have conversed with men who have professed their intimacy with the world of spirits—their willingness to initiate me—but, with all my efforts, it has ended in disappointment.

"That there is—has been—must be—a power for the mortal to commune with the immortal, I feel and know, for I have been repelled again and again from the heavenly portal, perhaps for the want of the form, and ceremony, and words requisite to enter into the secret nature. You have evidently studied this earthly lore; know ye of any who can instruct me—can enlighten me—on these mysterious subjects?

"It has long been my cherished opinion that there be some brothers of the "Rosy Cross" who possess some wondrous knowledge—where are they to be found? that I, who desperately thirst with all holy aspirations, may not pass through this ignorant existence without one draught at their immortal fountains. You reside in the brain of the world—London—where more knowledge is concentrated than dwelleth in the eight hundred millions of extremities—tell a kindred spirit how to seek these things, what to do to obtain entrance to the arcana.

"Let Chance bind and direct the mass of nature as it will, but I dream of some higher power that yields to the importunity of the spark of celestial fire dwelling in the clay, and that reinstates its wearied footsteps in the flowery paths of out-of-the-world knowledge, despite the mighty power of animated myriads to force its wanderings on the tortuous and thorny ways of cold and calculating mortality."

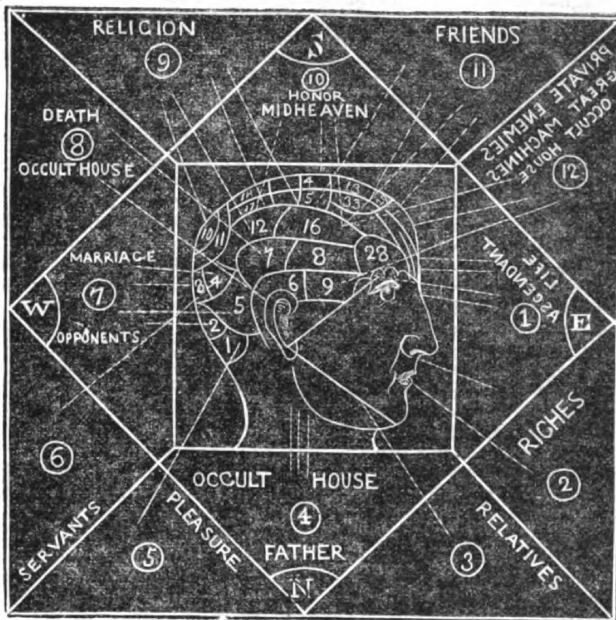
That our ardent correspondent may rely upon our assistance in directing him to this desired-for haven, is an assurance due to him, as well as being a pleasure gratifying to ourselves.

CHARACTER OF MAN.—As storm following storm, and wave succeeding wave, give additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to the character of man.—*Lady Blessington.*

JUNE.—Go forth when the business of the day is over, thou who art pent in city toils, and stray through the newly-shot corn, along the grassy and hay-scented fields; linger beside the solitary woodland—the gale of heaven is stirring its mighty and unbragous branches. The wild rose, with its flowers of most delicate odour, the wreathed and luscious honeysuckle, and the verdurous, snowy-flowered elder, embellish every wayside, or light up the most shadowy region of the wood. The very waters are strewn with flowers. The mavis and the merle, those worthy favourites of olden bards, and the wood-lark, fill the solitude with their eloquent evening songs. The sunsets of this month are transcendantly glorious; the mighty luminary goes down pavilioned amidst clouds of every hue—the splendour of burnished gold, the deepest mazarine blue fading away into the highest heavens to the palest azure; and an ocean of purple is flung over the twilight woods, or the far-stretching and lonely horizon. The heart of the spectator is touched; it is melted and wrapped into dreams of past and present—pure, elevated, and tinged with a poetic tenderness, which can never awake amid the crowds of mortals or of books.

THE SELF-INSTRUCTOR IN ASTROLOGY.

CHAPTER VIII.—THE ADVANTAGES OF ASTROLOGY AND PHYSIOGNOMY.



HERE have been many objections raised against these sciences generally by persons who are totally ignorant of the rules, theory, and practice of the science they universally condemn; persons who have any idea of the manner in which we are generally educated, will not feel surprised that early prejudice is usually a substitute for mathematical investigation, particularly if the subject should be a little beyond the common run of things, it is denounced immediately as visionary or impious. Paley says, in his "Moral Philosophy," that "to send an uneducated child into the world is injurious to the rest of mankind; it is little better than to turn out a mad dog or a wild beast into the streets. The health and virtue of a child's future life is a consideration superior to all others." If Paley is right, the parents or teachers of young persons ought to be well read in the ancient science of astrology, and the useful and important science of phrenology; by this means the parents or teachers will be enabled to perceive in what business or science the abilities of the child will be found most useful. The astrologian is aware that if the planet Mercury is afflicted, impeded, and combust, at the birth of an individual, that the intellectual faculties of that individual will be unfit for study, but may be fit for business, where great abilities are not requisite; the phrenologist will perceive the deficiency of those organs necessary for study, and the physiognomist will discover a vacancy in countenance in proportion to the inability; a proficient in each science would thus be capable of giving the same judgment, and thus these sciences act in union or harmony with each other. It must appear as cruelty to the individual, and prove injurious to the general welfare, by endeavouring to educate men for situations or professions which, from their natural organisation, they are incapable to fill. An astrologian would consider it vanity to expect a man could rise to great honour in the world whose nativity is unfortunate and obscure; it is equally vain to

