

ASTROLOGER

AND WEEKLY ORACLE OF DESTINY

LEGENDS

ROMANCES

POETRY

TALES

PROPHECIES

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DIVINATION

MESMERISM

ASTROLOGY

PREDICTION

CABALISTIC LORES

THE POETRY OF THE INVISIBLE WORLD.

BY A ROSICRUCIAN.

THAT man must have a poor workaday spirit—and in sooth we envy him not—who clings to the outward world as the boundary of his thoughts, and who is ignorant of the blissful ecstasy of those who, indulging in the luxury of day-dreaming, can withdraw themselves from this sublunary sphere and hold in fancy communion with the absent. This is one of the richest, though perhaps the rarest, gifts to humanity, and requires an imagination potent as the wand of the enchanters of old, yet exercised in sorrow and solitude, great is its power to soothe the one and relieve the other. Gazing upon the glowing firelight in a long winter's night, and evoking the memory of those far away, it requires but little further abstraction to call their images vividly before us, nay, even to elicit from the surrounding silence the very tones which once delighted us, and the joyful accents to which we thought it bliss to listen. This has been done, and is done almost unconsciously every day; yet has it ever occurred to those who have experienced this, that the impalpable souls of those our imagination has invoked, may be in reality floating around us? We ask not if it be possible—for of that no mortal can be judge—but is it not probable that the singular and occult sympathy which pervades the universe, may so operate upon the more ethereal portions of our nature, that two souls, however distant, may, under strong impulses, be drawn and attracted towards each other on the principle we see daily exemplified in the phenomena of mesmerism; and that consequently two friends, relatives, or lovers, though sundered by many leagues, may, even unknown to themselves, meet at night in dreams, or during the day in reveries. That this theory, in itself so hallowing and beautiful, is no absurd or extravagant proposition, a moment's reflection will convince all who have any doubt upon the subject. How extraordinary and even unaccountable—except on the doctrine of the communion of souls—is that coincidence of thought and speech which we find so continually occurring, when the very words flow from the lips of another which we were on the eve of speaking ourselves. Has this been accounted for by the most acute amongst modern metaphysicians? We believe not: though he must be young indeed, who has not numbered this amongst the events of ordinary life. That strange, indescribable feeling, which the French have taught us

to call *presentiment*, is also equally inexplicable. Whenever some evil threatens or danger is found to environ those susceptible to such influences, there is felt a mysterious trammel upon the spirits which we may in vain endeavour to shake off. There are few who have not at some time or other been seized with this singular foreboding; and instances of it, too well authenticated to admit of dispute, are narrated in most of the sacred and profane writers. When Addison makes his Cato, sometime before his fatal exit, exclaim "What means this heaviness that hangs upon me?" or where Banquo remarks prior to departing on his eventful journey, "A heavy summons hangs like lead upon me!" the two feelings intended to be expressed are akin to what we have termed presentiment, and to which De Foe has made some forcible allusions in his popular work of *Robinson Crusoe*. To what, then, are we to attribute these singular emotions which every man has experienced, perhaps more frequently than he is aware of? Shall we impute them to the agency of spiritual beings, or more properly, to the "Divinity that stirs within us, and points out an hereafter?" Let the vaunted arrogance of science furnish if it can, a reply. The chilling shudder to which we are all subject, and which is caused, we know not why, is popularly supposed, in England, to be the result of footsteps passing over your grave. The Arabians believe in a more poetical superstition, and allege that such a feeling is a sign that either the time of your own, or of some near relative's death is then being decided. In all countries, however, this strange sensation is regarded with awe, and attributed to some external cause apart from the system. Now, may not it arise from a perception, through the finer organs, of some spiritual being hovering around, and the shudder be the consequence of the contact of corporeality with the invisible essence? And how fascinating and delightful is a creed like this to every rightly-constituted mind! The knowledge of a beloved parent, a faithful friend, or the pure spirit of one we loved being ever near us, would make us all better and more worthy of their protection, whilst it would diffuse a more kindly feeling amongst our fellow-creatures. There is nothing unholy or alarming in such tenets: on the contrary, it would prepare us with more fitness to follow those who have gone. We most fervently believe that the air is thronged with the immortal guardians of our race, who, under certain recognised regulations, are allowed to hold communion with mortals. Bold as this assertion may sound in the forty-fifth year of the nineteenth century, we have the innate sympathies of all the more intellectual class to strengthen our assumption. In the calm repose of a summer's evening, amid the lakes, in the full blaze of moonlight upon the hills, or indeed, wherever the corrosive cares of this busy world may be for a time excluded and forgotten, the imagination takes a loftier and more expansive range, and we feel in spirit, at least, elevated above the common dust beneath us. It is in periods such as these that a conviction becomes forced upon the mind of a higher destiny, and that in the contemplation of such a theme we may so etherialize our grosser nature, as to become cognizant of the more subtle existences that people the very elements, as one, who was himself a communer with the world invisible, has poetically exclaimed:—

"And when at length the mind shall be all free
From what it hates in this degraded form—
Reft of its carnal life, save what shall be
Existent happier in the fly and worm—

When elements to elements conform,
And dust is as it should be—shall we not
Feel all we see less dazzling, but more warm?
The bodiless thought—the spirit of each spot—
Of which even now at times we share the immortal lot?"

THE FORTUNATE AND UNFORTUNATE HOURS OF EVERY DAY IN THE WEEK.

It was long held a favourite opinion amongst the early Arabian philosophers, that, at certain hours on certain days, good or bad influences operated; and the experience of succeeding ages has, in some degree, tended to corroborate this theory. Believing that our readers will feel interested in a matter which is so easily put to the proof, we have translated the following indication of the malefic and benefic hours from a scarce illuminated Arabic M.S., formerly in the possession of the celebrated artist-astrologer Mr. John Varley, whose library contained the most valuable works on the occult sciences extant.

