

THE STRAGGLING ASTROLOGER,

Who, haps and mishaps, in this world below—
All freaks of love—all good—all ill, will show,
From stars and planets in their courses flow:

And whose name, if ye are at all uneasy and feverish to get hold of, is,
MINIME NOSTRAS-NOSTRADAMUS.



HIEROGLYPHIC—No. II.

THE FIRMAMENT FORETOKENS WHAT TIME UNFOLDS.

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A COMMENTARY
ON THE
CELEBRATED PROPHECY OF NOSTRADAMUS,
RELATIVE TO THE DESTRUCTION OF LONDON BY FIRE, IN 1666.

(Continued from p. 16.)

THE VIOLENT MARY.

The first thing we have to notice is the date at which this very surprisingly accurate prediction was made and written, which was about the year 1558, while our kingdom was under the dominion and persecution of that fiend-like woman, branded, though rather vulgarly, yet very justly, by way of execration, with the horrible designation of "Bloody Moll."—Having observed the date, let us attend to the first words of the oracle, "The blood of the just requires," from which it is to be inferred that, according to our prophet, the judgment he foresaw was to fall in expiation of the violent persecution and massacre of *the just* that was carrying on in his time. And it is worthy of being recollected, that Archbishop Cranmer, Bishops Hooper, Farrar, Ridley, and Latimer, who each were stedfast to the Protestant cause, were severally burnt alive; and that neither age, sex, learning, nor virtue, could save the victims of that terrible female hyena from destruction. Numbers suffered for no other crime whatever than reading the Lord's Prayer in English: and had not Providence mercifully ended it by her death, there is no knowing to what length her vengeance might have been extended.

DR. COLE.

The following anecdote is worth recording in this place. Dr. Cole, one of the queen's trusty bigots, was sent off to Dublin with a commission to arrest the protestant clergy, because they read there the Common Prayer as it had been reformed in her brother Edward the Sixth's time. He called in his way upon the Mayor of Chester, who was in confidence with the bigots, and taking out of his cloak-bag a leather box, "Here," said he to the Mayor, "here is the commission, and the Irish protestants will speedily blaze as well as the English." The Mayor's servant-maid happening to be a protestant, and hearing the nature of the Doctor's horrid embassy, watched her opportunity, and taking the commission out of its leathern pouch, she burnt it, and substituted a pack of cards in its room, placing the knave of clubs, exposed, as the first card

that would meet the eye of the persecuting monk. Off, at length, he hurried to Dublin to get the commission executed; when lo, and behold, instead of his commission of slaughter, the knave of clubs looked him in the face; and before there was time to get another commission, the queen died. Elizabeth came to the throne, and the dexterity of the girl, it is scarcely necessary to say, saved many worthy persons from merciless rancour and dreadful death.

It would not be fair towards the prophet to omit to remark here, that though he was of the Roman church, he was no fanatic, but quite favourable to the more liberal tenets which were then gaining ground; and we see that he ascribes the future judgment which he foretells, as a visitation that awaited the crimes of the merciless bigots of those days.

In the preliminary epistle to his son, Cæsar, prefixed to the seven first centuries of his stanzas, he expressly says, that it is by "astronomical affections" that he has been enabled, "through the divine power of God," to foretell that which should afterward come to pass: and we are witnesses, that, more than a hundred years previous to the event, he points out the very year in which retribution should fall upon the city wherein we live, for the "just blood" which it had passively permitted to be shed in a former age.

RELIGIOUS TENETS OF THE ANCIENT BRITONS.

Before the introduction of Christianity into England, a pagan temple stood where St. Paul's now stands. The British islanders, like all other ancient people of the earth, were Sabaists, or worshippers of the heavenly bodies, *directly* or *indirectly*, as explained in a part of the last number: and the temple alluded to was dedicated to the moon, under her pagan title of Diana. Hence we perceive the application of that mysterious expression of the prophet, "the ancient dame shall fall," &c. meaning evidently the destruction of the grand national cathedral; and its eminent rank among the ecclesiastical structures of the world is forcibly signified by its being said that her fall is from "a high place." This point being solved, it is easy to come at the sense of the remainder, namely, "many of the like sect," or character, "shall fall,"—which doubtless means, like places of worship; and with the historical fact before us, we are able to shew how awfully the prediction was verified; for, from the 2d of September, in the precise year that had been specified, when the fire broke

out, in the space of three days, eighty-nine parish churches and 13,200 dwelling-houses were reduced to ashes. The numerous monuments of this catastrophe which daily meet our eye are ample vouchers for the wonderful fidelity and capacity of the prophet, and for the perfection to which the science may be carried by men of sound mind and persevering talents.