expect benevolence to exist in a man because he has wealth, when the organ of benevolence is deficient. The ancients displayed great judgment in the appointment of their public officers. The mischief that results to society at large by a neglect of those sciences, in this respect, is extensive; indeed, we ought not to be surprised at the many examples, both in ancient and modern times, of the world rejecting, with the most intolerable tyranny and ridicule, that which is intended for their advantage. It is the priests of the Established Churches, by various acts contrary to their profession, who have brought religion into disrepute.

Persons who are appointed to public stations should certainly undergo a scientific examination, as in ancient times, when the honour of the country and public fidelity were considered superior to private motives. Can we expect a man, whose animal propensities predominate, or the man who has the organ of Conscientiousness small, Acquisitiveness large, and Benevolence deficient, to be a fit and proper person to fill an office in the Church, or even any office of trust? We ought not to expect impossibilities, when we hear of a man placed in such a situation unsuitable to his natural propensities or disposition to fill, and should rather pity than censure him, especially when we consider what he must have endured under this organisation being contrary to the quality of the office he had to sustain; the person that appoints the individual in this case ought to be made the responsible person, for if the said individual had been placed in a situation which the sciences of astrology, phrenology, and physiognomy would dictate, there is every probability that he would fill that situation with credit to himself, and advantage to his employers. Tiberius Cæsar was well skilled in astronomy and astrology (he was taught by Tharsyllus, during his recess or exile at Rhodes); he was correct in his predictions of future events; on inspection of Gabin's nativity (when he was a youth), Tiberius foretold that he should one day be an emperor. He had always by him the genitures of all his nobility, and according as he found his own, or the kingdom's horoscope to be affected, or aspected, or beheld by theirs, so he let them remain or cut them off accordingly. Hippocrates and Galen wrote on the judgment of diseases and cures, by the rules of astrology; Josephus relates of Berossus, the Chaldean, that he left it recorded that, among the Chaldeans, he observed astronomical ephemerides for four hundred and eighty years, inscribed on baked bricks and tiles; he also signalised himself by his astrological predictions. The Athenians rewarded him for his learning with a statue in the gymnasium at Athens. Epigenes Byzantinus, being an author of credit, has recorded that, amongst the Babylonians, there were found ephemerides containing observations of the stars for the space of seven hundred and eighty years, inscribed on tablets of brick and tiles; the same author wrote with correctness on comets. The Roman Emperor Adrianus was well skilled in astronomy, and particularly in judicial astrology; he used to erect an astrological chart of the heavens in the calendar of January, for the purpose of knowing what should happen to him during whole year. Thales, one of the seven wise men of Greece, flourished nearly 600 years before the Christian era, and, like other philosophers, he travelled in quest of wisdom; by the priests of Memphis he was taught geometry, astronomy, astrology, and philosophy; he nearly measured the vast height and extent of a pyramid by its shadow; he was the first that calculated an eclipse of the Sun with accuracy; he discovered the solstices and equinoxes; he divided the heavens into five zones, and recommended by the Egyptian philosophy, the division of the year into 365 days, which is a proof of the ancient learning in astronomy and astrology. Pythagoras flourished more than 500 years before the Christian era; he made the occult sciences his private study. In Egypt and Chaldea he gained the confidence of the priests, and learned from them the symbolic characters and mystic learning of the ancients. His skill in music, medicine, mathematics, and natural philosophy, gained him friends and admirers. He considered proportionate numbers the principles of everything, and perceived in the universe regularity, correspondence, beauty, proportion, and harmony, intentionally produced by the Creator; it is worthy of remark that the most accurate calculations and observations of modern astronomers proves that his system of the

universe was perfectly correct—viz., the Sun as the centre, and all the planets moving in elliptical orbits round it; but this idea was considered as chimerical and improbable by persons in those days; yet there are many persons who attempt to deny that the ancients were acquainted with the periods and motions of the heavenly bodies; however, it is quite certain the present system was known two thousand three hundred years ago. Zoroaster, King of Bactria, was a great philosopher and astronomer; he lived 2460 years before the Christian era. Another of that name, and the restorer of the religion of the Magii, is fixed at 590 years before the Christian era; both were astrologers. Thales, Pythagoras, Socrates, and all the philosophers, derived their information and knowledge by their own abilities and perseverance, and from the instructions of the priests who presided in the temples of learning in ancient days. It appears that no persons were admitted to study in those temples or colleges, except those who proved themselves worthy, and possessed capacity to appreciate and understand the mysteries of the ancients. We are quite at a loss in forming an idea of the extent of their learning, so many valuable libraries being destroyed by various accidents and destructive conquerors; the ancients would rather make any sacrifice than permit their learning to fall into the hands of the vulgar; therefore we cannot say whether they understood phrenology or not, neither can we assert that they were ignorant thereof; the ancients being such close observers of nature, we ought rather to suppose that they were well acquainted with both phrenology and physiognomy, and many other sciences of which we have no idea.

