



# THE ASTROLOGER AND WEEKLY ORACLE OF DESTINY

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## THE MYSTIC INFLUENCES OF LIFE.

IF any, who, doubt the unaccountable and mysterious influences which regulate their mortal career, would but pause a moment in their scepticism, and looking back into their past life, trace the singular fatalities which have brought about results totally unconnected with their wildest anticipations, we should hear less of the strange doctrine of man governing his actions, and obtain a clearer view of the true causes that operate either banefully or beneficially as the case may be. What is usually called "chance" or "coincidence," is but the gradual unfolding of a chain of incidents which are so closely, though imperceptibly linked, that the most profound metaphysical ingenuity will be baffled in attempting to solve the enigma. Who is there unconscious of having at some time or other felt a sudden impulse, which being followed has led to a train of events that appeared to have entirely arisen from that extraneous circumstance? Even on the principle of association of ideas, these mystic mental apparitions are not to be accounted for, and even the first impressions of their utility are soon absorbed and lost sight of in the general business of life. Let us remind the reader of a few. A passenger is about to embark in a steam-packet which is ready for sailing; he suddenly remembers that a small parcel has been left behind of trifling value, but which he is seized with an anxious desire to obtain; he returns and is saved, the vessel departing prevents his resuming the berth he secured; a wreck follows and all on board perish. Had not at *that* moment, a sudden impulse of *that* kind been felt in *that* place—for all three conditions are necessary—the passenger would have shared the fate of the others. Take an example of a different kind, familiar to every one; a person is in depressed and embarrassed circumstances, and is anxious to find an opportunity of improving his fortune; one morning, for no conceivable reason that he knows, it occurs to him, that he will turn down a particular street, which he is not in the habit of doing, and he there meets an old friend who happened, also, at *that precise time to be there*, and who, either by personal help, or recommendation, confers upon the other some substantial and permanent benefit. Of course, we might multiply instances in this way, *ad infinitum*, but the reader's own experience must supply so many singular occurrences of this description, that to elaborate cases so familiar, would be superfluous. Now, is this referable solely to chance—by the way we would thank our Edinburgh "cheap philosophy" people, for a





good definition of this said chance—or is it from an innate perception of coming good or evil, communicated to us by influences of which we are unconscious? Take any of our recognised feelings—the passion of love, for example—and see what can be made of it, according to the cold theories of your analytical lecturers. Reduce it to the most primitive elements of ordinary matter, and what then? Is it possible to explain why there should be such a thing as love, at first sight, or why—as is frequently the case—that two persons, never before introduced, should there and then intuitively feel that they were destined to be husband and wife? We pause for a reply! If none more satisfactory be received in the interim, we shall, next week, advance a theory of our own upon the subject, with a wish to afford some insight, if possible, into one of the most wonderful properties of the human mind.

### THE GHOST-HAUNTED.

WHAT an incomprehensible mystery is the spiritual world—the region of departed spirits—the aerial halls where disembodied beings only walk—the *terra-incognita* to which there is but one thoroughfare—the grave. I have ever been a lover of the occult and to me there is something truly beautiful in the idea that those we have loved on earth forget not the scene of their former wanderings when they have bodily gone from amongst us. I have studied Ghostcraft with the enthusiasm of a poet—I have endeavoured to penetrate its arcana with the perseverance and zeal of a philosopher. My little library chiefly consists of old and scarce works on Astrology and Alchemy. Glanville's 'Sadducismus Triumphatus', lies before me on my table; Aubrey, Balthazar Bekker, Behmen, and Eugenius Philalethes, are amongst my constant companions, and so imbued have I become with the black-letter lore of the ancients, that nightly do I fall into a reverie, in which the world of spirits hold my soul. By day I am a dreamer—ridiculed by my brother earth-worms, and living in a sphere of my own creation—a world of which I am the sole occupant. It may be that I have dwelt on this subject over the midnight oil till I have become really—but let me not anticipate.

Know then that I verily believe myself at times to be subject to spiritual influences, and to the visits—I can scarcely call intrusion—of invisible visitors, who, having been my intimate friends during life, cannot refrain from enjoying the full freedom of their invisibility by becoming my familiars. The reader must be well aware that I am not singular in my opinion, in addition to which, be it remembered that those who agree with me on this subject have, like myself, special reasons to advance, and undoubted proofs to adduce, in favour of their faith. I well remember an elderly lady whose son, long after his bodily decease, continued to frequent his mother's card-parties, at which he had been accustomed to take a hand. One evening, becoming, I suppose, excited by the game he was watching, he terrified the whole assembly by inflicting a vigorous blow on the table the instant one of the players threw down the winning card, and the sound of footsteps was at the same time heard as if the giver of the blow had retreated to another side of the room. "Do not be alarmed," exclaimed the hostess, "it is only my son." And then she proceeded to explain, that such noises were far from unusual, and that she had frequently felt him place his hand upon her shoulder, giving a gentle pat by way of encouragement, which was his customary habit when alive. I select this anecdote from many others of a similar purport which I could mention, because it happened to fall more particularly under my own observation, and also because it is a case in point which bears out my own theory, that disembodied spirits take a delight in frequenting the scenes of their earthly enjoyment, and manifesting their spiritual sympathies. Of my own experiences I can yet speak more positively; and first of that which introduced me to my invisible acquaintance—an introduction I cannot add, made under the most favourable or agreeable auspices,

The reader will have the goodness to understand that the apartments I occupy consist of three rooms, two bedrooms and a sitting-room, all on the same floor; and that the bedroom adjoining mine was, at the period I am speaking of, tenanted by an old schoolfellow, who is now in the country. Soon after I had taken up my abode at these lodgings, my nocturnal slumbers were repeatedly disturbed by some extraordinary noises, which I attributed to the gambols of rats and mice, whose avocations prevented them from taking exercise at a more seasonable time during the day. Although averse to inflicting pain upon even the meanest of animals, these riotous ebullitions at last grew beyond mortal endurance, and I therefore purchased a trap, which, desirous of providing good entertainment for my four-footed guests, I liberally baited, for many nights, with a prodigal allowance of the best toasted double-Gloucester. My invitation, however, was declined; for although every morning the cheese had gone, the thief, despite my anxiety for his safe-keeping, had disappeared also; and, at the same time, was unpolite enough to omit leaving his card of address. Under these embarrassing circumstances I domiciled a cat under my roof, but the very first night she appeared to be seized with a panic, and repaid my hospitality by jumping on the dressing-table, swearing most disgracefully, and smashing my dressing-glass to pieces, she made her exit through a door of her own making in the largest window-pane I possessed. Night after night the noises I had heard continued with increased loudness, until I was finally startled by my bedroom door being opened and shut. "Did you hear that?" enquired my friend from his own apartment, "Yes," replied I, and in the course of a few minutes the opening and shutting process was repeated. The truth then flashed across me, but as the invisible visitor had not molested me, or yet made himself ocularly apparent, I buried my face in the pillow, pulled the bedclothes snugly around me, and went to sleep undisturbed until morning, when the servant aroused me with the usual monitory announcement of "Shaving water's getting cold, sir!"