MONDAY.—The second hour after sunrise is evil and unfortunate, also the hour before midnight,—avoid and shun each of these; neither marry, plant, build, travel, voyage, or bargain; for success in those hours will not attend thee, the evil Saturn being Lord of their duration. The fortunate hours of each Monday are the third hour, accounted from sunrise, the hour immediately before noon, and also two hours before midnight;—choose these for all thy works of magnitude and importance, and they will prosper.

TUESDAY.—The first hour after sunrise is unfortunate, as is also the hour before noonday, strife and contention being then likely to occur. The most fortunate hours of Tuesday are the hour immediately before midnight, and the hour immediately after noon, that is to say, from twelve o'clock till one.

WEDNESDAY.—This day avoid, as endued with the evil influences of the planets, the third hour reckoned from sunrise, and the hour next before sunset; for little can prosper that is performed therein. Choose as fortunate the second hour after sunset and the hour before midnight. In love and marriage these are pre-eminently fortunate.

THURSDAY.—The hour after noon (from twelve to one) is particularly unfortunate, as also are the first and second hours after sunset. The first hour after sunrise is pre-eminently endued with the force of benevolent stars. Whatever thou doest then is likely to prosper.

FRIDAY.—In the hour before noon and the hour before midnight do nothing which is of importance, for stars of malignant influence reign at those periods; but choose as fortunate the second hour from noon and the hour before sunset, and then shall fortune favour thee.

SATURDAY.—The first hour after sunrise and the second after noonday (from one to two o'clock) are unfortunate, and it is vain therein to expect aught of good will happen. The fortunate hours are the second after sunrise and the last before sunset.

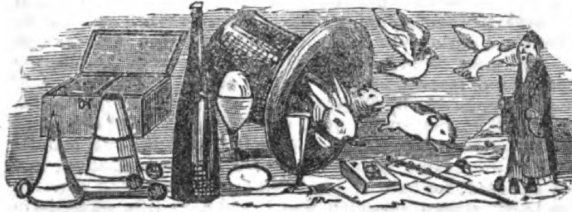
The whole of Sunday may be considered ruled by favourable stars, except the hour before sunset.

NOTE.—The time of sunset and sunrise are easily found in any almanack for the day required, and should always be referred to for the election of favourable periods. The calculation of particular days in their good or evil influences, as dependent upon the aspects of the planets, will be observed duly set forth in the Astrological Calendar of the week; and this table of influences should always be consulted for a guide as to when any undertaking of moment should be commenced.

FOUNTAINS.—Retiring to the vicinity of fountains to perform pious or philosophical vigils, and to converse with the spiritual world, was a common custom from the earliest times, both amongst the Pagans of Europe and of Asia. We find Numa at the font of Egeria; and Kai Khosroo (as Ferdousi tells us) laying aside the diadem of Iran, to immerse himself in divine contemplations in a cave watered by a sacred spring.

THE CONJUROR'S COLUMN,

AND EXPONENT OF THE "BLACK ART."



TO MAKE A SIXPENCE VANISH.—The exhibitor, who on all occasions should endeavour to keep his audience ignorant of what he is going to perform, must begin by enquiring which of the company can hold a sixpence secure in his hand. Amongst the numerous applicants he may now select one, and bidding him extend the palm of his right hand, place the coin on its centre, pressing it so hard with the thumb that the impression will be retained for a few seconds. Regaining the sixpence with his finger and thumb, he must jerk his arm up and down twice or thrice, and at the last movement of the hand above his head the exhibitor should adroitly conceal the sixpence in his hair, when bringing the hand down again, and pretending to place the coin in the palm which must be instantly closed, the sixpence will have seemed to have vanished. The delusion may be completed by the operator putting his hat on his head, and after allowing time for conjecture commanding the coin to appear in the hat, where, by slightly inclining the head and removing the hat, it will of course be found and identified by the company.

HOW TO EXHIBIT THREE HANDS.—Whilst expatiating in company on feats of strength, ask the two strongest persons in the room, to tie your thumbs together. Borrow a piece of cord of moderate thickness, and whilst engaging the holders in conversation, contrive to slip the two first fingers of the right hand over the cord, so as to gain, in clasp the left hand over the right, a space wide enough to extricate the thumbs without difficulty. Having had your thumbs tied as closely as possible, solicit the loan of a hat, which must be placed over the hands. You now show the company that your two hands are tightly secured, but that you mean to astonish them with a third. In order to do so, slip the right hand adroitly out of the cord, and flourishing it in the face of the audience, immediately restore the thumbs to their former position, whereby you will seem to have played with three hands. If cleverly managed, this simple illusion is one of the most inexplicable.

TO PASS A TUMBLER THROUGH A TABLE.—Place the spectators on an opposite side of the table to where you sit, having spread, unperceived, a handkerchief across your knees. Now take a drinking glass—a tumbler with no stem is preferable—and covering it with paper, mould the covering, as nearly as possible, to the shape of the glass. Whilst uttering some cabalistic phrases, drop the glass into your handkerchief unperceived, and as the paper retains the shape, you will have no difficulty in making the lookers-on believe the tumbler to be still beneath it. Passing the glass in the left hand beneath the table, you now crush the paper down with your right, when the glass will appear to have been sent through the table. It is needless to add, the spectators should be placed at some little distance on a level; and if a cloth is over the table, an advantage is gained.

TO DRAW A HANDKERCHIEF THROUGH THE LEG.—Take a silk-handkerchief, which having twisted round into a bandage, you proceed to tie round the calf of the leg as thus:—Begin by tying it from the outside; then, bringing it under the leg, loop it there with the fore-finger of the right hand, so as to secure it—then quickly bring the two ends back again, and tie them in as many knots as may seem advisable. Having shown them to the company as properly secured, you expertly detach the loop beneath the leg, and drawing off the handkerchief with the right hand, the bandage will seem to have passed through the limb. For this illusion, never before explained, the Emperor of Russia

presented a costly diamond ring to Herr Dobler, the most celebrated of modern necromancers.