Pythagoras taught that the most ample and perfect gratification was to be found in the enjoyment of moral and intellectual pleasures, and, in order to suit the mind for such qualities, and to render virtue possible in practice as well as in theory, recommended that the tender years of his disciples should be employed in continual labour, in study, in exercise, and in repose; for, unless young persons are continually employed in body and mind, indolence, with all its baneful influence, will destroy the perfection of both body and mind. Studies in either moral and intellectual pursuits, if continued for too long a period, will produce a diseased body and disordered mind; scarcely any individual is organised in the same manner exactly as another, which in some manner accounts for the difference of dispositions; in some men the intellectual faculties, in others the moral sentiments, and in most men the animal propensities, are strongly developed; some are strong and healthy, and others are weak and sickly in their constitutions; it is useful and necessary for the student to ascertain the extent of his abilities. It appears, from the study of phrenology, that exercise of both body and mind is absolutely necessary to preserve the health of both: if we neglect to cultivate bodily activity and strength, we become unfit for the necessary occupations of life; if we neglect our intellectual and moral faculties, we shall become unfit for society and burthensome to ourselves. "The brain (says Combe) is the fountain of nervous energy to the whole body; many persons are habitual invalids, without actually labouring under any ordinary or recognised disease, solely from defective or irregular exercise of the nervous system. The best mode of increasing the strength and energy of any organ and function is to exercise them regularly and judiciously, according to the laws of their constitution; punishment is the inevitable consequence of disobeying the organic laws of our constitution, therefore the more intimately a man becomes acquainted with his own organisation, the nearer will he be able to judge of others, and the happier and more contented he is likely to be himself." Thus the nature of mankind was cultivated by the ancients to far greater perfection than many are likely to credit present; they not only cultivated the mind, but also paid particular attention to the health and strength of the body. In proportion as the animal health, strength, and spirits decline, so does the functions of the mind become enfeebled and unfit for the exercise of those abilities which an individual is known to possess in a sound state of health. "What obstructions are to be found (says Lavater), in the way of improvement, from the nature of our climates, in the forms of our government and education, in the polish and insincerity of our manners, the unsubstantial ailments, the closeness and heat of our apartments, the general

use of pernicious liquors, all concur, alas! to extinguish the poor remains of vigour transmitted to us from our fathers." Locke, in his thoughts on education, says, "A sound mind in a sound body is a short but full description of a happy state in this world; he that wants either of these will be little the better of anything else."

A smatterer in physiognomy, whose mind is feeble and his heart corrupted, is, in the opinion of Lavater, the most contemptible of beings; it is certain that the student who is anxious to learn physiognomy must, in the first place, cast off all prejudice, his eye must not be evil, his health and mind must not be impaired, he must know the effects of a sympathetic feeling, and the language of the eyes and countenance; conversant with the different temperaments of various classes of individuals, he must associate in all conditions of society; he ought not to limit his acquaintance to one circle, he should associate with artists and those having a knowledge of man; perfection in physiognomy is not to be attained without long experience and experiments, combined with the assistance of phrenology and astrology. There have been many arguments urged against the physiognomical opinions of different individuals; particularly because Zopyrus, the physiognomist, said that Socrates was naturally of a licentious disposition, and that his heart was the most depraved, immodest, and corrupt, that ever was in the human breast,—this opinion nearly cost the physiognomist his life; but Socrates declared that his assertions were true, and that he had corrected and curbed all his vicious propensities by means of reason. The opinion of Zopyrus does not condemn the science of physiognomy, but shows that he was too hasty in giving his judgment, and that if Zopyrus were as well acquainted with phrenology or with astrology as he was with physiognomy, that he would not have erred in his opinion of that great philosopher; it is also an argument in favour of the utility of combining the knowledge of each; there are some phrenologists that cultivate a knowledge of physiognomy, and find a very satisfactory result. The countenance generally shows the emotions of the mind; it is not easy, says a physiognomist, to screen dissimulation from the observer; we know the individual cannot change his bony outline, or the colour of his hair and eye-brows. As a man can only do what he is capable of, because capacity is limited to a point at which it ceases, the physiognomist must know that the source of a great deal of disappointment proceeds from our expecting more than persons are able to grant, or capable to fulfil. Can honesty be expected from a knave, or roguish actions to belong to an honest man? It is certain that some men lose by being seen too near, and the same men gain by a more intimate knowledge of them; there is no man so bad but that he may possess some good qualities; an imperfect knowledge of man is the foundation of intolerance. Men of bad habits themselves, or those who have been often deceived by persons, are usually apt to think evil of others; on the other hand, good men consider mankind generally better than they really are. As a general rule, this is most valuable, "judge of the tree by the fruit;" pear-trees do not produce apples, neither does the apple-tree produce plums; everything in nature produces and acts according to its quality, kind, and disposition. Run over the whole kingdom of nature with a rapid eye (says Voltaire), or confine yourself to a comparison of a few of her productions, no matter which, and you will find in all a confirmation of this truth, that there is a constant harmony between internal powers and external signs.