DESTRUCTION OF PART OF CARLTON PALACE BY FIRE.

It has been signified elsewhere that the earliest astrological records were hieroglyphical representations; and this original method of communicating approaching signs and their occult import, still remains a favourite branch of science. When mundane events are foreshewn, those who have written upon the subject say, that for several days before the aspect becomes *partile*, or to its perfect state; and also for some days after it has been complete—some allow fourteen days of *application* and fourteen of *separation*—its force will be seen to manifest itself; and this is more particularly the case under *combust* signs. Now it is evident that combustion is imported by our hieroglyphic, which has been in the engraver's hands for these ten days past; and under the influence of the sign here foreshewn, we are made acquainted with a sorrowful disaster by fire, that went nigh to lay in ruins our King's palace, on Tuesday night last. The sumptuous apartment called "the Blue Room," with articles of inestimable cost which it contained, are totally destroyed. Among the treasures thus demolished are many highly-prized pictures: and it is a remarkable circumstance, that the only portrait of her late unfortunate majesty, queen Caroline, which adorns the palace, should have been saved from becoming a prey to the ruinous element.

In all her mazes nature's face we view,
 And as she disappears we still pursue,
 While she unfolds the faint and dawning strife
 Of infant atoms kindling into life—
 How the dim speck of entity began
 To work its brittle being up to man.

A
PHILOSOPHICAL DEBATE

ON THE
INFINITE VARIETIES OF FORMATION PRESENTED SEVERALLY
BY THE HUMAN VISAGE AND BRAIN-PAN ;

FROM THE PECULIAR ORGANIZATION OF EACH OF WHICH THE LEADING PASSIONS OF THE MIND ARE FOUND, BY EXPERIENCE, TO BE STRICTLY DENOTED ; SO THAT BY A SYSTEMATIC STUDY OF THE EXTERNAL FEATURES THE TRUE CHARACTER OF AN INDIVIDUAL, AND EACH OF HIS NATURAL PROPENSITIES TO EITHER VIRTUE OR VICE, MAY BE DETECTED WITH THE UTMOST PRECISION.

EVERY person is, more or less, subject to particular passions of the mind, which seem to be brought with 'em into the world, and in passing through life there are constant causes to excite some one or other of these natural passions into action. By the force of intellectual emotion, resulting from the influence of some prevailing passion, it is, that men are actuated to the performance of every thing they do, whether it be morally good or morally evil ; and, according to the tendency of their acts and propensities towards others, their natures are commonly judged of ; and they are said, in a general way, to be *good-natured*, or *bad-natured*. It is upon this common mode of judging from actions that the author of "*Hudibras*" advanced the following doctrine :

Quoth Hudibras, the case is clear,
As thou hast prov'd it by their practice :
No argument like matter-o'-fact is :
And we are best of all led to
Men's principles by what they do.

Which is all very well, and a good way of judging enough, for people who have not learned *a better*. But there are mysterious inlets, as you'll by and by find, by means of which a person, who has thoroughly studied the physiological sciences, can convey himself at pleasure, to the very bottom of a man's mind, and rummage over every latent passion or propensity there lurking.

At a physiological conclave, composed chiefly of craniologists, pure physiognomists, men-midwives, with their cordons of nurses and gossips, metaphysicians, anatomists, and astrologers ; among whom there existed some diversity of opinion as to the occult causes which conduced to influence the infinite variations, and to produce the multifarious distinctions, observable in the structure and organization of the human body, and more particularly the diversity of ridges, and furrows,

and nodules, and indentions, and so forth, on and about the *caput*, and each of which particular variations was pretty generally allowed to have its corresponding effect upon the mind, and thus to occasion every mind to have somewhat of a different natural bias to every other—it was, therefore, for the express purpose of reconciling, as far as might be, all the discordance of opinion on this subject, and to consolidate the several anomalous doctrines into one modified set of rationally sound principles, that each of these eminent philosophical societies had sent a deputation of its most competent members, to defend and urge their respective tenets, as far as the rules of the debate might allow.