THE RESTORED RIBBON.—Have two pieces of coloured ribbon of exactly the same size and appearance, one of which being damped may be secured in the palm of the hand, previous to exhibiting. The other may be cut in pieces and burned in a plate by the audience. Taking now the ashes, you call for a basin of water with which you moisten them, stating by the magical influence of the "cold water cure," the colour and form of the burned ribbon will be restored. Rubbing the damp ashes in the hand, you draw forth, at the same time, the concealed ribbon, which will appear to be the same that had been consumed.

TO CAUSE A SIXPENCE TO APPEAR IN A GLASS.—Having turned up the cuffs of your coat, begin by placing halfpence on your elbow and catching them in your hand, a feat of dexterity which is easily performed. Then allege you can catch even a smaller coin in a more difficult position. You illustrate this by placing a sixpence halfway between the elbow and the wrist. By now suddenly bringing the hand down, the sixpence will fall securely into the cuff unseen by any, and seeming apparently to your own astonishment, to have altogether disappeared. Now take a drinking glass or tumbler, and bidding the spectators watch the ceiling, you tell them the lost coin shall drop through the ceiling. By placing the glass at the side of your arm and elevating the hand for the purpose, the coin will fall from the cuff jingling into the tumbler, and cause great marvel as to how it came there.

DANCING HALFPENCE.—Halfpence may be made to dance by affixing, with wax, black silk to the surface of the coins, and letting the threads terminate in a loop, which may be placed over the right foot of the exhibitor, who stands at some little distance from the dancing coins, which are better deposited in a glass sugar-basin or large tumbler. In this way questions may be answered by halfpence, each movement of the foot causing a corresponding jingle in the glass—one vibration representing "no," and two "yes." A little practice and ingenuity will furnish a number of amusing illusions which can be performed by these means. Indeed no trick should be performed twice alike before the same spectators, but varied and adapted as occasion requires.

SONGS OF THE STARS.

MIDNIGHT.

I.

MIDNIGHT—and stealing forth from human slumbers,
Souls mingle, and hold converse with the past;
Thoughts that in garish day dull earth encumbers,
Now, like our hopes, on themes ethereal cast,
Dream wildly on of scenes and fancies vast,
And mete out minutes which our vision numbers,
As years of happiness too blest to last.
And so unlike reality this seems,
We wake at morn, and call these meetings—*dreams*.

II.

Midnight!—and lovers sundered wide and far,
Will watch for thy long coming o'er the billow,
And gaze together on that one bright star,
That sheds a love-like radiance o'er their pillow;
And spirits wandering in such sweet communion,
Their inmost souls thus mutually transfuse,
Seeking at midnight's hallowed hour that union
The churlish world in daylight doth refuse.
Thrice happy ye—the true Romancist deems,
Who thrill at midnight with these phantom dreams!

B.

THE PHANTOM TRAVELLER,

A Legend of the Wayside.

BY A POPULAR AUTHOR.



PERHAPS you know the road between Crewkerne and Taunton. Well, no matter if you don't. There is a certain portion of it which is very thickly wooded; shrouded by trees on either side, with their thick foliage forming a canopy of sombre leafiness that renders the path especially gloomy after sunset. It was along this road that I found myself pedestrianising on my destination to Exeter, one evening in the month of last September. It had been a glorious autumnal day, and I had lingered on my way to gaze on a gorgeous sunset, so that, by the time I had reached this leafy defile, nature was veiled in a dim, mysterious twilight. Not a sound was to be heard save the tinkling of a distant sheep bell, or the twitter of some loving bird bidding its mate good night. All around seemed melancholy, soft, and dreamy, and I was sauntering slowly along, indulging in all manner of wild imaginings, when I was startled by the apparent sound of footsteps behind me. I turned sharply round, but to my great surprise, saw nothing, and there I stood for a minute or more, straining my eyes in the distance behind me, thinking certainly that some one *must* be approaching, and that I had conceived the tread of feet to be a great deal nearer than it really was. I listened—no; there was nothing of the kind now to be heard, and no human form to be seen. I turned round again, and continued walking onward; when accidentally happening to look rather earnestly forward to see where the road was leading me, I beheld the figure of a man at about twenty yards distance, walking onward—apparently a stout made, muscular fellow, attired in some kind of apparel that bore the outline and aspect of a dark shooting dress. Ah! thought I, that accounts for the sound of footsteps, but it is strange I should have fancied they were behind me, and so close too!—I kept my eyes fixed on the stranger—a companion will shorten the road, thought I—I'll push on and overtake him. I mended my pace, but did not appear to gain upon him—I walked even faster, but it was useless; there he was, still keeping at the same distance. Well, thought I, it is strange! the man *must* be going at more than four miles an hour, and yet he does not appear to be walking so fast as I am. On I went, perseveringly, but with no better success; and feeling somewhat annoyed at being foiled in this strange way, I shouted to make him stop, but found it *was impossible to get up to him*—there he was, *still at the same distance*. I gazed at him in amazement, and as I gazed, it suddenly struck me that his footsteps were perfectly noiseless. I stood still, in alarm—I confess it—the figure still appeared to be walking, but the distance between us did not diminish! I was amazed—what should I do? To turn back would be folly, for the last village I had left, where there was the least chance of getting a bed for the night, was upwards of three miles distant. I must then walk on and follow this phantom traveller; and so I did, sometimes slowly, and then quickly, but still, there he was, always at the same distance from me.

