

ZADKIEL'S MAGAZINE,

OR

RECORD AND REVIEW

OF

**ASTROLOGY, PHRENOLOGY, MESMERISM,
AND OTHER SCIENCES.**

O MACNA VIS VERITATIS!

VOL. I.]

JANUARY 1849.

[No. 1.

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ADDRESS.

THE objects of this work will be the fair investigation of the Truths of Natural Philosophy, more especially with reference to the furtherance of the sciences named in our title.

In carrying out these objects, we shall "shoot folly as it flies," and, wherever detected, bring it down by the withering touch of the finger of Truth. The intolerable humbug of our public writers as to all matters concerning the Philosophy of Nature, founded on observed facts, shall be unflinchingly exposed; and the *niaseries* and noodleisms of many so-called philosophers shall be held up to the world for its scorn, contempt, or ridicule, as they may severally deserve. We feel the solid ground of reality under our feet; and shall take our stand with a firm resolve that the world shall see the mighty operations of Nature in harmony with those celestial causes the philosophers of old witnessed, and admired, and taught their disciples *as that which it pleased the Deity to create*. Yes, month after month we will shew the tempests of our own land, the hurricanes of the tropics, and the earthquakes of the mountainous countries of the South; all found to accompany the fact of the Earth being placed in peculiar situations with the other bodies of the system of which it is a minute portion. We shall demonstrate that the electric fluid is a constituent part of the principle of solar, stellar, and cometary light; and that the action of this principle on the magnets of our observatories coincides with the Earth's motion among, and relative position to, the Planets, with a regularity impossible by the doctrine of chances, and, therefore, the result of laws hitherto undiscovered. Also, that the *derangement* of its regular flow is as destructive as that of the tide of the ocean in a storm, bringing

"Disease and death to scourge the neighbouring shores;"

failure of herbage and vegetation; pestilential air, irritating the systems and exciting the brains of mankind; who are thence hurried away to violence, quarrels, insurrections, and *wars*.

On this principle—the sole one that enables man to penetrate the dark veil of the future—were foretold the earthquakes at Lisbon at the end of 1847, in Italy in June, and in the West Indies in August 1848. Here are *three* distinct instances of the fore-knowledge of these fearful phenomena, to the *exact* time and place, full twelve months beforehand. Let the reader conceive the uproar that even *one* such fulfilled prediction would have made in the world, if it came from one of our great philosophers. Alas! they are innocent of any such knowledge, because they allow the leaden fingers of prejudice to close their eyes. The hurricane may roar, the earthquake destroy, but mankind have no intimation of the danger until it arrive; because modern philosophy is pleased to *deny* (what it dares not attempt by reference to *facts* to disprove) all that *knowledge* of the influence of the Stars which the wise men of Greece, India, China, Persia, Egypt, and Chaldea, could reverence as the choicest gift of a benevolent Creator.

N.B.—All Letters and Contributions, and Advertisements for the Cover, to be sent to the Editor (*post free*), addressed *exactly* as follows:—

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VOL. I.]

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ON THE PRESENT STATE AND FUTURE PROSPECTS OF ASTROLOGY, WITH SOME ACCOUNT OF ITS ORIGIN, &c.

CHAPTER I.

"The Pharisees attributed ALL to *fate*; or, as some of them expressed it, to the *heavens*, i. e. to that chain of *natural causes* of which the heavens were the chief, and to which, according to them, the Creator had, at the beginning, subjected *all* things."—BISHOP BULL.

IT cannot fail to interest the readers of a new work, intended mainly to uphold the doctrines of astrology, to consider the actual condition of that ancient science, and to throw a cursory glance at the probabilities of its future march; so far as they may be judged of by the circumstances of society, in the new phasis it is obviously about to enter, after passing through its present transition state of ignorance, turmoil, and discontent.

But, before we say a word on these matters, let us endeavour to define clearly what we intend by "the doctrines of astrology;" and let us shew, also, what it is that those doctrines are capable of effecting for the benefit of society, in its physical, moral, and intellectual condition. This is the more necessary, as one of the great weapons of its opponents is misrepresentation; by which astrology has been held up to the world as not only a delusion, but a cheat, a fraud, a deception; in brief, a species of treason towards man, and blasphemy against God.