At breakfast next day my friend and I agreed that my bedroom door had actually been opened and shut twice, and that therefore there could be no doubt our abode was, to use the common phrase, haunted. "Shall you stay here still?" he interrogated. "Of course," was my reply, and here I have continued ever since, and intend still to continue. Such was the first notification I received of this strange visitor's presence, and as I always made it a rule to sleep with the door unlocked, to facilitate escape in case of fire, a clever ghost—one who had not forgotten how to turn a handle—might have found, as my visitor did, free ingress to my bedroom whenever he thought proper.

In consequence of this, the visit I have mentioned was often repeated, so often indeed, that, at last, I came to think little or nothing of the occurrence, merely wondering which of my deceased friends the visitor could be. One night, however, I was awakened from a slight doze, by hearing the rustling of the curtains at my bed-side, and although I turned sharply round to look, and ignited a lucifer-match to assist me in my search, I saw nothing. I listened, but the noise had ceased, so I again rested my head upon the pillow, and was speedily asleep.

Now only picture to yourself some facetious phantom playing at hide-and-seek behind your bed-curtains, and wantonly waiting until you are asleep, in order that he may make the intimation of his presence more startling and impressive. Picture this, and then learn that the sly rogue actually waited till I slept, and doubtless continued his ghostly pranks until I was aroused by feeling that the bed-clothes were being pulled from me, and that I was becoming gradually denuded of all covering. Up I jumped, exclaiming, as I did so, that the chamber should be exorcised forthwith, when the noise alarmed my friend in the next room, and brought him to see what was the matter. "Nothing," replied I, with something like composure, "but that boisterous invisible gentleman, who makes this place his house of call, pulling the bedclothes about." "Good heavens!" he ejaculated, hurrying precipitately to his own room, locking my door on the outside, and taking the key with him. The remainder of the night I slept undisturbed.

Now, reader, you may, perhaps, think that here the matter ended; no such thing; the ghostly gentleman came again, and this was the first visit he paid me in my sitting-room. One night

I had been writing late, and had just seated myself in solitary meditation before the fire, when I was startled by the sound of a steel pen travelling rapidly over the paper, but there was nothing visible except my own writing. It was, however, no auricular deception; for looking at the pen, and endeavouring to recollect the position in which I had left it, I felt fully convinced that its situation had been changed. "Perhaps," I thought, "the invisible wag is even now standing at my elbow, grinning spectrally at the perplexity he has occasioned," so I flung my arms out at random, and, as might be expected, hit my knuckles against the wall. I fancied that I heard a suppressed chuckle subside as I listened for some other audible manifestation; but though I continued up for nearly an hour afterwards, I met with no further manifestation. A week has now elapsed since the above occurred, and I believe that my unseen visitor has taken his departure for good. At all events, I hope, if he does return, he will not resort to his old bedroom exploits, for though pulling off the blankets may be a very excellent joke for a ghost, in these cold January nights, ordinary flesh and blood can scarcely stand it.

Rat, tat, tat. Rat, tat.

That's my old friend H—, I'll be bound! Punctual to a moment in keeping the appointment I made with him for a social tête à tête this evening. My friend, the ghost, I should think, will scarcely venture to make a third companion. "Ah! my dear fellow, how are you?" "Mary, let us have tea as quick as possible, will you?" And now for a quiet evening's chat about old times.

(To be continued in our next.)

## SPECULATIONS ON THE "UNIVERSAL SOLVENT."

The alchemists of old in some of their extraordinary researches propounded the actual existence of the *alcahest* or universal Solvent which was to resolve all compound bodies into their primitive form. Judging that such a subject cannot be considered altogether devoid of interest, we have thrown together such stray facts as may tend to elucidate this singular problem.

Paracelsus and Van Helmont, expressly declare, that there is a certain fluid in nature, capable of reducing all sublunary bodies, as well homogeneous as mixed, into their *ens primum*, or original matter of which they are composed; or into an uniform equable and potable liquor, that will unite with water, and the juices of our bodies, yet will retain its radical virtues; and if mixed with itself again, will thereby be converted into pure elementary water. This declaration, seconded by the asseveration of Van Helmont, who solemnly declared himself possessed of the secret, excited succeeding Chemists and Alchemists to the pursuit of so noble a menstruum. Boyle was so much attracted with it, that he frankly acknowledged he had rather been master of it, than of the Philosopher's Stone. In short, it is not difficult to conceive, that bodies might originally arise from some first matter, which was once in a fluid form. Thus, the primitive matter of gold is, perhaps, nothing more than a ponderous fluid, which, from its own nature, or a strong cohesion or attraction between its particles, acquires afterwards a solid form. And hence there does not appear any absurdity in the notion.

The *Alcahest* is a subject that has been embraced by many authors; e. g. Pantatem, Philaettes, Tachenius, Ludovicus, &c. Boerhaave says, a library of them might be collected; and Wendenfelt, in his treatise de Secretis Adeptorum, has given all the opinions that have been entertained concerning it. The term *Alcahest* is not peculiarly found in any language; Helmont declares, he first observed it in Paracelsus, as a word that he was unknown before the time of that author, who in his second book, *de Viribus Membrorum* treating of the liver, has these rather remarkable words: *Est etiam alcahest liquor magnam separat conservandi et confortandi, &c.* "There is also the liquor *Altherhest*, of great efficacy in preserving the liver; as also in curing hydropsical and all other diseases arising from disorders of that part. If it have once conquered its like, it becomes superior to all other hepatic medicines; and though the liver itself was broken and dissolved, this medicine should supply its place."