Onward we went, this phantom traveller and I, still keeping the same equal distance from each other. I should have been most heartily glad to have found some branch road that would have led me by a circuit towards my place of destination, but there was nothing of the kind to be seen, not even a bye lane. Eagerly did I stretch my neck and strain my eyes to get a glimpse, if possible, of some distant cottage. No, there was not the least semblance of any kind of habitation visible. Onward we walked a mile or more.—Ah! there are houses in the distance, like a straggling village, off to the right yonder. I looked

along the road to see where it wound; could it be possible?—the phantom traveller was gone!—vanished as he had come—I knew not how nor whither. But was he really gone? might he not be somewhere, perhaps *very near—behind me*? It was a strange idea, but I could not conquer it. I turned and looked back—no, there was nothing there.—Then he *was* gone—but he might come again—perhaps, come walking face to face towards me—and what could he be like?—the eyes, nose, mouth, the expression of face—what? I worked myself up into a state of intense nervousness by the mere force of fancy. I set off walking at my utmost speed, until presently coming to a turning that led to the village, I dashed down it almost at a run, and did not stop till I came within reach of a human habitation; and here I paused, for here at last I felt myself *safe*, and ventured even to entertain a suspicion that I might, all this while, have been the dupe of my own fancy. And yet it could not be; had the figure been of human mould, he must have turned off somewhere out of the road, and there was no opening of any kind—not even a stile—nothing but trees and hedge, thick and lofty. Well, he was gone. "Thank heaven!" said I, and I began walking leisurely down the village, endeavouring to compose myself; but I could not resist entering the first inn I came to, and delighted I was, when, in answer to my inquiry, the hostess informed me that I could there have a bed. Comfort for the night, thought I, as I was shewn into a snug little sitting room, where I ordered a fire to be lit instantly, and desired to have tea, and a glass of brandy and water, while the tea was preparing. I said nothing about the phantom to any one, though it would have been well for me afterwards if I had. Now, thought I, being pretty comfortable, I'll read, and when tired of reading, perhaps somebody will drop in—may be a trav—eh!—now *was* that fancy, or did I see a man's face at the window, looking in? Pshaw!—here's the brandy and water!—there's a good girl, now—no; before you light the fire, just go outside and close that window-shutter. The girl laid down the fire-wood, &c., went out, closed the shutter, and returned.—

"Some beggar there, eh, Mary?"

"No, sir, I never seed 'un," replied Mary, staring at me; "there be no one about at all." Of course I said something as to a mistake, and "my fancy;" but I did not feel satisfied, for the girl, as I thought, seemed a little startled by my remark. But pshaw! *that* might be my fancy. Well, "here's a pleasant road to all travellers"—brandy and water capital!—that *suits* my fancy. How gloriously that wood blazes!—there's a good girl;—arm chair, eh?—pair of slippers too!—you're a very pretty girl, Mary; take my boots—there—now, light both those candles, and go and see about the tea. And away went the maiden to fulfil my behest, quickly returning with the tea things—a most remarkable looking Devonian tea kettle and some splendid homemade brown bread, like cake; the most delicate butter that ever was made, and a pot of all-glorious, and never-to-be-sufficiently-commended clouted cream! By George! capital country this to live in, however—pleasant bed now, we dare say, snug and comfortable—glorious ramble over the hills in the morning. Ah! I shall enjoy myself here immensely, I can see that.—

"And did you have no interview, sir, again with the Phantom?" You shall hear.

(To be concluded in our next.)

THE PROGRESS OF THE STARRY SCIENCE.—The symbols of this celestial scenography were set up as tangible representatives of benefic or malefic powers that shed corresponding rays, causing smiling harvests or dreary famine; illuminating the paths of the favoured to honour and fortune, or rendering still darker and more perilous the wayfarings of adversity. Thus grew up a system, splendid in the first degree, referring perpetually to the bright and ever progressing heralds of its decrees; but the science that enabled man to deduce presages of the future by unerring rules, and independently of other than influences which affect him in common with all the constituents of creation, became vitiated by pretended communings with imaginary beings, and propitiatory sacrifices to the deities of an absurd polytheism; yet so fascinating was this admixture of truth and fiction, that it still retained freshness when upon it had descended the hoar of ages.

THE SELF INSTRUCTOR IN ASTROLOGY.

CHAPTER I.—THE INTRODUCTION.



It is a strikingly convincing proof of the truth of Astrology, that, even the most eminent for their learning and freedom from superstitious trammels have not only advocated and studied the wondrous science, but that they have, in many of the most elaborate works which have been handed down to us, exhorted others to do likewise. The celebrated Dr. Fludd was a strenuous supporter of the Rosicrucian philosophy; Melancthon, the good and pious Reformer, was a firm believer in Judicial Astrology; Cardinals Richelieu and Mazarine continually had their nativities cast by the astrologers of their age; and the mass of evidence to be found in the opinions of the ancients, and supported by the practice of the moderns, would strengthen any pursuit that stood less in need of it than the celestial art. When Charles the First was confined, Lilly, the famous astrologer, was consulted for the hour that should favour his escape. Dryden cast the nativities of his sons, and his predictions—particularly the one relating to his son Charles—were singularly verified. Cardan and Burton, author of *The Anatomy of Melancholy*, both celebrated for their astrological skill, predicted the days of their death, which in each case took place to the very hour they had foretold. The early period in which astrology was practised would seem to throw its origin back to a time almost coeval with the creation of man, for there is no recognised authority that explains with whom or where it originated. The Chaldeans became soon eminent for their skill, and at Babylon it was taught and practised for many centuries before the Christian era. By them it was transmitted to the Greeks, whence it passed to the Romans; and then followed its general dissemination over all Europe. All our greatest astronomers have been astrologers, and it speaks volumes for the broad basis of truth on which the science rests, when we add that there is, we believe, no single instance on record of one who had become thoroughly conversant with its wondrous revelations ever abandoning in distaste so valuable a pursuit.