The word Astrology is derived from *Αστρος*, a *star*, and *Λογος*, *reason* or *logic*; thus implying *the logic of the stars*, or that which we reason from them. If we trace the origin of the Greek term *ASTER*, a *star*, it is obviously formed of the two Hebrew words *ASH*, "fire" (the stars being called originally the *fires* of heaven), and *TER*, "to go round;" because the stars were seen to go round the earth. Among the Hebrews, the word for an astrologer was *ASH-PHE*, literally "the mouth-piece of the star;" because he interpreted what the star imported.

Astrology, then, is "the logic of the stars," that which we

reason from them; or "the doctrines of astrology" may be defined as all that which the stars shew or import, *Κατὰ λόγον*, agreeably to reason. Now reason itself must be, and is, founded on observed facts; for if we have no known facts, we cannot reason on any subject whatever: and certain *facts* being observed, touching the motions and situations of the stars, to be invariably accompanied or followed by certain events on earth, mankind, by the purest exercise of reason, came speedily to conclude that, of the two things, one was the cause and the other the effect: the stars the former, the events the latter. True, the two things might not be related as cause and effect, but then their invariable concurrence compelled the conclusion that they were both *the effect of a common cause*. And this conclusion embraced the idea that the stars were merely the type, sign, or signal of the concurring event; and that led to the farther conclusion, that the common cause of both, the stars of heaven and the events on earth that accompanied their motions, &c., was no other than the great First Cause of all things. So that the first astrologers, the first men who reasoned of the stars, were the first divines; the first, in fact, who taught by irresistible logic, founded on the combined observations of celestial and terrestrial facts, the all-important doctrine, that there was ONE GOD, "above all, and before all things." Such has ever been the case in all nations who have emerged from barbarism in the slightest degree: the divines, or priests, have ever been Astrologers.

The fact of the priests of oriental nations having been Astrologers (as they still are among the Buddhists, whose numbers are equal to the whole population of Europe), among the Indians, Phœnicians, Persians, Chaldeans, Egyptians, &c., is so patent, so undeniable, that we shall not stop to quote the evidence. But we will shew how they came to be called WISE MEN; a term not yet entirely out of use. It was the custom of the ancient priests or astrologers to hie themselves to a hill or "high place," that they might conveniently observe the stars, watch their motions, and contemplate their positions, thereby to judge of their effects. In plain countries, where no natural elevations offered, towers were erected for this purpose. And although the word to watch or contemplate, to survey carefully by the eye, came to be applied figuratively to a tower, among the Hebrews and subsequently among the Greeks, as it is at this day with us, who call some kinds of towers "look-outs," or "watch-towers," the Hebrew term *אֶשְׁפָּה*, ASH-PHE, an astrologer, came to be corrupted to, or to be equivalent to *אֶתְצָה*, or ETZ-PHE*, a watch-

* From this is derived the English word *espj*.

man. In numerous words of that language the initial letter was dropped, as in this case, and hence the word was sounded zephe, or ZO-PHE, or in the plural, ZOPHIM (see *Numb.* xxiii, 14), the watchmen; signifying the astrologers, or WISE MEN, originally; as is clearly shewn by the Greek corruption of the term into σοφοι, SOPHOI, the WISE MEN (being the same word with a Greek ending), who “were wont, on such high hills (as *Numb.* xxiii, 14), to observe the course and motions of the heavens*.”

In course of time the pure practice of astrology, observing the heavens and judging their effects, was corrupted into the *worship* of the heavens, or ZABAISM; and eventually into idolatry, or the worship of *images*, which were made to resemble some of the qualities of the particular planets, &c., in honour of which they were set up. At first, men began to attribute the effects they saw the stars produce to their, the stars’ powers, as gods or demons of an inferior rank to the great Creator himself, whose majesty was soon lost sight of; and thence arose, eventually, a multitude of idols and unspeakable absurdities. One of the strangest of these seems to have been the worship of a large black *stone*, which prevailed in many parts of the eastern world, and still does prevail. We conceive that this was connected with the worship of HERMES (Mercury, who derived his Greek name from the Hebrew EREM, to cheat), to whom we find a temple erected, named BITH EREM (*Josh.* xiii, 27), i. e., to the god of fraud and cheatery; such being the character of persons born under his influence: whence the Greeks afterwards called him the god of *thieves*. The same word signified to *cast* or *throw stones*, &c.; and it was reckoned a piece of honour done him to cast or throw a *stone* at the foot of his statue. Now, as Mercury rules over and influences all the mental operations, and as arithmetic was carried on by the aid of small *stones*, whence the Latin word for a pebble stone, *calculus*, gave a name to *calculator*, a caster-up of accounts, we may easily perceive how the worship of the *stone* had originally reference to the planet Mercury†.