The terms of the proposition having then been put for assent or dissent, some objections and answers followed, which evinced great discernment relative to the subjects of body and mind; among which preliminary discussions it was at length unanimously determined, that the corresponding members of no two human bodies could be found precisely agreeing in make and shape with each other, that is, member differed with member, throughout, from head to foot, in every subject. Hence it was farther agreed, that no two minds, which, to a certain extent, were allowed to take their qualities from the animal fabric, independent of cultivation, could be met with, uniformly coinciding in all the varieties of inherent passions; and, therefore, it was at length agreed, that the original question, as thus modified, should be put from the chair: *To what occult cause in nature is the dissimilitude between every human body, and every other human body---also the dissimilitude between every human mind, and every other human mind, to be referred?*

When this point had been arranged, and the controversy was just about to commence, a gentleman of the *obstetric* profession rose, and submitted to the assembly, that, as it had been consented to by a majority, that not only every human system differed, as a whole, but that eyes, nose, mouth, fingers, toes, and every separate member, had likewise its similar varieties, if the question were allowed to extend to the whole frame, the debate must necessarily be very prolix; and a toe or finger would scarcely allow those, not proficient in anatomy, an even chance; but if, by general consent, it could be mooted by reference to the head only, as the primary member, the different deputations would start upon much more equal grounds; which was at last agreed upon, with this proviso---That whatever the result of the debate might be, all the other members of the body, though omitted in the debate,

should abide the decision as given concerning the organic diversity of the formation of the head ; and having despatched all preliminary matter, the debate now commenced.

THE PHRENOLOGISTS ; OR SOCIETY OF FORTUNE-TELLERS, WHO
JUDGE BY THE OUTSIDE NODULES OF YOUR NODDLES.

Being quite pat upon the head, the craniological deputation had consulted together but a very short time before their orator came forward, and declared it to be the opinion of their body, which had gone by far *the greatest lengths* concerning this science, that the peculiar variety of every cranium partook of a nature between the perfectly and purely human, as first created in innocency, and that of some inferior animal. That this could be accounted for no other way than that all mothers had some inherent predilection for some favourite in the animal creation---and that to this particular fancy might be traced the origin of each distinct cranium formation. Thus, if a lap-dog were the favourite, the head of the foetus would be distinguished by canine protuberances ; if a cat, the feline formation would prevail ; if a horse, the offspring would be very long-headed ; if a parrot, the *sinciput* would be deep, and a disposition to garrulity would be manifest ; if poultry were the great favourites, ducks for instance, there would be no very strong and striking animal characteristics in the formation, but the subject would naturally be very prone to *quacking* : which opinions were very ably maintained, and the several arguments illustrated by reference to a fine collection of cephalic varieties, preserved from characters, each of which, it was said, had partaken decidedly of that peculiar animal propensity, which the organic structure of each specimen portended. From the high reputation of the society, and the *luminous* manner in which its theory was vindicated, the orator was heard with *solemn attention*, and a *deep impression* was made upon the minds of numbers of those present.

PURE PHYSIOGNOMISTS ; OR INTERPRETERS OF YOUR THOUGHTS
BY NOTHING MORE THAN THE CUT OF YOUR PHIZ.

The spokesman of this deputation strenuously contended, that human heads were human heads, and not, as had been already alleged by the advocate of the other principle, dogs' heads, cats' heads, *et cætera*. Their society, though not so highly in vogue just now as the craniological, built its tenets, he assured them, on incontrovertible principles. For instance, says he, with all the energy that attends true faith, every face is the index of every mind ; *ergo*, the disposition of every mind

must proceed from the face, by which it is indicated; and hence you arrive, without any dubious speculations, at the grand secret which we are to divulge; *videlicet*, in proportion as faces differ, minds must, whether or not, differ also. The few words required to develope truth is proof of the validity of our principle; and, for our parts, we are not willing to let the *brain-pan* have any thing to do with the matter. The society was well known to have been long standing, and to consider things *soberly*, whence some were half proselyted by the soundness of the doctrine, as they said, and which seemed to them capable of solving all the difficulties of the question.