We must now proceed to give some idea of the principles on which the art of foretelling future events is mainly dependent. That the stars have an effect upon the earth and its inhabitants is as self-evident as that they have an existence; the ebbing and flowing of the tides prove this, as well as the periodical returns of heat and cold, light and darkness. These are the most prominent parts of Judicial Astrology, for in these planetary influence is universally felt and admitted, and the periods are accurately known. Changes of the weather, and all the various conditions of the atmosphere, proceed from the same causes, namely, the various positions and configurations of the stars; although the manner in which they effect those changes is not wholly known. Nothing can be a stronger proof of sidereal influence than the strange succession of fortunate and unfortunate events experienced by many individuals. The whole lives of some are a succession of disasters, and all their exertions terminate in disappointment. Certain times are peculiarly disastrous to certain people, a circumstance referable to some similarity in their horoscopes, and in families numbers frequently die about the same time, which is not unusual among relatives. The medium through which distant portions of matter operate on each other may probably be a very fine fluid—electricity, as it is now generally believed—emanating from each through infinite space, and wholly imperceptible except by its effects. This may be denominated sympathy, and to it may be traced whatever is

deemed miraculous or supernatural, or perhaps, to speak more properly, whatever cannot be referred to the recognised principles of matter. For instance, the laws of attraction and gravitation are known as general sympathies existing in all planetary bodies with the operations of which we are familiar. But the more particular or occult sympathies are those not common to matter, and even apparently contrary to its general laws; such as the needle's polarity, and the other phenomena which have even baffled the deep investigations of modern science.

The luminaries are however, the more immediate cause of sublunary vicissitudes in their mutual configurations with each other, and with the angles, particularly when posited in the mid-heaven. There is something remarkable in this angle even when no planets are in or near it, for all vegetables will point to it by nature, and will dwindle and waste if any substance intervene between them and the zenith. This is the reason why grass will not grow beneath trees; animals decline from the same cause, and those who are confined long in houses or mines, or who live in woods and caverns, however freely light and air may be admitted, are pale, cadaverous, and unhealthy, so long as a dense mass of matter is interposed between them and the free sky of Heaven. Perhaps the benefits derived from exercise in country walking may be also in part attributed to the influence of the zenith towards which all animated nature has a recognised tendency. The principles of planetary influence are deduced from the same unerring laws as determine the calculations of the astronomer, and may be resolved into these brief propositions.

Firstly—That the perfect exercise of our faculties or senses is either dependent upon, or variously affected by, the same causes that produce the phenomena by which all animal life is sustained, all productions of the soil matured, and which moreover, induce modifications of conformation, colour, and temperament, in the human species.

Secondly—That the planetary bodies have a conjoint influence on the atmosphere, directly—as evinced in ordinary fluctuations and changes, and indirectly in the less understood deficiency or excess of the electric principle that pervades nature—that subtle agent which, prepared in the mighty laboratory of the heavens, is manifested to us in meteoric appearances, the splendid coruscations of the Aurora Borealis, and the more familiar phenomena of thunder and the explosive flash.

Thirdly—That as temperature alone—which is confessedly regulated by the position of the planets—has decided effects upon health, sickness, the passions, and affections, so must the predispositions of individuals, from the same cause, be excited to attempts and accomplishments of good or evil by causes imperceptible to themselves, but which are in strict accordance with the law of recurring influences.

Thus it has been conclusively argued, that if temperature and certain atmospherical changes affect the human body, why should not the affections and dispositions of the mind be influenced in like manner? We well know that climate produces an effect upon the character of man; for the vehement passions of those in the "sunny South," and the colder, phlegmatic policy of the inhabitants in the North, are of every day experience. Such being admitted then, it is not irrational to believe that liveliness or defect of imagination and passion, and generally the degree and bias of intellectual capacity, may be consistently ascribed to planetary influences; and that these, though less palpable to the grosser senses, excite the accomplishment of preordinations in the career of individuals. Thus the student in astrology assumes precisely the same data as the astronomer; and adopting the rules of ancient art as sanctioned by experience, he assigns to every planet, whether in the scheme of a nativity or horary question its relative influence; and this process unveils the sanguine or melancholic temperament of the querent, unfolds his propensities and pursuits, and foreshadows the untoward or auspicious periods of his existence. As we wish to impress most strongly upon the student the solidity of the basis on which the celestial art rest its claims for attention, we shall probably, in our next, continue these preliminary remarks, and then furnish such information as will enable him to bring these facts to the test of experience, by erecting a scheme for himself.

PENCILINGS ON PHYSIOGNOMY.

THE art of knowing the humour, temperament, or disposition of a person from observation of the lines of the face and the character of its members or features, is called Physiognomy, and has been treated of in all ages by all authors, from the sophist Adamantius and Aristotle to Lavater. It is founded on the conviction that there is a corresponding tone given to the countenance by the mind; that the features and lineaments of the one are directed by the motions and affections of the other; and that there is a peculiar arrangement in the members of the face, and a peculiar disposition of the countenance to each prominent affection, and perhaps to each prominent idea of the mind. Thanks to bounteous nature, she has not confined us to one only method of conversing with each other and learning each others' thoughts; for the language of the face is as copious, and perhaps as distinct and intelligible as the diction of the tongue. The lips may be closed and the ear deprived of sound, but the countenance and the eye supply this deficiency, and afford us a still further advantage. For the tongue may deceive, but the features will rarely present a false aspect; on comparing the indications of the two, the prevarication of the former may be readily detected. The foundation of physiognomy is in the different objects that present themselves to the senses, and the different ideas that arise on the mind—each make an impression on the spirits adequate or correspondent to the cause. If it be asked how such an impression could be effected, it is easy to answer that it is another demonstration of the beneficent laws of Providence that has fixed such a relation between the several parts of creation that we may, by studying the results; be apprised of the approach or receding of things useful or baneful to us. The Cartesian philosophers in a more metaphysical spirit allege, "that the animal spirits being moved in the organ by an object, continue their motion to the brain, from whence that motion is propagated to this or that particular part of the body as is most suitable to the design of nature; having first made a proper alteration in the face by means of its nerves." The face then is to be regarded as a kind of dial-plate, and the wheels and springs inside the machine putting its muscles in motion, show what is next to be expected from the striking part. The great Prince of Condé was very expert in studying the physiognomical characteristics which shewed the peculiar habits and positions of familiar life and mechanical employments. He would sometimes lay wagers with his friends that he would guess upon the Pont Neuf what trade persons were that walked by, and it is proved that he was not more than twice in error out of several hundred experiments. Lavater has brought the science unquestionably to its greatest perfection, and his work upon it should be in the possession of all. The ingenious Mr. Varley has exhibited some singular illustrations of the different characteristic features belonging to those born under the different signs of the zodiac, which most strikingly corroborate the truth of astrological deductions. The contrast between those born under *Aries* and those under *Taurus* is so borne out by facts, that the most prejudiced would upon examination become converts to the truth of the theory.