It was this passage alone, quoted from Paracelsus, that stimulated succeeding chemists to an enquiry after the *Alcahest*; there being only another indirect expression, in all his works, relating to it. As it was a frequent practice with Paracelsus to transmute the letters of his words, and to abbreviate or otherwise conceal them; e. g. for tartar, he would write *Sutratu*; for *Nitrum*, *Mutrin* &c. it is supposed that *Alcahest* must be a word disguised in the same manner. Hence some imagine it, and with much probability, to be formed of *alkali est*; consequently that it was the alkaline salt of tartar salatilized. This appears to have been Glauber's opinion; who, in fact, performed surprising things with such a menstruum, upon subjects of all the three kingdoms. Others will have it derived from the German word *algeist*, that is, wholly spirituous or volatile; others are of opinion, that the word *alcahest* is taken from *salts-geist*, which signifies spirit of salt; for the universal menstruum, it is said, is to be wrought from water: and Paracelsus himself calls salt the centre of water, wherein metals ought to die, &c. In fact, spirit of salt was the great menstruum he used on most occasions. The commentator on Paracelsus, who gave a Latin edition of his works at Delft, assures us that the *alcahest* was mercury, converted into a spirit. Zwelfer judged it to be a spirit of vinegar rectified with verdigris, and Starkey thought he discovered it in his soap. There have nevertheless been some synonymous and more significant words used for the *Alcahest*. Van Helmont, the elder, mentions it by the compound name of *ignis-aqua* fire-water: but he here seems to allude to the circulating liquor of Paracelsus, which he terms fire, from its property of consuming all things; and water, on account of its liquid form. The same author calls it *liquer Gehenna* infernal fire; a word also used by Paracelsus, and calls it "the highest and most successful of all salts; which having obtained the supreme degree of simplicity, purity, and subtilty, enjoys alone the faculty of remaining unchanged and unimpaired by the subjects it works upon, and of dissolving the most stubborn and untractable bodies; as stones, gems, glass, earth, sulphur, metals, &c. into real salt, equal in weight to the matter dissolved; and this with as much ease as hot water melts down snow."—"This salt," continues he, "by being several times cohabited with Paracelsus, Sal circulatum, loses all its fixedness, and at length becomes an insipid water, equal in quantity to the salt it was made from." Van Helmont positively expresses that this salt is the product of art and not of nature. "Though," says he, "a homogeneous part of elementary earth may be artfully converted into water, yet I deny that the same can be done by nature alone; for no natural agent is able to transmute one element into another." And this he offers as a reason why the Elements always remain the same. It may throw some light into this affair, to observe, that Van Helmont, as well as Paracelsus, took water for the universal instrument of chymistry and natural philosophy; and earth for the unchangeable basis of all things—that fire was assigned as the sufficient cause of all things—that seminal impressions were lodged in the mechanism of the earth—that water, by dissolving and fermenting with this earth, as it does by means of fire brings forth every thing: whence originally proceeded the animal, mineral and vegetable kingdoms, and that, in fact, from water all things came.

## STARLIGHT.

Oh! bright are the rays that in starlight are beaming,

On eyes that as brightly are gazing above,  
When they shadow the hopes of which daylight is dreaming,

The visions of friendship or warm vows of love;

When the fair maiden leans o'er the rose-latticed bower.

And gazes on worlds where the bright spirits dwell,

What heart is so cold, or so dead to the hour,

As not to respond with a throb to the spell?

Each page in the star-spangled volume around us,

Is fraught with the lore of our earthly career,

Where destiny fixes the trammels that bound us,

Yet leaves its decrees to be read by the Seer.

Then heed not what treasures lurk under the waters,

Nor care for the gems that earth's bosom may hold,

The riches most dear to mortality's daughters,

Are those that the banners of Heaven unfold.

B.

## THE PHANTOM TRAVELLER,

*A Legend of the Wayside.*

BY A POPULAR AUTHOR.—PART II.



I WAS beginning to fall into a pleasant speculative reverie, when, between the clodhoppers in the kitchen, and the heavy hammer sound of iron-footed shoes, I was at last aroused to a sense of its being far beyond the proper hour of village bed time, by hearing the church clock strike eleven. Whilst vainly endeavouring to find a bell in the room, the door was opened, and in came my host, followed by—eh?—yes; some one was behind him, but there was no light in the passage, and I could not see distinctly. “When you wish to go to bed, Sir—” “Just what I was thinking of, landlord,” said I, “if you’ll be so good as to show me to my room.” “Yes, Sir,—you can take one of these candles, Sir, if you please,” and blowing out one of the lights on the table, I took up the other. “All your customers gone?” “Yes, sir—all gone—I’ve shut my doors for to-night—no one up now but myself.” I looked; and must almost have started—at what I knew not—there seemed a sort of shadowy face peering at me over mine host’s shoulder; but I concealed the feeling of alarm which this phantom created—“I’m quite ready,” said I, as calmly as I could, and giving mine host the candle, let him lead the way—I then saw that there was *no one in the room but ourselves*. With a strange feeling of unconquerable dread, I followed the landlord up stairs, and he showed me into a very comfortable little old-fashioned chamber, where he bade me good night and departed. I was going to lock the door after him, but I found there was no key. Should I ask for one? No;—it would seem so strange—what could there possibly be to excite alarm in such a place? Well—I might place a chair against the door—psha!—how could I be so silly as to think of such a thing? I began to undress, and then to prepare the bed, by making the pillows cosy, and beating out a kind of undulating hollow in the middle—comfortable bed, very—beautifully white curtains! ah! thought I, I’ll draw them close all round—and so I did, though it was quite contrary to my usual custom. I finished undressing, put the light by my bed side, then got into bed, extinguished the candle instantly, and buried my head in the pillow and bed-clothes. There I lay—I heard some one giving audible proof of being asleep in the next room, and even that seemed to inspire me with a feeling of confidence, so I resolved to go to sleep; and accordingly after laying for some time with my eyes closed, and wearying my mind with *counting*, (by the way a capital narcotic,) I fell into a sound slumber. How long I slept I knew not, but I was suddenly awakened by a noise as of a heavy fall somewhere in the room. I was alarmed, I confess, for the remembrance of my *phantom traveller* instantly came across me. I raised my head, gently put aside the bed-curtains, and looked out—there was nothing to be seen, although having drawn aside the window-curtain before getting into bed, to prevent my oversleeping myself in the morning, I was able, by a sort of half twilight, to distinguish the dim outline of everything around me. Had I really heard that noise, or could I have been dreaming? I knew not—all was still—no one else seemed to have been aroused—I must have been dreaming; and consoling myself as I thought with this idea, I flung the bed clothes right over my head, and tried to sleep again, when I fancied I heard a sound like that of very light foot-steps at the bedside. I gradually drew the clothes from off my face and peeped out.