THE OBSTETRICS; OR THOSE WHO GIVE US A LIFT TO HELP US
INTO THE WORLD.

As the champion of the midwives was pushing forward with apparent confidence, a buzz of exultation was heard among the matrons. He began by signifying, that the profession could alone be judges of the subject on which they were met, and, for his part, he could not surrender an opinion founded on long and extensive practice, supported by the approbation of his brethren in the science, and by the testimony of the whole body of females in the country, without much more efficient reason than had yet been given. Though, says he, the passions of the human mind display themselves as soon as the infant comes into the world, yet they are not fixed and constitutional, but admit of being changed in an instant from those of a lion to those of a lamb, by the due administration of proper aliments; and therefore the passions of mind are neither seated in the brain-pan nor the face, but in the stomach to be sure. [At the mention of the word *stomach*, a loud cry of "order," --- "order," --- burst from several quarters; and the speaker was reminded, that he was not to touch upon any other member but the head.] Rather disconcerted at the interruption, he begged to submit, with all deference to the president, that he had seen wonders worked upon the infant mind by aliments, which aliments, as they were administered into the mouth, and as the mouth whence they passed into the stomach was a part of the face, he did not conceive himself trespassing beyond the rules prescribed. This being the opinion of the chair also, the objectors were over-ruled, and the gentleman was allowed to proceed. He, however, expressed himself quite content to rest the proof of what he had advanced, and the perfection of the obstetric principles, upon the evidence of the venerable and experienced matrons he had the honour of introducing. [*To be continued.*]



KING RHEO RHIO AND QUEEN KAMCHAMEHA,

SOVEREIGNS OF OWYHEE, MOWEE, RANAI, MOROTOI, TAHOOROWA, WOA-
HOO, ATOOI, NEEHEEHEOW, OREEHOVA, MOROTINNE, AND TAHOORA,—
VULGARLY CALLED

THE SANDWICH ISLANDS.

♂—♂. ♀—♂. ♂—♀—♂. ♀—♂.

REFLECTIONS ARISING FROM A SIGHT OF THESE STRANGERS.

THE appearance of these extraordinary personages in this country is an event which, look upon it as we may, furnishes matter of curious reflection. Fifty years ago we were not acquainted with any such kingdom, or any such race of men. When Cook paid them a visit, perhaps it was the first they had ever had from the civilized world: and living, as they do, amidst the dreary ocean, how great must be their surprise at viewing the monstrous scene before them. When discovered, they had, it may be said, then emerged from barbarism; for though in a state of nature, nearly, with regard to dress, they had a government something such as we may fancy the original patriarchal to have been—paternal on the one part, and filial on the other—free from the outside nonsense of your *enlightened* and *civilized* mummery. Their re-

ligion seems to have been conducted by a priesthood resembling the old druidical; and, like theirs, to have been mixed with sacrificing; and with, on some occasions, sacrificing human victims. Horrid as these rites seem to us, they prevailed throughout all the original colonies of Scythia, which, at one time, so spread themselves over the earth, as to include almost every people; and from which stock the remote isles of the South Seas and Great Pacific Ocean bespeak their inhabitants to have descended. The short term of the last forty years may have afforded these distantly isolated people the opportunity of holding some little intercourse with nations whose habits and manners have been artificially inculcated; yet these interviews cannot greatly have affected their prejudices to their own customs, nor have transmogrified them very materially; so that we may look upon them as very curious specimens of human nature; and as a part of the most genuine remains of the first races of mankind, descended from an experienced ancestry, that the whole circumference of the world could set before us.

INTERVIEW OF THE STRAGGLING ASTROLOGER WITH
KING RHEO RHIO.