FRAGMENTS FOR THE FANCIFUL

THE DANGEROUS PERIODS OF LIFE.—There are certain periods of life, when, as is well known to physicians, the tenure of human existence becomes less certain and more frail, and these years are called the climacteric years from a Greek word, signifying a scale or ladder. The first climacteric, according to the best authorities, is the seventh year of a man's life; the rest are multiples of the first by an odd number, as 21, 35, 49, 63, and 77, which two last are called the grand climacterics, and the danger is more certain. The principal authors on the subject of climacterics are Plato, Cicero, Macrobius, Augus Gellius, &c., amongst the ancients; and Argol, Masirius and Salmatius among the moderns. St. Augustine, St. Ambrose, Beda, and Boetius all countenance the opinion.

FLOWERS.—All these elegant and delicate textured beings possess a mysterious life of their own, with feelings akin to ours. How the leaves fade away beneath the burning influence of the sun! How languishes the flower-bell after the refreshing dews of night! How proudly it shows itself to the rising day, adorned with pearls clearer than purest crystal; how elated it is when the wanton bee dares to suck its treasured sweets; how quickly it dies when torn from its native soil! Is there not here a human type?

THE INFINITY OF INTELLECT.—Among the innumerable mortifications that waylay human arrogance on every side may well be reckoned our ignorance of the most common objects and effects—a defect of which we become more sensible by every attempt to supply it. Vulgar and inactive minds confound familiarity with knowledge, and conceive themselves informed of the whole nature of things when they are shown their form, or told their use; but the speculatist, who is not content with superficial views, harasses himself with fruitless curiosity; and still, as he inquires more, perceives only that he knows less.

OMENS.—When George III. was crowned, a large emerald fell out of his crown. America was lost in the same reign. When Charles X. was crowned at Rheims, he accidentally dropped his hat, the Duc D'Orleans, now Louis Philippe, picked it up, and presented it to him. On the Saturday preceding the promulgation of the celebrated ordinances by Charles X.'s ministers, the flag which floated on the columns in the Place Vendome, and which was always hoisted when the Royal Family was in Paris, was described to be torn in three places. The tri-colour waved in its stead the following week.

CARDS AND THEIR EMBLEMS.—Every one must at some time or other have experienced the singular effects, either of chance or calculation, which result from the various dispositions of the cards and it may afford some clue to the reason why a pack of cards should be chosen as a medium for divination to explain the principle on which they were originally constructed.—It is generally believed that cards were invented for the amusement of one of the early kings of the line of Bourbon; but this belief is erroneous. Who the man was that invented these instruments of amusement is not known, neither can we tell in what age they were first invented. Our knowledge is limited to the country whence they came—namely, Egypt. The colours are two, red and black, which answer to the two equinoxes. The suits are four, answering to the four seasons. The emblems formerly were, and still are in Spain—for the Heart, a cup, the emblem of winter; the Spade, an acorn, the emblem of autumn; the Club, a trefoil, the emblem of summer; the Diamond, a rose, the emblem of spring. The twelve court cards answer to the twelve months, and were formerly depicted as the signs of the zodiac. The fifty-two cards answer to the number of weeks in a year; the thirteen cards in each suite, to the number of weeks in a lunar quarter. The aggregate of the pips, calculated in the following manner, amount to the number of days in a year:—

The number in each suit	55
	4
The number of all the suits	220
The court cards multiplied by 10	120
The number of court cards	12
The number of each suit	13

365 days.

SLEEP.—Sleep is a state in which a great part of every life is past. No animal has yet been discovered whose existence is not varied with intervals of insensibility; and some late philosophers have extended the empire of sleep over the vegetable world. Yet of this change, so frequent, so great, so general, and so necessary, no searcher has yet found either the efficient or final cause, or can tell by what power the mind and body are thus chained down in irresistible stupefaction, or what benefits the animal receives from this alternate suspension of the active powers.

SIGNS AND SYMBOLS.—The genius of oriental nations appears, in all former ages, to have been remarkably attached to signs and symbols.

AMULETS AND CHARMS.