I thought I heard the curtains rustle—I looked towards the spot—there was the dim form of the *phantom traveller* gazing intently upon me. I lay motionless—we looked intently at each other—I saw him draw the curtain aside still further, and then, slowly, as if he knew not whether I was awake or no—he stretched out his arm towards me. I sprang up from the bed involuntarily, shrieking out “Begone!—in heaven’s name!” I must then have fallen back almost senseless from terror, but was speedily aroused by a violent knocking at my door, accompanied by a cry of “Hallo sir! what’s the matter?” “Come in pray,” replied I—and in came mine host in his night apparel. “What’s the matter, sir—a dream?” inquired he. I did not choose to confess the fact, and replied, “Yes, landlord, I believe so,” and then I was greatly cheered by perceiving that the room was partially light—it was day-break. “I’ll rise,” said I; “I am not well—such a horrible vision—that phantom.” “Phantom?” “Aye,” said I, “I’ll get up.” Mine host was going to quit the room, but I would not let him. “Tis hardly morning yet, sir;” “Never mind,” replied I, “I’ll get up;” and so I did. “I am afraid you are ill, sir.” “Oh no,” said I “no—just show me down stairs, let me out.” “No, no, sir, I’ll go and dress, and get you some breakfast,” and just as he said that, some one partly opened the door with a light. “Give me that light, pray,” cried I, and he took it from the person at the door and brought it into the room, whispering the words, “the gentleman is ill.” “I shall do very well now,” said I—“I’ll be off on my journey.” But mine host insisted on my first recovering myself, and taking breakfast. He left me, and returned in a few moments dressed, and desired me to follow him down stairs into the kitchen. Here he soon made a blazing fire entirely of faggots, and breakfast followed in a few moments. I told him the entire cause of my alarm, and observed that he regarded me very intensely; looked extremely grave, and said nothing. I paid my reckoning, shook hands with mine host, and would have departed, but he begged me once more to be seated—he had something to tell me, and hoped I should pardon him for what had happened. I resumed my seat, and gazed upon him in silence.—“Did you meet any one in the road last night, Sir?” inquired he, for I had not acquainted him with that circumstance. I instantly narrated all that had happened on my road to the inn.—“It is very strange,” replied he, after listening to my recital with the utmost attention; “we have not had this happen for several years, and I believed it would never occur again.”—“What?” said I.—“Tis a strange story, sir. The vision you met last night was that of the ‘Phantom Traveller’—if you had not come to this inn, he would not have followed you.”—“Explain,” said I—“go on.”—“Many years ago, sir,” continued he, “two travellers, brothers, it is believed, who (from what cause was never discovered) bore each other deadly enmity, met in that road—the very spot you mention. After a contest and desperate struggle, the one escaped from the other’s violence, and fled hither—he slept in that very room you did to-night. How, or by whom, we knew not, but he was found *strangled in his bed the following morning*. Once since, about four years ago, the same scene occurred as with you this morning, and for a long time I suffered the room to remain empty. Had you told me what you had seen on the road, you should not have been lodged in that apartment last night.”—“And what became of the murderer?”—“He was found in the road, sir, lying dead, weltering in blood with a gash in his throat, and a clasp knife by his side—that was within a short time after the alarm had been given of the murder. He was buried at the corner of the road yonder as a ‘suicide’—that was the law I believe then, Sir, and is now—” I might have learnt further details of this extraordinary affair had not mine host been interrupted by a violent knocking at the inn door caused by the arrival of a waggon going to Taunton. Some silver procured me a seat in the vehicle, and then a hearty breakfast at Taunton after a refreshing journey during sunrise recruited my nerves and enabled me to sleep soundly the next night. Hallo!—why, how deadly pale you are!—come finish your brandy and water, go to bed, and as you *don’t* believe in ghosts, of course I shall not have interrupted your slumbers by my tale of THE PHANTOM TRAVELLER.



## THE SELF INSTRUCTOR IN ASTROLOGY.

## CHAPTER II.—THE INITIATION.



AMONGST all the learned writers of the present day, with science pushed to its utmost pitch, we find no one attempting to deny or disprove astral influence by the only effectual or creditable mode in which they could support their opposition. We find no great philosopher stepping forward to declare that he can adduce facts which will prove the laws of Hermes, as transmitted by Ptolemy, opposed to the laws of nature. We find no sapient analyst, or Fellow of the Royal Society, boldly announcing that the same effects follow, when the planet Jupiter is rising at the birth of an individual, as when the planet Mars is ascending, or that the man born with the moon, in conjunction with Saturn, is the same in personal form and character as the man born when the moon is joined to Venus. Yet such should surely be the proper course for adoption, when an onslaught is recklessly made upon the practice of one of the most sublime, venerable, and truthful sciences that have been handed down to us from the most remote antiquity. If it were found that the same forms and dispositions were evolved, whether one planet or another were in aspect, and that, in fact, the configurations of the planets, at the time of birth, were the same in the two natiivities of a murderer and a philanthropist; then, indeed, we would deem the art but idle superstition—and away with it altogether, but until then, we must be allowed to hesitate. Whether man believe in the influence of the planets, or not, they will continue to shed their benefic, or malific, influences as long as the world endures. The only gift in the hands of man, is the power to detect the times, and degrees of their influence, and the tendency of their influence to evil, when such it becomes, and to receive, gratefully, their benefits, and apply them to the benefit of his fellow-creatures and himself. For the right use of this gift, will he be responsible, and equally so, for its contemptuous rejection? There is no blind fate in this; for though the secondary cause is in operation, it must never be forgotten there is yet a higher still. *Astra regunt homines sed Deus regit astra.*