It is scarcely necessary to signify, that the group of islands which constitute the empire of this potentate, is, in direct longitude from England, nearly half round the earth. They are called the Sandwich Islands, by the English, for two reasons—First, Because there would be almost a certainty of European jaws going to wrack by attempts to call them after their proper names—Secondly, Out of compliment to the Earl of Sandwich, under whose administration they were discovered, were they likewise called as we call them.

Such curious exotics as this emperor and empress are, would necessarily attract the attention of the Stragglings Astrologer, whose rambles, do you see, are taken for the purpose of making remarks on persons and things out of the common way. Tuesday afforded him the opportunity of paying his respects to his *Sandwich Eminency*, at the British Museum. It is very difficult to get at the nativities of persons so remotely born, because, in the first place, their modes of keeping time are different from ours; and again, the difference of longitude, unless chronometers of a like kind were used to mark the time of birth, and geographical distance, or some means equally correct, the problem could not, at the best, be solved very satisfactorily. The only means, therefore, of coming at any astrological conclusions must be by the ex-

terior, and by associating such aspects as have been pending this curious expedition; and having had the opportunity of contemplating the royal islander from stem to stern, and of obtaining some few particulars of him and his gracious consort, what follows has been deduced from all the means of judging that we possess.

DESCRIPTION OF THE SAID KING AND QUEEN, AND ALSO OF ANOTHER BLOOD-ROYAL, JUST IMPORTED FROM THE SAME SEAS.

King Rheo Rhio is about five feet ten inches high, and says he is but twenty-six years of age, though I apprehend they don't estimate years very correctly. He has the look of having passed thirty. His make is robust, but not corpulent; and on the whole he is not a bad figure, though his head and face rather exceed the proportion that we call good, especially his face, which is very broad and coarse. There is nothing remarkable in the expression of his eyes, nor is there any thing animated in his gesture or look. He was met by Mr. Planta, cap in hand, upon the steps of the Museum, and by a bob from his page, he touched his hat in an awkward sort of way, and upon being bobbed a second time he lifted it off, and shewed an English roof. His face is of a deep copper colour, or dark bronze, and his hair very black and curly. His manner is that of a boor just raised to a rank above his capacity, and trying very hard to be good-mannerly, but quite unable to manage it at ease. Take him as a whole, he would not make a bad John Bull of the middling kind. The royal regalings at his court are upon dogs; but have not heard of his having eaten up any English dogs.

Queen Kamchameha is a strapping dame, well nigh as tall as King Rheo—also well nigh as muscular, and rather older. She evinces all the peculiarities which one may suppose distinguish the thorough-bred Sandwicher: but no marks of tattooing appear on their faces, which was, according to all accounts, as necessary a distinction as circumcising is among the Jews. It is possible, if we were to behold them denudated, as they sit upon their native thrones, many of these national marks might appear on their bodies and limbs. They may be said to have been quite denaturalized by being dressed up in English clothes; and thus made not worth seeing; whereas, had they appeared in their own scarf and feathers, it would have been something like. Their noses are very ugly, which I am told is occasioned by their kissing one another with them. When a gentleman of those parts salutes a lady very warmly, he pushes his nose against hers very hard indeed; and their

noses are held as though glued together for some time, according to the degree of warmth with which the salute is given; and which is finished by routing one another's noses with one another's noses as hard as ever they can rout 'em: a better method of kissing than which it is most likely they will take back with 'em.

A very curious and just-landed specimen of another branch of the royal bloods from the same seas made his appearance in the court-yard of the Museum, whose face was tattooed according to the finest style or purest taste of that part of the world. Four broad streaks of deep blue crossed horizontally from the temples and ears towards the middle of the forehead and nose, and contrasted very well with the copper of the visage. He is a youth about eighteen, rather thin, and of middle stature. He was under the care of two tutors to be instructed in English, but as he has nothing more to do with their majesties Rheo Rhio and Kamchameha, than being from some island of the same vast ocean, he is only mentioned here as a like outlandish curiosity now among us.

ASTROLOGICAL INTERPRETATION OF THE SIGNS THAT SEEM TO
HAVE BROUGHT HITHER THESE ROYAL ISLANDERS, AND SHEW
WHY THEY CAME.