Many persons have expressed surprise that the early years of Socrates should have been spent in drunkenness and disorderly propensities until he arrived at twenty-four years of age. It is very easily accounted for in astrology: the degrees of the sign on his ascendant being run up to another sign, the planets in his nativity changing their signs from the earthy and watery trigons to the aerial and fiery, fixed and cardinal, which is frequently conspicuous in nativities, where the significators and aspects are powerful; changing the course of life from strong evil propensities to powerful and good qualities, seeing that the concurrence of good primary and secondary directions, in his nativity, effected a different organisation in the phrenological point of view, by a powerful development of the intellectual and moral faculties. Phrenologists have found the

organs that at one period are obscure, in time become strongly developed; this proves the truth of the quotation, "There is a wide," &c. Phrenologists have often observed a great alteration in several organs between twenty-three and thirty years of age. This is an age at which the phrenologist will be most certain in his opinion on this subject; and of course, when a change takes place in the development of the faculties and propensities, we are to expect an alteration in the disposition; the countenances of men undergo great changes and alterations, and, in fact, we all change with our years; the ideas of the child are different from the young man, and the young man differs from the middle-aged and from the old man. The same individual undergoes as many changes as the planets that rule those ages are different in quality, as the ♃ rules the 1st age, ♀ 2nd, ♁ 3rd, ☉ 4th, ♂ 5th, ♃ 6th, ♀ and ♁ 7th. In harmony with the changes of man, the planets are continually changing their places in the ecliptic, all moving on in the same order, continually changing every circumstance and day different from every other. Physiognomy is one of the studies which an astrologer is obliged to be acquainted with, in order to distinguish the sort of person signified by the various planets; not only are different classes of persons signified by the same planet, caused by the aspects the planet receives, but also from the nature of the different signs of the zodiac in which the planet is situated; therefore, phrenology is found to harmonise with astrology. Astrological and zodiacal physiognomy has long been observed, and often used to assist in the rectification of a nativity, when the time of birth is not exactly known. So precisely is the difference perceptible, that an astrologer of experience can discover nearly the degree or part of the sign which ascended at the birth of the individual, as judged from the peculiarity of the countenance and personal appearance of the individual. Mr. Varley, the erudite author of the "Zodiacal Physiognomy," in one part of that valuable work says, "Those persons who are born under the signs of the watery and earthy trigons often bear some resemblance to foreigners; whilst those born under the signs of the fiery triplicity (which gives fair persons) are particularly characteristic of the English nation, which is under the sign Aries." Not only does particular individuals partake of the physiognomy of the signs and planets that ascend or preside at birth, but nations are ruled and signified by the different signs of the zodiac, as England is signified by the sign Aries, Ireland by Taurus, and cities are also signified by the signs; Rome under the regal sign Leo, and London by Gemini, particularly from the 10th to the 24th degree. Now, if evil planets afflict these signs, the kingdoms, or cities, and nations are known to suffer, which is particularly observed in what is called state astrology. Mr. Varley has given several plates and figures in his work to describe the peculiarities that belong to each trigon. Aries, Leo, and Sagittarius, the fiery trigon; Taurus, Virgo, and Capricorn, the earthy; Gemini, Libra, and Aquarius, the aerial trigon; Cancer, Scorpio, and Pisces, the watery trigon. "By far the less numerous portion of society is born under the fiery and aerial signs; the world, in its dispositions and habits, are governed chiefly by the earthy and melancholic saturnine, and the watery phlegmatic signs; while the superior princes and nobles of the world, and the sublime and poetical writers, painters, and composers, emanate from the fiery and regal trigon; and under the humane and courteous aerial signs, Gemini, Libra, and Aquarius, are mostly produced the professors and instructors of music, the fine arts, and the ceremonies and embellishments of life and civilisation." We have thus shown that there is an inseparable harmony between the science of phrenology and physiognomy; a thousand cases may be cited, such as that of Socrates and Zopyrus, which proves that, to give a judgment in one or the other, both must be consulted, which is a rule observed by a few phrenologists that are very correct in their opinions on the dispositions of individuals—an harmony no less striking between the astrological judgment of the form and dispositions of the planetary significations, of the celestial signs of the zodiac, of phrenology, and of physiognomy; in fact, physiognomy and phrenology cannot be separated. The diagram, showing the connecting link between the three, will form the subject and embellishment of our next "Instructor."