ALL remedies for diseases, or anything worn about the person for protection against specific evils, may be termed amulets, and of these various kinds are described by the old authors. By the Jews they were called *Kamea*; by the Greeks, *Phylacteries*, by the Romans, *Amuleta* or *Ligatura*; by the Catholics, *Agnus Dei*, a consecrated relic; and by the natives of Africa, where they are still held in the highest estimation, *Fetishes*. Different materials have been venerated and supposed capable of preserving from danger and infection, as well as presumed to be of great efficacy in removing diseases when actually present. The electro-galvanic ring, now to be purchased in every street, as a certain mode of alleviating the pains of rheumatism, and similar excruciating disorders, is only a species of amulet, and of its surprising and apparently miraculous effects upon the system, there are hundreds of persons who will daily furnish examples. These remedies work as it were sympathetically on the body, and are frequently adopted by persons of excellent understanding. Lord Bacon, whom no one can accuse of being ignorant, says, that if a man wear a bone ring or a planet seal, strongly believing that by that means he might obtain his mistress, or that it would preserve him unhurt at sea, or in battle, it would probably make him more active and less timid, and that, consequently, his enterprises would be more likely to succeed. The learned Boyle considered them as an instance of the ingress of external effluvia into the habit, in order to show the great porosity of the human body. He moreover adds, that he is persuaded some of these external medicaments do answer, for that he was himself subject to a violent periodical bleeding at the nose, and that a rather repulsive remedy which he applied, as an amulet worn round the neck, proved immediately efficacious. A remarkable instance of this nature was communicated to Zwelfer, by the chief physician to the States of Moravia, who having prepared some troches or lozenges of toads, after the manner of Van Helmont, found that not only being worn as amulets they preserved him, his friends, and domestics, from the plague, but when applied to those suffering under its dire effects, a cure was in every case effected. Boyle, Bellini, Dr. Wainwright, Dr. Keil, and others, have strongly advocated the use of the amulet. A striking example of the power of music, in producing beneficial vibrations of the atmosphere occurred in the last century, when Orazio Benevoli composed a mass for the cessation of the plague at Rome, and may be here considered as a vocal charm. It was performed in St. Peter's Church, of which he was *maestro di capella*, and the singers, amounting to more than two hundred, were arranged in different circles of the dome, the sixth choir occupying the summit of the mighty cupola. On the following day, say the historians of that time, the plague abated, and the following week became totally extinct. The origin of amulets may be traced to the most remote ages of mankind. In very early history traces of their existence may be discovered. The learned Dr. Warburton is evidently in error, when he assigns the origin of these magical instruments to the age of the Ptolemies, which only preceded the Christian era by three centuries. Indeed, Galen tells us that the Egyptian king, Nechepsus, who reigned 330 years before Ptolemy, had written, that a green jasper cut into the form of a dragon, surrounded with rays, if applied externally, would strengthen the stomach and organs of digestion. The earrings which Jacob buried beneath the tree of Sechem, as related in Genesis, were also amulets, and we are minutely informed by Josephus, that Solomon discovered a plant efficacious in the cure of epilepsy, and that he employed the aid of a charm or spell for the purpose of assisting its virtues—the root of the herb being concealed in a ring, which was applied to the nostrils of the patient, and Josephus remarks that he himself saw a Jewish priest practise the art of Solomon with complete success in the presence of Vespasian, his sons, and the tribunes of the Roman army. From this art of Solomon, exhibited through the medium of a ring or seal, we have the eastern stories which celebrate the seal of Solomon, and record the potency of its sway over the various orders of demons or of genii who are supposed to be the invincible benefactors or tormentors of the human race in the Eastern Mythology. The most famous amulet amongst the ancients was that which embraced the word *Abracadabra*,

supposed to be the name of a Syrian Genius, whose aid was considered invoked by the wearers of the talisman, and it was thus thrown into the form of an isosceles triangle, by those who wished to test its efficacy.

A B R A C A D A B R A The herb *Lunaria*, gathered by
A B R A C A D A B R moonlight and worn round on the
A B R A C A D A B neck, has, according to many very
A B R A C A D A respectable authorities, performed
A B R A C A D surprising cures in agues, fevers,
A B R A C A and similar disorders. The ano-
A B R A C dyne necklace of Dr. Chamber-
A B R A layne, will be remembered as an
A B R amulet which long maintained a
A B high position amongst mothers
A and nurses for lulling the infants

under their charge into a healthy repose, and indeed numerous similar instances might be cited of the popularity of their employment. Sufficient, however, has perhaps been said to show the interesting nature of the subject, and we shall resume our investigations as frequently as time and space will permit.

ASTRONOMY AND MESMERISM.—Let an untutored Indian hear, for the first time, that the moon which rolls above his head is suspended there by the power of gravitation; that she obeys the influence of every little speck which his eye can discern in the firmament; of orbs placed beyond them again, but invisible to us, because their light has not yet reached our globe; that the earth cannot be shaken, and the shock not communicated through the whole system of the universe; that every pebble under his feet as virtually rules the motions of Saturn as the sun can do.—Let him then be told that one sentient being, placed in the vicinity of another sentient being, can, by a certain action of his nervous system, produce the daily phenomenon, sleep, and the rarer one, somnambulism; and which of these lessons would he be the most prompt to credit? Certainly not that which inculcates an impalpable action and reaction between infinite masses, separated by infinite distances. The pride of learning, the arrogance of erudition, deem it ignoble to believe what they cannot explain; while simple instinct, struck with awe by everything, is equally open to credit what it cannot as what it can comprehend, and admits no scholastic degrees of marvel-lousness.

INFLUENCE OF THE MOON.—It is a fact well known to most gardeners that the trees which are planted, and the seeds which are sown, in the decrease or wane of the moon never thrive, and it was long ago observed by the ancient philosophers that her occult influence extended even to matters of general business. Let those, therefore, who would have any pursuit or undertaking successful, observe the course of the moon, and above all things begin nothing of consequence in the decrease, for long experience has proved that there does not exist half the chance of success to any pursuit during that time, and that on the contrary affairs and speculations of every kind which are begun in the moon's increase, have a far better prospect of success, allowing for natural obstacles, than at the opposite period. It may be added as a singular corroborative fact, that nearly all the unsuccessful publications which are continually appearing and as constantly failing, are ushered forth to public notice whilst the moon is in her decrease, and the successful periodicals on the contrary. The astrological reason is, that the moon signifies not only the community at large, but also those changes in popular opinion, which are apparently without motive so continually occurring.

POSSIBILITY AND CREDIBILITY.—How strangely must they estimate nature, how highly must they value themselves, who deny the possibility of any cause, of any effect, merely because it is incomprehensible! For, in fact, what do men comprehend? Of what do they know the causes? When Newton said that gravitation held the world together, did he assign the reason why the heavenly bodies do not fly off from each other into infinite space? He did but teach a word; and that word has gained admittance, as it were, surreptitiously, amid causes, even in the minds of the most enlightened, inasmuch that to doubt it now were a proof of ignorance and folly.