Astrology will only serve to partially inform us why this unprecedented embassy has arrived in England from the Great Pacific Ocean. Jupiter entered the sign Cancer, his house of exaltation, the first of the watery triplicity, on the 31st of July, 1823, at six o'clock in the afternoon, and has occupied the same sign ever since; and will continue to keep possession of it until the 18th of August next. Mars, essentially dignified as sole governor of this triplicity, entered the same sign Cancer a week before Jupiter, the sun having resigned possession of it on the 23d of the same month. It is to be observed, that this is the sign which denotes great seas, and previous, only a few days, to their entering it, a conjunction of Jupiter and Mars took place in Gemini, which rules America, including the more western islands. These aspects may well be looked upon as governing the project of the voyage. On the 9th of December, about the probable time of their entering upon their voyage, Venus promotes it by entering Scorpio, the second of the watery triplicity, and unites the queen to the expedition. But a new orb now makes its appearance, coming into conjunction with Venus in December,—I mean the comet which then became visible to us in these latitudes, and passed with such extraor-

dinary rapidity from the southern into the higher regions of the northern hemisphere; having described, during the space of the two months that it continued visible, a whole quadrant of a great circle of the sphere. These concomitant and very extraordinary aspects, together with some others of minor import, contributed, no doubt, to cause the voyage of these sovereigns from one side of the world to the other, and there must be a cause, more than people generally suppose, for their coming such a distance. Now, from looking a little towards the bottom of this strange visit—from the hand which Mars has in it—from the peculiar circumstance of the comet taking such a high northern course, and a few other signs not necessary to be pointed out, it seems not to have been a voluntary or accidental visit of mere idle curiosity, or propensity to travel: but, if I am not deceived, it is connected with European politics, and a part of the piece which is performing of “kings gathering themselves together,”—and of “rulers taking counsel together;”—a sort of secret establishment of emissaries that is meant to be set up throughout the world; a system which marks the present as an unprecedented æra in the history of moral governments. This king has about 600,000 stout men like himself, and perhaps some one envies him his remote reign of peace. His isles possess fine harbours. They are finely seated for naval enterprise; and contain all required for a naval rendezvous. Query—Is that rapacious Bruin wanting to fasten his talons upon them? Has he found out how useful the possession of them would be to him in crushing at his will the infant spirit of liberty which has lighted upon the adjacent continent of America? Has this inoffensive poor king been already dictated to on this subject by the great emperor Stick-at-nought? Is he come to England to seek a friend, poor man? Indeed I strongly suspect all this; and let every friend of humanity watch what follows. Alas! Rheo Rhio! take care what thou art at. There is none faithful—no, not one. Be faithful to thyself, man—stick to thy God—ask his protection—and none shall overthrow thee.

KINGS, like Heav'n's eye, should spread their beams around,
 Pleased to be seen while glory's race they run;
 Rest is not for the chariot of the sun.
 Luxurious kings are to their people lost;
 They live like drones upon the public cost.—*Dryden's Auren.*

ASTROLOGICAL INTERPRETATION

OF

BEL AND THE DRAGON.

IN the first ages of science and learning men could not write down what they wanted to remember, because letters had not been invented; and their way of commemorating things was, by drawing pictures of the things themselves; or by emblems, that conveyed an idea of what they wished to record through some mysterious representation; and those emblems used in astrology were called by the general term *signs*. Hence, in those days, the astrologer carried on the whole system of his science by a system of mysterious signs; and this is the reason why each of the several divisions of the starry heavens is, to the present hour, called by astronomers, *a sign*.

No person possessing the least knowledge of history requires to be told, that the Babylonians were one of the earliest people who carried the science of astrology to any degree of eminence; and about 2,400 years ago, when the Jews were carried captive into that country, the nation was deeply corrupted with idolatry, and the chief deity they worshipped was called *Bel*. The history also informs us, that "in that same place there was a great dragon which they of Babylon worshipped." Now I am going to shew you that this *Bel*, and this *Dragon*, were nothing more originally than astrological emblems, or devices, or hieroglyphics, used for the same purpose as we use words. But wonderful as it may seem to us in our time, it is, nevertheless, a fact, that the priests of those days were very fond of what is commonly called "good living;" and for the sake of securing it snugly to themselves, they succeeded in making the king and people believe, that *Bel* and the *Dragon* were the only deities of the world.