When religion, or the first acknowledgment of a God, had been corrupted into idolatry, the idea that the planets and stars were themselves a species of demons, or inferior gods, still prevailed very extensively. And we learn from the learned rabbi, Maimonides, that the general faith among the Hebrews was, that they were *mediators* between the Deity and his creatures

* Gale in the Court of the Gentiles, part ii, 2.

† *Vicentius Belovacensis* tells of Indian nations who go round their idols and cast stones on a heap, at the vernal and autumnal equinox. From them the Arabs seem to have derived the custom; for it is still observed, in some form, by the *Hadgees*, or pilgrims returning from Mecca.

on earth. This learned Jew, Maimonides, declares that "the error of the first idolators consisted in maintaining that, as the *stars* and *planets* (CHOCHABIM and UGELAGELIM) were created by God to govern the world, so it was his pleasure that they should be honoured and worshipped as his *ministers*; and that, accordingly, men proceeded to adore them, *in order to procure the good will of Him who created them*; thus making them *mediators* between man and God;" and "this," says he, "was the foundation of idolatry*."

This doctrine of the ancient Hebrew learned men was that of all the principal philosophers of Greece also. Plato says, "every demon is a middle being between God and man." And "God is not approached *immediately* by man, but all the commerce and intercourse between gods and men is performed *by the mediation of demons*." Again; "*demons* are reporters and carriers from men to the gods, and again from the gods to men; of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." *Plutarch* and *Apuleius* teach the same doctrine, which was the philosophy of the Apostles' times; and to it St. Paul alludes (1 Cor. x, 20) when he says that "the Gentiles sacrifice *δαίμονις*, that is to *demons*; by which he certainly did not mean "to devils," as the words are translated, but to certain *powers of the heavens*, for such was the real meaning of *δαίμονια*, *demons*; as is plain from numerous passages in scripture, where the SEPTUAGINT writers have used the word to signify not *devils* but powers or intelligences of material nature. Thus, *Ps.* xci, 6, they say the "*mid-day demon*;" *Ps.* xcvi, 5, "all the gods of the Gentiles are *demons*:" given in our version as "idols." And so we find Moses forbidding the Hebrews to continue to sacrifice to *demons*, *Lev.* xvii, v. 7. And again; Jero-boam ordained *priests* for the *demons*, *2 Chron.* xi, v. 15. In our version the word is *devils*; but the original word is SHORIM, which the Septuagint generally render by *δαίμονια*, i. e. *demons*, as they do in *Isaiah* xiii, v. 22, and xxxiv, v. 14, which our translators call "dragons" and "satyrs." This word is thus called "idols," "devils," "dragons," "satyrs," and "gods;" though the Septuagint translators adhere mostly to one term, *demons*, as *they*

* This idea of their being ministers is beautifully expressed *Ps.* ciii, v. 21, whence David evidently entertained it. "Bless Jehovah all ZABAIU, his *hosts* [of stars], his SERVANTS, who do his pleasure." And that "hosts" did not signify "angels," as some may say, is evident by David having in the previous verse said, "Bless Jehovah, ye, his "mighty *angels*," where the word used is MELAKIU, who are said to "hearken unto the voice of Jehovah," indicating a superior office. We believe that MELAKIU, which signifies kings or leaders, applied to the "mighty ones," viz. the sun, moon, and planets, and that ZABAIU meant the numerous hosts of fixed stars, who are treated as inferiors or *servants*, yet who do his WILL or PLEASURE.

knew what it signified, which our translators evidently did not. In *Lev. xvii, v. 7*, and *2 Chron. xi, v. 15*, the LXX render the word שְׂעִירִים, SHOIRIM, by *mataiois* and *mataion*, signifying *vanities*. But there is no doubt that they used the word *demons* to signify the *powers of the heavens*, for they so render the word SHEDIM (*Psal. cvi, v. 37*), "the pourers forth," or genial powers of Nature; to which David says the Israelites sacrificed their sons, &c.; and also the same word occurs in *Deut. xxxii, 17*, the passage being literally, "they sacrificed לְשָׂדִים, LESHEDIM, "to the pourers forth:" by whom, says Mr. Parkhurst, "the idolators meant the great agents of Nature, or THE HEAVENS*."