THE ASTROLOGER'S CALENDAR.

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

SUNDAY, Feb. 23rd.—Dull and cold. Frosty night. Dangerous. Avoid quarrels.

MONDAY, Feb. 24th.—Clear Frosty weather. Speculations fail, and pecuniary losses occur.

TUESDAY, Feb. 25th.—Changes: sleet, and in the North, snow. An excellent day for love, matrimony, or pleasure, the planet Venus being remarkably well aspected.

WEDNESDAY, Feb. 26th.—Fairer, but cold. All influenced by Mars will thrive.

THURSDAY, Feb. 27th.—Windy and cold. Avoid dealings with ladies, nor make assignments.

FRIDAY, Feb. 28th.—Dull fog and misty. Write no letters of importance—journey not—nor apply to lawyers and booksellers.

SATURDAY, March 1st.—Temperate and fair. Good and evil influences both prevail, but ask no favours; if not immediately refused, they will be finally rejected.

THE ASTROLOGER'S STUDY:

Being Predictions of the Chief Events from Week to Week.

As the month wanes with the moon, new events arise to arrest the attention of the seer, foremost amongst which we find the indications of strife in the houses of legislation. Venus, the bright star of love and hope, meets in the house of pleasure a conjunction of the planet Mercury, from which we augur well to literary pursuits especially those in which females share, and some new *debutante* charms the critics. A churchman of eminence resigns his mitre, and some alterations are seen in the commercial world. The death of one noted for his attainments takes place about the 28th day; and towards the end of this month Saturn will pass over the mid-heaven in the nativity of the Queen Dowager, causing sickness or family afflictions. A railway collision in the North excites apprehension in the beginning of the week, and a deed of violence is perpetrated in the east of London. The miscreant is, however, not suffered to escape.

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.

G. R.—The constellation *Ursa Major* is now on the meridian at midnight. Any modern treatise on astronomy will give him the position of the stars, but a celestial globe is best adapted for the calculations he requires.

E. R. S.—Mars is now in his own sign of Scorpio. We would advise him to select the 26th day for the enterprise he mentions.

VINCENT.—An article on Palmistry, or the art of divining by the lines of the hand, will appear forthwith.

S. H.—We are open to the contributions of those who have proof to adduce of the influence of the stars, and shall be happy to afford room to the lucubration of our correspondent.

W. K.—Yes. There are professors of Astrology in the University of Cambridge, at this moment.

L. L.—We have erected a figure for the time mentioned by our correspondent, and find the querent is now environed by circumstances of doubt and difficulty. His genius appears decidedly adapted to mechanical pursuits, and moderate success is indicated. The party inquired after is deceptive, though with no evil intention; he will soon be embarrassed in pecuniary matters. The indications in the seventh house are very singular, and seem to show this is not the first time he has been engaged in adventures of the kind. There is one, however, who is endeavouring to supplant the querent, and who will eventually prove a dangerous rival. The crisis will be in a fortnight—wait that time and then communicate again.

ROSE.—Your lover is not the faithless swain you imagine. Under the guise of friendship your confidence has been abused.

S. S., W. R., MASK, &c.—We cannot undertake private correspondence, except under circumstances of a peculiar nature. The time of committing the questions to paper should be exact to the minute, as the Astrologer has afterwards to correct it to astronomical time. It would trespass less upon our space if one question only were given us by each querent to answer in each number, as always preserving the figure we can make reference again.

GEORGIUS.—Let our correspondent extend the circulation of our work by recommendation to his friends, and he will best advance the interests of our publisher. The Astrologer himself reaps his reward in the continual proofs of that truth for the advancement of which he labours.

E. B. (SOHO), who has forwarded to us the nativities of himself and family, must allow us a few days to give our judgment thereon. It is gratifying indeed to find the art studied by those who have perhaps less time for its contemplation than the arrogant philosophers of the day, who refuse to examine aught that is not reducible to the elements of matter.

INQUIRENDO.—You will be speedily, through a friend, inducted to a mechanical pursuit which will, with perseverance, extricate you from the present difficulties. There is, in the scheme we have erected, an indication of former extravagance, if not dissipation. Is this so?

A STUDENT.—The figure is not sufficiently perfected to enable us to give a decision. For the back numbers of the Ephemeris write to Mr. John Lyon, 13, Humber Dock Street, Hull, who had, and doubtless has, a complete set.

R. P. (ELY).—You have trafficked heretofore in the produce of the earth, do not hastily reject what has been profitable to your health, though it has not to your purse. Avoid dealing in metals. Should you desire further advice write again; we cannot spare time always for personal consultation.

J. C. S.—Your unhappy malady requires the judgment of a physician rather than of an astrologer. We can see no prospect of relief.

J. P.—You are too young. Read and learn.

J. C. (Somerset town).—Answered as wished.

E. W. H. (Kennington).—The Astrologer will give an outline of the judgment, if the time of birth be stated.

JOSEPHUS.—Fear not; you will speedily recover.

J. W. (Norwich).—You and your brother have not long to suffer. A termination is indicated shortly.

LA MURE.—Could we communicate privately with our correspondent? The scheme of the hour has unfolded some strange disclosures. When we see the fond, affectionate and romantic girl, still surrounded by the singular fatalities which have pursued her through life, we feel anxious to caution her against those to come. You have had one link to bind you to your husband's heart, but the love of the past is not yet extinct. You are still thought of at midnight.

"ANXIETY."—So courteous a querist need not fear trespassing. Your life, indeed, has been a chequered one. A gleam of good fortune appears upon the horizon of your destiny which should be manifest in a fortnight—wait that time, and then write again.

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

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