THE
TRUTHS OF ANCIENT ASTRONOMY,
AND THE SECRETS OF NUMBERS REVEALED.

Concluded from our last.



ACCORDING to modern astronomers the pole of the earth is not fixed at its present angle from the plane of the ecliptic, but the latter does actually vary by the actions of the planets. The amount of this variation, says Sir J. Herschell, is about 48s. "per century." Its effect is, he observes, to bring the ecliptic by so much per annum nearer to the equator. He declares, however, that this diminution of the obliquity of the ecliptic will not go on far, but it will again increase and thus oscillate about a mean position, the extent of its deviation to one side and the other being less than 1d. 21m., or 2d. 42m. for the whole of its motion.

This assertion is founded on a theorem of La Grange, which itself is doubtful, because based on a wrong assumption of the mass of Jupiter, which was not correctly known in his day. But we will even grant that it be correct, and that it proves that the planes of all the orbits of the planets are fixed (for the oscillation described is of no moment), we only thereby prove that the earth moves in a fixed plane; or, in other words, never moves out of the zodiac, but has always her course between the sun and the stars composing that belt, and never passes, for instance, between the sun and Vega, or any other star near the pole. But this is not the question: which is, does the earth, while passing through the zodiac, keep its pole always inclined away from the plane of its orbit 23½ degrees, or within a degree and a half of that angle? or, in other words, does the pole of the equator always revolve around the pole of the earth's orbit at an angle of 23½ degrees or nearly such?

It is quite clear that the earth may move round the sun in a fixed plane, as regards her course among the stars, yet may either keep her north pole always pointing to the stars in the Little Bear, or Lyra, or may, on the other hand, turn head over heels, as it were, by bringing her north pole right round to point to the stars in the southern cross, to which her south pole now points. And this is the very thing we say the Indian astronomers taught that she did. They conceived that at one period the pole of the earth coincided with the pole of the orbit, and that it began to separate and revolve round that point, making one spiral revolution in 25920 years, as it still does; thereby causing the precession of the equinoxes. And that the result of this spiral, or cork-screw, course being followed, was, that in twenty-five revolutions, or revolves, the earth's pole arrived at a right angle or 90d. from the pole of the orbit, and was, therefore, then actually in the plane of the orbit. The passage of the earth's pole from one position to the other being at the mean rate of 50s. in 100 years, or half a second per year, would require 25 revolutions of the equinoxes; which would be 25 times 25920 years; and as this would only bring the pole over 90d., of course, there would be 4 times as long, or 100 times 25920 years, to bring the earth's pole right round the circle to its original coincidence with the pole of the orbit. Thus we may perceive why it was that in treating of these fundamentals of astronomy, the Indians dealt with numbers of such amazing magnitude. For which they have been ridiculed by modern pigmies in the science, who were wholly ignorant of the true meaning of those numbers.

All the arguments of modern astronomers only go to shew that the disturbing forces of the other planets, could never produce any change greater than 1d. 21m. from the present angle of 23½ degrees. But, as Dr. H. Sherwood, of New York, justly observes (in his able work "On the Motive Power of Organic Life,") that "the calculations from which La Place obtained this result were founded upon the hypothesis that the increase and decrease of this angle is produced by the attractions of the planets or of Jupiter. He knew nothing of the spiral motions of the magnetic poles, their rate of motion, time

of revolution round the earth from east to west, or of their revolutions from pole to pole; and consequently knew nothing of the amount or of the true cause of the variation of this angle."

Without opening the question of Dr. Sherwood's theory of magnetism, we may observe that he computes the variation of the angle of the pole to be 33 thirds and 45 fourths of a degree yearly, subject to a correction of 1 third and 3 fourths in a thousand years. And we may here state that the mean obliquity given in the "Nautical Almanac" for 1814, differs 1'19s from that given in the *Connaissance des Temps*; whence the two government astronomers of France and England cannot both be right. According to Vince, the secular variation of this angle varies from the year 800 before Christ to the year 3000 from 46 9s. to 52 3s.; during 2600 of which years the secular variation averaged 50 1s.; which is within one tenth of that we deduce from the Indian numbers. In the article "Astronomy" in the *Encyclopædia Londinensis*, it is stated that "the quantity of this change is variously stated by different authors, from 50s. to 60s., or 70s. for each century." In short, the present French astronomers give the angle 52s. in a century, Sir John Herschell 48s., Delambre 48s., Vince 52s., and Bessel 45 7s., which the computers of the "Nautical Almanac" adopt; while La Grange made it 56s., Cassini 60s., La Lande 86s., and Dr. Maskelyne 50s.; who alone seems to have hit upon the reality. And so much for uniformity among the moderns. We shall now state the ancient Indian ideas on the subject.