It was, says the learned Mede, "the very tenet of the Gentiles, that the sovereign and celestial gods were to be worshipped only *purâ mente*, with the *pure mind*, and *with hymns and praises*; and that sacrifices were only for *demons*." Such was the theology of Thales and Pythagoras, the academics and stoics, and only the epicures or ATHEISTS taught otherwise; they referring all things to *chance* and the fortuitous concurrence of atoms! When the Athenians, *Acts xvii, 18*, opposed St. Paul, they said "he seemeth to be a setter forth of strange *demons*," not "*gods*," as our translators have it; for in *1 Cor. x, 20*, they render the same word "*devils*." It surely could not signify both. This idea of the character of the heavenly bodies, viz. as *mediators*, because *ministers* of the Deity, was the foundation of Zabaism, or the worship of the stars; and, as already set forth, it laid the way for the introduction of idolatry. It is clearly still in existence, though modified, among the Catholics, who worship the *ministers* of God, or, in reality, *demons*, whom they call saints, and of whom Hesiod, one of the most ancient pagan writers, speaks, and with whom Plato agrees, and says, "when good men die they attain great honour and dignity, and become *demons*; and "we ought for ever after to *serve and adore their sepulchres* as the sepulchres of *demons*." Only substitute for "*demons*" the word "*saints*," and we have the true and veritable catholic doctrine. Alas! there is nothing new under the sun in PRIESTCRAFT.

"CHANCE" has got a new name now; for as our modern philosophers *will not* acknowledge that *every thing* arises from the action of "that chain of natural causes of which the *heavens* were the chief," and which upholds the necessity of an over-ruling Providence—the very essence of christianity—which teaches us that "not a sparrow falleth to the ground" without it—and as they *dare not* acknowledge CHANCE—the very essence of atheism—why, they cleverly avoid the difficulty by adopting the term "coincidence." "Things do not happen by chance;" oh, no!

* Heb. Lexicon, p. 721.

say they, "but they merely happen as coincidences." Thus they get away from the philosophy of cause and effect, at the same time that they evade christianity, or the doctrine of Providence, and bow down the gift of human reason before this bastard atheism, less noble than even the fortuitous concurrence of atoms.

If we may be thought severe in these strictures, we would beg the reader to turn to page 958 of the *Athenæum*, published 23d Sept. last, for an illustration of the reality of what we say. The men who deny Providence by incidental argument, who uphold the doctrine of "coincidence," and *that* "accidental," are not far from *palpable denial* of that christian principle. Speaking of the cholera, the writer declares that "it has been the habit of *pious ignorance* to attribute such visitations to an over-ruling Providence, whose fiat we could not control, and to whose power we must submit with humility." Why, yes; we have been accustomed to attribute all such and all other "visitations" to Providence; aye, to an "over-ruling Providence;" and our "pious ignorance" has led us to consider that the denial of the obligation of His creatures "to submit with humility" to His "power" is near akin to "flat blasphemy." What avail confessions of His existence, if we, like the Epicurean atheists, deny, in this way, His "*over-ruling Providence*?" We never doubted that the Providence we worship brings about the ends He purposes by *means*; that is, the regular course of nature. Yet that course He may, and does, probably, interfere with occasionally; for, to compare great things with small, Nature may be likened to a watch, which the maker, having regulated, leaves to pursue its course; yet may he occasionally see fit to accelerate or retard its movements.

But this daring writer goes on to say, "we now know, not only what are the conditions under which epidemic cholera is developed, but that those conditions are avoidable by art." Yet he, with most imbecile and ludicrous inconsistency, is compelled to admit, a few lines farther on, that "the best observers are yet uncertain whether cholera depends [depend] on a contagion generated in the body or not." How, then, in the face of such an admission, in the very teeth of the fact that this "visitation" has swept away its tens of thousands, in spite of all the efforts of all the men of science in Paris, Petersburg, and a hundred other cities, can this same scribe assert that, "destructive as is this *terrible disease*, it is entirely under the control of human agency?"

Our readers will remember that it is in a *critical* journal we find this jumble of folly and blasphemy; and they will not be

surprised, therefore, to see a well-attested *fact*, which proves beyond dispute the *reality* of astrology, treated as a fiction, or rather termed a mere "coincidence;" as if it really were not evidence of *cause* and *effect*. Blasphemy and fallacy couple well together. At page 908 of the *Athenæum* we read as follows:—

"Among the *coincidences* of words and things are prophecies of *every species*, when fulfilled." Pretty fair, this, for professed believers in the Bible. "One remarkable class is that of *predictions made in jest*." And then the writer goes on to say, that a celebrated prediction of Flamsteed, the first Astronomer Royal—fulfilled in a most striking and inconceivable, nay, miraculous manner, if astrology did not exist and shew us similar cases every day—was made in jest, forsooth! But our readers shall have it in the exact words of the writer. The case appeared in the *London Chronicle* in 1771, and the writer states that he had it from Whiston, who had it from Flamsteed himself:—