We now proceed to initiate our student into the divisions of the art, which may be chiefly regarded as separable, into Mundane and Genethliacal astrology, both dependent on the same fixed laws. Genethliacal astrology, or the science of casting natiivities, is that branch which enables us, by means of the position of the heavenly bodies, at the moment of birth, to foresee the description of the person born, and also his future character and destiny. Horary astrology is the system of divining the future result of any undertaking, by the positions of the heavenly bodies, at the commencement, and also of satisfactorily answering any question, when put under feelings of anxiety, for information, on the subject, which shows that Providence has not left us without a means of escape from the mental tortures of suspense and anxiety which, a desire to know the future in matters of grave importance, is so apt to induce. Genethliacal astrology is the most complex, but, at the same time, the most useful of the branches, being capable of affording the most certain and irrefragable proofs of the truth of astral influence. By obtaining within ten minutes—for, during that time, the face of the heavens does not change sufficiently to make any perceptible difference—by obtaining, then, within ten minutes, the exact time when any individual was born, the skilful artist may predicate the peculiarities and appearance of the body, and foresee the exact turn and disposition which the mind will take. And this, with the same unerring certainty, that the skilful astro-

mer records the periods when the waters will ebb and flow, on precisely the same rules, and adopting the same groundwork or basis of calculation. Here then is an opportunity, which we freely, and in the most sincere spirit of impartiality offer, for all sceptics to avail themselves of. Let them have a scheme of their natiivities erected, and then will the powers of the art be fairly tested.

Horary questions are, as we have before explained in another department of our work, those questions asked at a certain hour, when a person feels his mind seriously agitated concerning the result of any undertaking or important event. A figure is then erected for the minute in which the question is asked, and, if the artist be skilful, and the querist sincere, the answer given will be true and satisfactory, revealing the final conclusion of the business, and its ultimate consequences. The figure for a horary question is erected in the same manner as for a natiivity, at the same instant of time, because, as the old astrologers alleged, the one is the birth of the mind as the other is of the body. The mind, however, always exists, but the accuracy of the deduction is owing to the effect of that sympathy which pervades all nature, and which is the fundamental principle of all divination. There is nothing in it either celestial or diabolical, meritorious or criminal; and, to propose a horary question, is no more than to ask what it is o'clock, for it is nature itself operating in its usual course. It is the same kind of sympathy which causes the magnet and iron to approach or repel each other, a detached portion of earth to return towards the common centre, the water to approach the luminaries, the responsive sound of one untouched musical instrument to another that is touched, and so on, through a hundred more instances, superfluous to mention. Of course, the accuracy of the reply must depend, in a great measure, upon the skill and experience of the artist, but the slightest trial will be able to afford a striking evidence of the verity of its revelations. Any reflecting person must perceive that effects in general are so disproportionate to their causes, that they must proceed from astral influence, for, on what else does the whole fabric of the universe depend for its support, and the laws by which it is governed? To describe the whole to the will of Providence, is merely an equivocation, for that all events depend on the will of Providence was never doubted, but Providence always enforces its will by natural means and secondary causes, and these are dependent upon the planets, which are only the medium of a higher and controlling power. If, therefore, a stubborn dealer in matter-of-fact—one who will believe nothing but what he can distinctly see—chooses to allege that the art is vain and delusive, unworthy of credit, and deserving only of ridicule, let him dare the artist to the proof, by the construction of a figure which should reveal to him the events of his past life, and if he depart not, on the morrow, “a sadder and a wiser man,” his bigoted pertinacity must be great indeed. Yet this is the only way in which the asseverations of the astrologer can be satisfactorily confuted, and those who are unwilling to abide by this ordeal are unworthy of advancing an opinion upon the subject. Sir Walter Scott, in his notes to “Guy Mannering,” relates some singular particulars which fell under his own personal observation, and which ever after caused him to venerate the mystic science. As these are, doubtless, in the reader's memory, we need not recapitulate them here, but, in our next, we shall endeavour to focus a few facts on the subject, that may tend more clearly to establish this great department of natural philosophy.

**CAUSE AND EFFECTS.**—Nature is a vast circular chain of causes and effects. Causes join and produce effects, and these effects unite, and again become causes for other effects, and this chain of causation is universal and constant. The elements of the vital principle are common to all; they pervade the universe, and extend their influence over all animated nature. The atmosphere is universal as regards terrestrial beings, and is a common support to them all. Then as fire consumes the tangible parts of bodies, and converts their natural structure into another form, so does the vital principle consume the atmosphere, and become united with its vital elements—converting food to the nourishment of the body, and preserving itself from decay by its affinity to the elements of life diffused throughout the universe.

## MAGIC AND MAGICIANS.



In our first number we gave a rapid sketch of the wondrous powers manifested by the sorcerers and necromancers of old; and we now proceed to detail more elaborately the mystical enchantments and cabalistic performances which have attracted the attention, whilst they baffled the investigations of our modern philosophers. The word *magic*, in its ancient sense, implied the science, discipline, or doctrine, of the *magi*, or wise men of Persia. The origin of *magic*, and the *magi*, is ascribed to Zoroaster; Salmasius derives the very name from Zoroaster, who, he says, was surnamed *Mog*, whence *magus*. Others, instead of making him the author of Persian philosophy, make him only the restorer and improver thereof; alleging, that many of the Persian rites in use among the *magi*, were borrowed from the *Zabii*, among the Chaldeans, who agreed in many things with the *magi* of the Persians; whence some make the name *magus* common to both the Chaldeans and Persians. Thus Plutarch mentions, that Zoroaster instituted *magi* among the Chaldeans; in imitation whereof the Persians had theirs too. The word *magic* originally carried along with it a very innocent, nay, a very laudable meaning; being used purely to signify the study of wisdom, and the more sublime parts of knowledge; but as the ancient *magi*, engaged themselves in divination and sorcery, the term *magic*, in time, was only used to signify an unlawful and diabolical kind of science, depending on the devil and departed souls.