If we assume 50s. as the secular motion of the pole, computed by the Indians, we shall discover that all their great numbers, which have hitherto been "an enigma," evidently apply to this very important phenomenon. Thus, 50s. in 100 years, are 1m. in 120 years, and 1d. in 7200 years. If, therefore, we would calculate the motion of the pole, from the period of its being perpendicular to the orbit, over 90d., when it would be in the plane of the orbit, we shall have four distinct periods of time, bearing the mystic relation of 4.3.2.1.; which will be found to have, each, a very remarkable astronomical character in the latitude of 27d. N., which was close to Benares, the great seat of learning in India, to the meridian of which, M. Bailly found four different sets of astronomical tables of the Indian philosophers, all referred. The Indians made what they termed a divine year, to consist of 360 common years. Then we see that in the above motion,

720	divine years =	36d. = 4 =	the Golden age.
540	ditto =	27d. = 3 =	the Silver age.
360	ditto =	18d. = 2 =	the Copper age.
180	ditto =	9d. = 1 =	the Earthen age.

1800 90d. 10

Thus, during the passage of the pole from one extreme to the other occurred the four celebrated ages of antiquity, from which the Greek poets adopted their ages of gold, silver, brass, and iron. These periods will each be found to differ by 180 divine years, and each portion of the angle moved over, will be found to consist of the "mysterious number," 9, multiplied alternately into 4.3.2.1. Thus, $4 \times 9 = 36d.$; $3 \times 9 = 27d.$; $2 \times 9 = 18d.$; and $1 \times 9 = 9d.$ And we shall find that at Benares, during 720 divine years, the tropic passed from the Equator to 36d. of north latitude, during which the meridian altitude of the sun, on the shortest day, was never less than 27d., the latitude of the place; and perpetual summer continued, which was the golden age. Then, during 540 divine years the tropic passed over 27d., during which the sun was always visible on the horizon, on the shortest day, and this was the silver age. Next, during 360 divine years, the tropic passed over 18d., and the sun, on the shortest day, was 18d. below the horizon, or within the angle of twilight, so they had no absolute darkness, and this was the copper age. Lastly, for 180 divine years, the tropic passed over 9d., nearest the pole, and at Benares the Sun was 27d. below the horizon in the winter, and never rose for several weeks; all was dark and frozen, and deathlike, and this was the earthen age. By using "divine" years (each 360 common years) they saved the writing of a vast number of figures. But to illustrate "the enigma," we must here introduce several.

The pole passed over 90d., or one fourth of the circle, in 1800

"divine" years, or 648,000 common years. Therefore it passed over 360d., the whole circle, in 7,200 divine years.

This is just 100 times 25,920 years = 2,592,000 years.
Take away the *Prajnantha Yuga* 2,160,000 years.

There remains the *CALI YUGA*, or } 432,000 years.
AGE OF HEAT..... }

It will appear that the *Cali Yuga* multiplied into 1½ = 648 000; and into 5 = 2,160,000; and into 6 = 2,592,000; and into 10 = 4,320,000, the *MAHA YUGA*, or "Great Age," says Sir W. Jones, "which we find subdivided in the proportions of 4.3.2.1 from the notion of virtue decreasing arithmetically in the golden, silver, copper, and earthen ages." This "notion" may have been worthy of the Grecian poets, but was not that of the Indian astronomers, who were more practical men.

This "Great age" consisted of 12,000 divine years; half of it is the *Prajnantha Yuga*, or 6,000 divine years, 72 divine years are 25,920 common years, equal to one revolution of the precession of the equinoxes, during which all the twelve constellations pass through the twelve signs of the zodiac. And 6 times the "Great age" are 72,000 divine years, equal to 100 times 25,920 years, or 100 revolutions of the stars. Lastly, 1000 times the "Great age," or 12 million divine years, are equal to the number of Savan, or natural days, contained in the *CALPA* or great period of time, from the creation to the commencement of the last *YUGA*, or "divine age;" which, according to an existing treatise by Bramagupta, and according to the *Siddhanter Sirōmani*, a more recent work, is 1,577,916,450,000 natural days. If we divide this number of days by 4,320,000,00, we shall have 365.2594375 as the length of the sidereal year in mean solar time, which amounts to 365 days, 6 hours, 12 minutes, and 9 seconds; and agrees to within 2 minutes 59 seconds with modern astronomers; which proves the accuracy of the very ancient Indian astronomers. It shows, too, the gross error of Sir W. Jones when he declared that among the Indians "cyphers were added at pleasure;" for it is now proved that they had a meaning in adding the cyphers.

The pole was computed to make an entire revolution and return to its original place, it has been shewn in, 7,200 divine years; and, therefore, in 12 million divine years it must have made 600,000 revolutions: which period they call "a day of Brahma," 1,000 such days are an Indian hour with Vishnu; 600,000 such hours make a period of Rudra (or 2,592,000 trillions of human years), and a million of Rudras are but a second to the Supreme Being." This was their way of expressing eternity.