THE BABYLONIAN DEITY "BEL,"—WHO HE WAS, AND WHAT
HE WAS.

The best authority which the present age affords concerning the mythology of the most ancient times upon which we can look back, is furnished by the author of "*Sabæan Researches*," a work recently published; and which cannot fail to rank among the richest ornaments of the British press, from the choice and sterling worth which it contains relative to the arts, the sciences, the customs, and the records of

nations long since extinct, and almost in oblivion. "The construction," says this author, "of the word *Belus* is, I believe, neither exactly Chaldean, Cufic, Arabic, nor Hebrew."—"By most scholars the radix is allowed to have been *Beel*, *Bel*, or *Baâl*; which is, in fact, the same word varied by the different dialectic pronunciations of the several Sabæan nations; of which Mede says, that *Bel* was the local orthodox pronunciation of Babylon and Chaldea; whilst *Baâl* appears to have been that of the Canaanites and Hebrews"---"being equivalent to *Dominus* of the Latin, and to the word *Lord* of our own."---"The Greek mythologists appear," says he, "to have elaborated from this Lord or chief of the Sabæan idolatry, both Jupiter and Apollo, the former as king of heaven, the latter as the local deity of the sun. And this is accounted for without the least circumlocution, and without room for the least suspicion of the sophistries of scholastic refinement, when we recollect, that THE SUN, and THE KING OF HEAVEN, were one and the same at Babylon." Thus are we led to understand, that the image worshipped by the Babylonians, under the title of *BEL*, was THE PERSONIFIED CHIEF OF THE HEAVENLY BODIES,---THE SUN.

THE ASTROLOGICAL DRAGON WORSHIPPED AT BABYLON.

Although it is very well known to astronomers and learned persons, that the path of the moon through the firmament has, from time immemorial, been symbolized by a dragon or serpent, yet many, through whose hands this work may be expected to pass, cannot be supposed to have any notion of these ancient symbols; it therefore becomes necessary to make mention of them in such a manner as to let every one understand their application. That no emblem could have been fixed upon to symbolize the moon's path, which is really serpentine, and to have done it more appropriately than a serpent, will become evident to the least learned, by inspection of the following little cut and references.



Suppose the curve line *A B* to represent a portion of the ecliptic or orbit of the earth, along which let the earth be supposed to be moving

from E to F, and from F to G, while, at the same time, the moon, keeping nearly an equal distance from the earth, moves along the serpentine described by the body of the dragon, from c to H, from H to I, from I to D: at c, where the moon crosses the line of the earth's orbit, from north to south, is the *Dragon's Tail*, marked in modern astronomy thus, \S ; and having made the semicircle c H, it ascends, crossing the earth's orbit from south to north, where it bends again in the semicircle H I; and having reached the earth's orbit again, it bends forward in the direction of the curve I D, where, as it is again ascending into the north, I place the Dragon's Head; and thus you see, how very appropriately the moon's path about the earth may be denoted by a serpent or dragon. For the sake of shewing the application of the emblem the more perfectly, it is here continued to four points of the ecliptic; but let it be understood, that in every descent of the moon from north to south, she is in *the tail*, and in every ascent from south to north, in *the head of the dragon*. The most important astrological significations are attached to the head and tail of this emblematic dragon; and hence it was deemed by the Babylonian priesthood a fit object to promote superstition, and to effect the purposes of that sort of imposture which it was their desire to accomplish, and of the nature of which you will be better able to judge when you have read the following

STORY OF THE DEITY "BEL," AND HIS FAITHFUL

S.

Astyages, by grandson beat,
 King Cyrus took his royal seat:
 Then Daniel with the king convers'd—
 Of all his friends was Daniel first.
 'Twas when the Babylonians fell
 Before an idol yclept Bel—
 A god, who daily did devour
 Twelve measures of the finest flour;
 Who us'd on forty sheep to dine,
 And drink six kilderkins of wine.
 And unto Bel, Cyrus the king,
 Did, with unfailing homage, cling,
 But Daniel worshipp'd his own God,
 And never in Bel's temple trod.

[To be continued.]