Agrippa divided *magic* into three kinds, *natural*, *celestial*, and *ceremonial* or *superstitious*. NATURAL MAGIC was no more than the application of natural active causes to passive things, or subjects; by means whereof many surprising, but yet natural effects are produced. Baptista Porta has a treatise of *natural magic*, or of secrets for performing very extraordinary things by natural causes. The *natural magic* of the Chaldeans was nothing but the knowledge of the powers of simples and minerals. The *magic* which they call *theurgia*, consisted wholly in the knowledge of the ceremonies to be observed in the worship of the gods, in order to be acceptable to them. By the virtue of these ceremonies, they believed they could converse with spiritual beings and cure diseases. CELESTIAL MAGIC bordered nearly on judiciary astrology, as it attributed to spirits a kind of rule or dominion over the planets; and to the planets, a dominion over men. SUPERSTITIOUS, or GEOTIC MAGIC consisted in the invocation of devils: its effects were usually evil and wicked, though very strange, and seemingly surpassing the powers of nature: they were supposed to be produced by virtue of some compact, either tacit or expressed, with evil spirits. Naude has published an apology for all the great men suspected of *magic*. Agrippa says, that the words used by those in compact with the devil, to invoke him, and to succeed in what they undertake, are, *dies*, *mies*, *jesquet*, *benedoeset*, *dorvima*, *enitemaus*. There are a hundred other formulæ of words prescribed for the same occasion, gathered from several different languages. The origin of almost all our knowledge may be traced to the earlier periods of antiquity. This is peculiarly the case with respect to the acts denominated magical. There were few ancient nations, however, barbarous, which could not furnish many individuals to whose spells and enchantments the powers of nature and the immaterial world were supposed to be subjected. The Chaldeans, the Egyptians, and, indeed, all the oriental nations, were accustomed to refer all strange effects for which they could not account, to the agency of demons. Demons were believed to preside over herbs, trees, rivers, mountains, and animals;

every member of the human body was under their power, and all corporeal diseases were produced by their malignity. Even at the present day, many people hold that all nature is filled with genii, of which some exercise a beneficent, and others a destructive power. All the evils with which man is afflicted, are considered the work of these beings, whose favour must be propitiated by sacrifices, incantations, and songs. If the Greenlanders be unsuccessful in fishing, the Huron in hunting, or in war; if even the scarcely half-reasoning Hottentot finds every thing is not right in his mind, body, or fortune, no time must be lost before the spirit be invoked. The Chaldeans were more celebrated for their skill in Astrology than magic; of the former, they were beyond doubt the inventors: so famous did they become in divining from aspects, positions, and influences of the stars, that all astrologers were termed Chaldeans, particularly by the Jews and Romans. Of all species of idolatry, the worship of the heavenly bodies appears to have been among the most ancient. The Babylonians soon perceived that these bodies continually changed their places, and that some of them moved in regular orbits; they concluded, therefore, that this regularity of motion must necessarily imply some designing cause—something superior to mere inert matter: but the primeval notion of one Supreme Being presiding over the universe, was almost extinct, from a period little subsequent to the deluge, to the vocation of Abraham. Hence arose the belief that the stars were genii, of which some were the friends, and others the enemies of men; they were supposed to delight in sacrifices and prayers. Hence a species of worship, subordinate to that of the gods, was established in their honour. It was believed that no event could be foreknown, no magical operation performed, without their aid; and they conferred extraordinary and supernatural powers on all those who sought their favour. Men eminent for authority or wisdom, were thought, after their decease, to be incorporated with the race of genii, and sometimes even of gods.

The Chaldean magic was chiefly founded on Astrology, and was conversant with certain animals, metals, and plants. which were employed in all their incantations, and the virtue of which was derived from Stellar influence. Great attention was always paid to the positions and configurations presented by the celestial sphere; and it was only at favourable seasons that the solemn rites were celebrated. Those rites were accompanied with many peculiar and fantastic gestures, by leaping, clapping of hands, prostrations, loud cries, and not unfrequently unintelligible exclamations. Sacrifices and burnt-offerings were used to propitiate superior powers; but our knowledge of the magical rites exercised by certain Oriental nations, the Jews only excepted, is extremely limited. All the books professedly written on the subject, have been swept away by the torrent of time. We learn, however, that the professors among the Chaldeans were generally divided into three classes; the *Acaphim*, or charmers, whose office it was to remove present, and to avert future evils; to construct talismans, &c.; the *Mecacsephim*, or magicians properly so called, who were conversant with the occult powers of nature and the supernatural world; and the *Chasdim*, or astrologers. From the assembling of the wise men on the occasion of the extraordinary dream of Nebuchadnezzar, it would appear that Babylon had also her *Oneirotici*, or interpreters of dreams—a species of diviners indeed to which almost every nation of antiquity gave birth. The talisman is probably a Chaldean invention. It was generally a small image of stone, or of any metallic substance, and was of various forms. On it were several mysterious characters, which were cut under a certain configuration of the planets, and some believed to be powerfully efficacious, not only in averting evils, but in unfolding the dark and distant picture. Some learned men have lately expressed their doubts as to the antiquity of the talisman, and have even contended that it is not older than the Egyptian Amulet, which was probably invented but a short time before the Christian era; but we have the authority of the sacred writings for asserting that the Seraphim, which according to the Jewish doctors, gave oracular answers, and which, both in form and use bore a great resemblance to the talisman, was known at an early period. There is no slight reason for concluding that the latter is either an imitation of the former, or that both are one and the same device. Like the Chaldean astrologers, the Persian Magi, from whom our magic is derived, belong to



the priesthood. Like Plato, who probably imbibed many of their notions, they taught that demons hold a middle rank between gods and men; that they (the demons) presided not only over divinations, auguries, conjurations, oracles, and every species of magic, but also over sacrifices and prayer, which in behalf of men they presented, and rendered acceptable to the gods. Hence they were mediators, whose ministry was thought indispensable in all magical ceremonies.

All the three orders of magic enumerated by Porphyry, abstained from wine and marriage, and the first of these orders from animal food. These were indulgences which they considered too vulgar for men who were the favourites of Orosmales, Aremanius, and of the inferior deities, and who were so intimately connected with the offspring of those deities, the numerous hosts of genii and demon.