The reader must see that in all these computations the standard numbers recur; such as 9, 60, 72, 180, 360, and 432, as well as 4.3.2.1. and that "the enigma" of their use has thus been solved. And it is remarkable that one of these, the basis of the system, was found among the Greeks, who declared that Xisuthrus reigned 43,200 years; which is a 60th part of 2,592,000 years, the length of the polar revolution.

Mr. Bently, who wrote on this subject, erroneously reverses the terms applied to the 4.3.2.1. proportions of the "great age;" which should be thus arranged:—

Common years.			
<i>CALI-YUGA</i> ,	1,728,000 = 4 =	4,800	Divine years.
<i>TRETA-YUGA</i> ,	1,296,000 = 3 =	3,600	ditto.
<i>DWAPER-YUGA</i> ,	864,000 = 2 =	2,400	ditto.
<i>SATYA-YUGA</i> ,	432,000 = 1 =	1,200	ditto.
4,320,000 = 10 = 12,000 ditto.			

Here *Cali-Yug* is the age of heat; *Treta-Yug* the age of three, that is 3 nines, or 27d.; *Dwaper-Yug* the double nine, or the watery age, from the Sun being below the horizon; and *Satya-Yug* the age of darkness, or the South Pole, which was so-called because *Sati* was the tomb of Buddha (the Sun), who was, as it were, buried there in that age.

The ages thus computed, were mistakenly thought by Mr. Mackey to have been observed by the Hindūs, his object being to overthrow the Bible; but he has failed, though his works are very talented and deserve perusal. The clearness with which these Hindoo computations in Astronomy and

Chronology are proved by the geological formations, is very striking. The *Cali-Yug* endured while the tropic passed over 60d. of the central portion of the earth; viz, 432,000 years. During this period, the Sun was vertical daily on the Equator, for 25,920 years, when the heat there must have been intense and the vitreous rocks must have been first formed. The perihelion point was not then existing, as the earth moved in a perfect circle. When the tropic neared the Pole, the eccentricity of the orbit was at its maximum, and as it is now diminishing, this is a proof that the tropic was there. And the sudden changes of a summer vertical sun to winter of perfect darkness must have caused those great and sudden inundations, by which other geological formations have been produced. It was when the Sun was vertical to the poles, that ice was formed at the Equator, and when constantly vertical near the Equator, that the tropical *debris*, found near the Poles, were first covered with ice.

Thus we conceive that we have amply proved that nature speaks out in favour of the unanimity and reality of the science of the ancient Astronomers; who studied that science only to further Astrology; which too many of the degenerate moderns, being grossly ignorant of its nature, affect to condemn; but which will eventually become known as the pinnacle of modern, just as it was the basis of ancient knowledge.—*The True Philosopher.*



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 stary 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.

♀.—Such extraordinary endowments are worthy of that notice and development which your aid and instruction will deservedly obtain for them. To encroach upon time that you must have so much more profitably employed is hardly fair; but when you have leisure we shall be much gratified by the proposed communication. The size is the same when bound

APTONESENSIS.—Our correspondent favours us with a document which is the subject of a prediction concerning a personage of *high rank*, which he apparently elicits by a unique and novel adaptation of the groundworks of astrologic art. As to its merit or demerit in reference to science we are as yet unable to judge; but as the subject of the prediction is *public*, and the time specified *near*, we shall have the occasion afforded us for further notice on the subject after the 9th of next month, to which time the prediction refers. In the meantime our correspondent must accept our best acknowledgments.

EUREKA.—There is a creature named the Ephemeron, whose life is confined to the veriest point of time—in one brief hour it dances out of its existence in the sunbeam. Happiness on earth may therein find its emblem. Few ever are fortunate enough to wed those they love; the rest find their only consolation in dreaming again o'er their past life—creating anew those fairy lands which have left such a vivid remembrance behind them—and this perhaps whilst they are linked to one who is perfectly indifferent if not hateful to them. They may be recognised by their love of solitude and retrospection, and few who in public merely see the smile upon the lip, can trace the withered ties that cling about the heart. This is a most extraordinary world, and the fate or destiny that thus defies all our preconceived notions of "choice," is morally bound to afford some future reparation. A private letter has been forwarded, giving the information you desired.

AMICUS.—We should have been most happy to have rendered our correspondent the service he requires, but not having preserved the original figure, and having no groundwork for solving the mystery as an horary question, we are compelled to leave it unanswered.