Three kinds of divination were chiefly cultivated by the magic *necromancy*, which appears to have been twofold; the predicting of future events by the inspection of dead bodies, and the invoking of departed spirits, which were forced to unfold the dark decrees of fate—a science which has in all ages been almost universally diffused over the earth; *lecanomancy*, by which demons in obedience to certain powerful songs, were obliged to enter a vessel filled with water, and to answer whatever questions were put to them; and *hydromancy*, which differs from *lecanomancy* in this, that the voice of the demon was not heard, but his form was perceptible in the water, in which he represented either by means of his satellites, or by written verses. the cause and issue of any particular event. Whether the celebrated Zoroaster was acquainted with these three species, cannot be well determined. He has been called the inventor of magic; with what justice, is quite as doubtful. It has been inferred, and perhaps with greater plausibility, that he did not as much invent as methodize the art. He may likewise have so extended its bounds as to eclipse the fame of his predecessors; and from that, as well as from the other consideration, the honour of the invention may have been assigned him. Of Indian magic we know even less than we do of that exercised by any other ancient nation. We have, however, reason to conclude that much of it was similar to that for which the magi, from whom it was probably derived, were held in so high estimation. But the divination of the Indians differed in one respect from that of all other people, they admitted it in affairs of public moment, but rigorously excluded it from all private concerns. The reason of this prohibition probably was, that the science was esteemed too sacred to be employed on the ordinary occurrences of life. Their *gymnosophists*, or *Brahmins* (it is not clear that there was any distinction between them), were regarded with as much reverence as the magi, and were probably more worthy of it. Some of them dwelt in woods, and others in the immediate vicinity of cities. They performed the ceremonies of religion; by them indeed kings worshipped the deities of the country: not a few by superior powers cured diseases by enchantments, and foretold future events by the stars. Their skill in medicine was great: the care which they took in educating youth, in familiarizing it with generous and virtuous sentiments did them peculiar honour; and their maxims and discourses, as recorded by historians, prove that they were much accustomed to profound reflection on the principles of civil polity, morality, religion, and philosophy. They preserved their dignity under the sway of the most powerful princes, whom they would not condescend to visit, or to trouble for the slightest favour. If the latter desired the advice or the prayers of the former, they were obliged either to go themselves or to send messengers. The Egyptians also had their magicians from the remotest antiquity. Though these magicians were unable to contend with Moses, they were greatly superior to the Chaldean astrologers, the Persian magi, and the Indian *gymnosophists*; they appear to have possessed a deeper insight into the arcana of nature than any other professor of the art. By what extraordinary powers their rods were changed into serpents, the waters of the Nile into blood, and the land of Egypt covered with frogs, has much perplexed wise and good men. Of all the methods of solution which the learning and piety of either Jewish or Christian commentators have applied to this difficult problem, none appears so consonant with the meaning of the sacred text, and at

the same time liable to be so few objections, as this, that the magicians really accomplished, by means of supernatural agents, the wonders recorded by the inspired penman. [This method of solving the above problem is supported by the authority of many fathers of the church.] Earth, air, and ocean, may contain many things of which our philosophy has never dreamt. If this consideration should humble the pride of learning, it may remind the Christian that sacred things belong not to him, but to a higher power.

It was maintained by the Egyptians that besides the Gods, there were many demons which communicated with mortals, and which were often rendered visible by certain ceremonies and songs; that genii exercised an habitual and powerful influence over every particle of matter; that thirty-six of these beings presided over the various members of the human body; and that by magical incantations it might be strengthened, or debilitated, afflicted with, or delivered from diseases. Thus, in every case of sickness, the spirit presiding over the afflicted part, was first duly invoked. But the magicians did not trust solely to their invocations; they were well acquainted with the virtues of certain herbs, which they employed in healing. These herbs were greatly esteemed: thus the *cyncephalia*, or as the Egyptians themselves termed it the *aspyrites* which was used as a preventive against witchcraft; and the *nepenthes* which Helen presented in a potion to Menelaus, and which was believed to be powerful in banishing sadness, and in restoring the mind to its accustomed, or even to greater cheerfulness, were of Egyptian growth. It is clearly shewn by the earliest records, that the ancients were in the possession of many powerful remedies; thus Melampus of Argos, the most ancient Greek physician with whom we are acquainted, is said to have cured one of the Argonauts of sterility, by administering the rust of iron in wine for ten days; and the same physician used Hellebore as a purge, on the daughters of King Proetus, who were afflicted with melancholy. Venesection was also a remedy of very early origin, for Podalerius, on his return from the Trojan war, cured the daughter of Damethus, who had fallen from a height, by bleeding her in both arms. Opium, or a preparation of the poppy, was certainly known in the earliest ages; and it was probably opium that Helen mixed with wine, and gave the guests of Menelaus, under the expressive name of *nepenthe*, to drive away their cares, and increase their hilarity, and this conjecture receives much support from the fact, that the *nepenthe* of Homer was obtained from the Egyptian Thebes (whence the Tincture of Opium has been called *Thebaic Tincture*); and if the opinion of Dr. Darwin may be credited, the Cumæan Sibyl never sat on the portended tripod without first swallowing a few drops of the juice of the cherry-laurel.—In our next we shall consider the art magical as practised amongst the Jews.

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THE LAWS OF "MATTER."—Philosophers agree to call everything with which they are acquainted, *MATTER*; but great are the diversities found in bodies formed of matter. Thus electricity differs from wood, wood from iron, iron from heat, heat from oil, and oil from spirits—yet matter remains in every form and modification. Again, if we mix an acid and an alkali together, the product will be different from either, in the same way that a mixture of blue and yellow, forms neither blue nor yellow, but green. So does a substance very often unite in itself the elements of different other substances, and thus the elements of heat may have connexion with the elements of electricity, and the elements of electricity may have some connexion with the vital principle. But to suppose them the same, would be a belief for which we have no warrant in analogical reasoning. From the above considerations, then, we have this conclusion arrived at, that what we call *LIFE*, or the vital principle, is a real substance, pervading all things animate; that this substance is exceeding minute, active, and penetrating, similar in our ideas to heat, electricity, or other minute substances, and yet that it is as different from any one of these as one of these is from the rest.

## THE ASTROLOGER'S CALENDAR.

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

**SUNDAY, March 2nd.**—Rainy, with oppressive atmosphere. Travel not, but woo thy fair one.

**MONDAY, March 3rd.**—High winds, and fair at intervals. Adventure boldly, but avoid clerical affairs.

**TUESDAY, March 4th.**—Colder. Changes. Indifferent; but favours may be solicited.

**WEDNESDAY, March 5th.**—Fair at intervals, but windy. Engage servants, or hire and let houses, &c.

**THURSDAY, March 6th.**—Showery, heavy rain at night. An excellent day for courtship or marriage.

**FRIDAY, March 7th.**—Gusty, unpleasant weather. Journey, write on general business, and try thy fortune.

**SATURDAY, March 8th.**—Unsettled, but fair at times. Commence nothing of importance.

## THE ASTROLOGER'S STUDY :

*Being Predictions of the Chief Events from Week to Week.*

As a new month opens to us its store of future woe or fortune, the SEER, with mindful awe and veneration, withdraws the veil that shadows the events to come. Now doth he foresee great excitement in the world—political and strange mutations are at hand. The peaceful beams of the benefic Jupiter irradiate all lands beneath its influence in the progress of its transit through Aries. In 1832, when he last passed through that sign, the result was the Reform Bill, and similar sweeping legislative changes for the better may now with confidence be predicated. The unhappy tendency to incendiary revenge is again visible throughout the eastern counties, and on the 8th instant, when Herschel and Jupiter are in the ascendant, and Mars quartile, we hear of disastrous events occurring from the culminating planet. The ASTROLOGER judges that the present week will witness an accident on the waters, with loss of life, and a strange disclosure of long-concealed peculations, which will create some interest in the city. A late Bank robbery is the theme again of conversation, from the implication of the guilty parties, and though death has been already busy in the higher circles, another nobleman is, towards the 5th instant, gathered to the tomb of his ancestors. Some scandal is abroad respecting the proceedings of a lady of rank, but the unfounded allegations fall to the ground.

## 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 CORRESPONDENTS.

**T. MORRIS.**—It is because we labour for the love of our art, and not for mere pecuniary aggrandizement, that we have affixed so small a charge to our publication. He has it in his power to bestow a benefit on his fellow-creatures, as well as on our publisher, by the general recommendation of the work.

**X. X. X.**—Write to Mr. S. Jones, at Drury Lane Theatre. Both that gentleman and his brother are skillful Astrologers; at least, we remember them as such, some time ago.

**WILL THESIS** is either a noodle or a wag, as he volunteers his services in contributing theatrical anecdotes. We must charitably conjecture he has confounded the stars theatrical with the stars astronomical, or he would never have so mistaken the aim and purport of our little brochure.

**T. B.**—We can only repeat our former answer; study the science as one requiring profound analogical research and deep mathematical calculations. We decline his second question altogether, for the presuming tone in which it is addressed.

**S. L. H.**—It was our wish to afford amusement and harmless recreation, that induced us to blend the "Conjuror's Column" with the stern and severe subtleties of the celestial art, and were quite unconscious of our motives being capable of misconstruction.

**W. R. V.**—We are always ready to avail ourselves of the assistance of brothers in the art. The Holy Fraternity of the Rosie Cross is not yet extinct. *Pax Vobiscum!*

**GEORGIUS.**—Ten o'clock exactly on the night of March 18th, and his project cannot fail.

**SILEX.**—There can be no error in the art itself—it is infallible; errors can only arise from erroneous calculations or deductions. Choose Thursday next.

**L. L.**—We feel complimented by the frank avowal of our accuracy. Let your brother write—for the question must come from him direct—and he shall receive an answer. You have had some dispute with the "fayre lady," since our last.

**INQUIRENDO.**—We were fully conscious that a change for the better was about to take place, and are glad to find that our prognostic has been already partly realised. The "mechanical pursuit" alluded to, appeared to us, from the aspect of Mars, more akin to surgery than what our correspondent believes. You need not fear for the future; your wishes in the last horary question will be duly accomplished when the planet Jupiter transits the cusp of the third house, which will take place about the 16th of March next. In the meantime persevere. It required some time to bury St. Edmund!

**T. W. T.**—To the first question "yes" in eight months time, but there does not seem much to receive. A son will be born soon after.

**J. T. C.**—We cannot, at least for the present, make the calculations he requires. It would occupy more time than we can now conveniently devote to the subject.

**W. S.**—Read the preliminary instructions for consulting the "oracle." We cannot solve questions as children do conundrums by the process of guessing.

**E. B.**—We are really delighted with the astrological attainments displayed in the last letter, and congratulate him sincerely on the advancement he has made. We are not inclined to look upon the Sun quartile with much apprehension, as there appear, on a hasty glance, to be counteracting influences. He shall receive, however, early attention.

**CAVIL.**—Astro-meteorology is yet in its infancy; and, in a climate so exposed to variable winds as Great Britain, can do little more than afford indications of the weather likely to ensue. Our own calculations, as derived from the planetary aspects, are calculated from the noon of one day to the noon of the next.

**LA MER.**—The Astrologer is highly gratified by the accession of such a correspondent; and, as soon as leisure will permit, intends to point out the fatalities to which he alluded. For the present be under no apprehension; there is nothing to create alarm either to yourself or husband. The seeds once sown in the human heart are, however, not so easily eradicated; and it was to that we referred in our last, as *La Mer* conjectures.

**LEO.**—You have made too many conquests already to be nervous about the probability of wedlock; but look around you and mark the vicinity of a fair and gentle girl, who has unconsciously returned the passion you have yourself unwittingly felt. E—ought to be the only object of your enquiry.

**THOM. SHEPHERD.**—Mercy on us, what a host of queries! Let the 17th of March go by, and then consider whether it be advisable to leave at all.

**VINDEX.**—Unhappy mortal! There is no remedy; all efforts will be useless.

**VATES.**—Notwithstanding the prodigal liberality of your offer, we cannot reconcile to our conscience the degradation of the art, by making it subservient to base and unworthy purposes. The information he requires would, if given, be but a few degrees from positive swindling; as, strengthened by foreknowledge, you would have an incalculable advantage over your competitors.

**S. B. (KENSINGTON.)**—You, and your facetious companion, shall hear from us shortly.

**A. CONVERT,** who calls our attention to "the singular and extraordinary verifications" of our weekly predictions, as evidenced by the deaths of the Rev. Sidney Smith, the Marquess of Westminster, the important intelligence conveyed by the overland mail, the recent horrible murder, &c. &c., is entitled to our acknowledgments for his courtesy, but we must be allowed to correct his phraseology. The fact is, that there is nothing extraordinary in these realisations at all being the natural consequence of such astral influences as enabled us by previous calculation to foresee the most conspicuous events that would arise in the week ensuing. Our correspondent might as well style the occurrence of an eclipse at the exact moment of time indicated by the astronomer, years previously, a "singular verification" when it is reduced to a matter of pure mathematical certainty. Once a month we intend to place our predictions and their fulfilments parallel with each other; but more for the sake of proving the truth of astrological deductions than from any egotistical notion of their "extraordinary" character.

**JOSEPHUS.**—The question is one in which sufficient sympathy has not been excited to render a precise solution possible.

**HERSCHEL.**—If our correspondent will meet us on Salisbury Plain at midnight, on the first of the month ensuing, we will endeavour to comply with his wishes.

**D. D. ALEXANDER.**—J. M. S., &c., &c. with other correspondents whose questions arrived too late for responses this week, will receive due attention in the following number.

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

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