W. OLINTHUS.—Horary questions can only be asked at a time when the mind is strongly agitated concerning the issue of some particular event, and is chiefly dependent on the occult connection existing between the mind and the planets which reigned at the nativity, and imparted to that mind its peculiar formation. We consequently cannot *choose* a time for asking a question, it must proceed spontaneously, and a scheme of the Heavens is then erected for the exact minute when the electrical influence of the planet caused the thought to germinate in the mind. All sudden thoughts, ideas, and impulses of this kind are the result of planetary electric action, though in what way conveyed and received is still a problem—amongst many others—to physiologists. Most probably it is attributable to an excitation of the brain's medullary matter. The period when an individual is suddenly impelled to develop his wishes in a letter, is the indicator always consulted by us for elucidating his inquiry, whence the astrological calculations are derived. The amount of labour and time requisite to arrive at a correct and skilful judgment can be only fairly estimated by those who have attained to some proficiency in the art. We are frequently engaged from two to eight hours on the solution of a single question—a disinterested devotion for which we are afraid many of our correspondents have very little consideration.

AN OLD SUBSCRIBER.—You must apply to a friend whom you have recently omitted to call upon. By doing this you will, with prudence and industry, be placing yourself, husband, and children in a more prosperous condition.

G. L. (Portsmouth.)—Nothing would have given us greater pleasure than to have adhered from the outset to the plan our friendly communicant suggests, but several reasons have operated against it. A work of this kind, to be successful must be popular—not appealing to a class, but to a multitude; and feeling this, we have endeavoured to make astrological knowledge "not harsh and crabbed as dull fools suppose, but musical as is Apollo's lute." The want of union and support is deeply to be regretted.

MERCURIUS.—The native will unquestionably succeed best in a maritime life, whence he will derive both honour and profit. He will encounter many dangers, but escape them all; and his evident passion for novelty, strange carvings, &c. (through the planet *Herschel*), will cause him to visit foreign countries and unfrequented places. His twentieth year seems likely to be particularly fortunate.

DEE.—Thou art not forgotten, but we are perpetually buried in a mass of epistolary favours, through which, however, we are gradually extricating ourselves from, have hitherto retarded thy reply. Those strange facts referred to in connection with the world of spirits would interest us marvellously.

S—T.—The month of October will bring a change to your health, but the same time, we calculate, will produce a removal. You have no reason to doubt the party mentioned.

ELIJAH (Manchester.)—Your difficulty simply rises from the omission of a direction which should have been attached to the ancient Pythagorean wheel, viz., that the highest magical number is 30, which is trine arithmetical, or triple perfection of 10, that in its turn is the number of honour or dignity. This is, of course, apparent from that magic triad being the divisor, but it is still immaterial what number is thought of, as 29 will still be the highest remainder, and therein will be found the mystic numerals which are sought. Read the "example" again. Next week you will receive a reply to the question which accompanied this.

JOHN OTHO.—You will be taken into a mercantile house, in which you have every probability of becoming a partner.

RECEIVED.—EMARE (We cannot afford time for a further reply).—ANXIOUS (Whether you now anticipate it or not, you will find your destination will be similar).—DREDEMONA BEAUMONT (His time of birth must decide).—S. WEST (It will be a confession of attachment).—E. S. (He will follow a mechanical pursuit).—A. O. (Advise him to remain as he is).

—ESTHER NORTON (She is in good health, and you will hear from her soon).—MAUDE MARSDEN (You have not long to wait, but read the mottoes once again).—H. B. (He is not sincere, and you will do much better to remain single).—ELFRIDA (An artist, or one who follows a similar profession, will lead you to the altar in your 25th year).—H. L. S. (You would prosper more in the north than you would do southward of your present place of business).—T. HIRST (Any bookseller or news-vender in Huddersfield can obtain them on order of the London agent).—ELIZA CLARA (No, you will not).—M. B—K (Preserve your present position, and expect a change on Saturday next).—Z. A. (Happily, with the exception of the 24th year, which will bring much trouble of a pecuniary nature).—M. T. (You have brought it on yourself, and all advice would be thrown away).—THOMAS WOODS (September will be a profitable month to you, and be productive of permanent benefit).—INGRAM (Our paper had gone to press before your letter was received).—ELIZABETH S. (You will lose them if you wed again).—W. LITCHFIELD (You will obtain employment next month—the other event is not likely ever to take place).—M. J. H. (It is very far from being correct. You will have much vexation from the law).—(M. A. W. (The beginning of next year—dark, tall, and good-tempered).—J. M. E. (See answer to "AN OLD SUBSCRIBER.")).—CAROLINE H. (You will leave before you see him).—S. C. (Move; apply once more to your relatives and husband's friends, and try to establish a small day-school, where you will succeed better).—L. L. L. (You will have one, but no more—your life will then be more happy).—M. B. R. (You have been answered in a former number—look over them again).—M. DICKENS (Your suspicions are correct—he has deceived you in his situation).—MARY LAVENDER (You will not be so anxious about it in a month).—G. FITCH (You have been clearly answered).—Others in our next.

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* * * All letters and communications are requested to be addressed to "The Astrologer," 11, Wellington-street North, Strand, London.

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