"Flamsteed, when Astronomer Royal, was consulted by a poor woman at Greenwich, for the recovery of a large parcel of linen which she supposed to have been stolen. The sage, to amuse himself, drew a figure with circles and squares in it, and then gravely informed the woman, that if she would look in a certain dry ditch, which he described, the parcel would be found. And there it *was* found, to the dismay of the astronomer; who feared, no doubt, that all who did not take him for a conjuror might believe him to have been the thief: and 'serve him right!' as it is expressively said."

Only fancy the Astronomer Royal, the mighty Mr. Airy, being *consulted* by an old woman for the recovery of her lost linen! Think of the honour of the great philosopher, to whom the calculations of Mr. Adams, a Cambridge man, touching the existence of a planet as yet unknown, were so contemptible as to be cushioned, till the prying eyes of a French astronomer detected the treasure on the dusty shelves of Greenwich Observatory! Think of the mighty man being "consulted" about lost linen! And yet it seems the Astronomer Royal who first held the office was not surprised or offended, but quietly sat down to humbug the poor laundress, and "*amused himself*" (how badly Astronomers Royal must lack amusement!) by drawing a figure with circles and squares in it. (How singular that this should be the very kind of figure that astrologers have ever been in the habit of drawing to represent the appearance of the heavens!) And then "the sage" gravely informed the poor woman, that, if she would look in a certain dry ditch, which he described, the parcel would be found!" Did he? Why, if he really did not believe that the parcel would be so found, he must have known that he would be speedily shewn to be more deserving to be called a *fool* for

his pains than to be deemed "a sage;" and a very heartless fool, too, to play with the feelings of a poor woman already distressed by the loss of her goods. Such was not the character of Flamsteed. But what led the poor woman to think of going to "consult" the Airy of his day in the moment of her distress? Why, the fact that it was well known that he believed in and *practised astrology*. And the evidence of this fact may be seen in *Hone's Every-day Book*, in which is given the very figure of the heavens that Flamsteed erected for the moment of laying the first stone of Greenwich Observatory. And this said "figure, with circles and squares in it," proves him to have been an excellent practical astrologer, who elected that happy moment for the building an observatory which has been eminently successful, and endured a century without any mishap, we believe; as we trust it may continue to do, under the benevolent and fortunate influences its astrological founder elected for its construction.

But the parcel "*was found*" where the "figure" pointed out that it should be; a cause of wonderment to the ignorant noodles who write against astrology without even understanding what "a figure of the heavens" really is; though, to the genuine astrologer, the only wonder would have been if the parcel had *not* been so found, according to the indications of the heavens. And thus their ignorance leads these writers to *deny* generally the *facts* of astrology; but where, as in this case, the facts are too patent, too manifest to be denied, they quietly sit down to tell all manner of falsehoods, to deny the philosophy of cause and effect, to uphold chance, and even to cry down the sublime and holy doctrine of an over-ruling Providence, rather than confess the *reality of those influences of the stars* which the wise men among the Hebrews thought nowise inconsistent with the power, the goodness, and the Majesty of JEHOVAH.

The case we have given proves a great deal; for it proves that, as the Editor of the *Athæneum* cannot be ignorant of the history of Flamsteed, and must have seen the *Every-day Book*, he admits wittingly a very absurd and not less mendacious account of a simple transaction, which stands as an unshaken testimony of the reality of the doctrines of the influence of the stars—in brief, of astrology; and must so continue to stand and uphold the sacred Truth, in despite of the foul malice of all such labourers in the vineyard of Falsehood, the fee-simple of which seems to be vested in the hands of some of our modern public writers. The Editor can have no excuse, as he asserts that he has "examined nativities;" and, therefore, he knew very well what the figure that Flamsteed drew really was. But let us

charitably hope that this false statement was inserted, without his knowledge, by some one of the base men who pander to the public prejudices against astrology in such publications; mere literary "cheats," under the influence of Mercury, when ill dignified.

AURORA BOREALIS.

Where are thy secret laws, O Nature, where?
 Thy torch-lights dazzle in the wintry zone;
 How dost thou light from ice thy torches there?
 There has thy sun some sacred, secret throne?
 See in your frozen sea what glories have their birth,—
 Thence night leads forth the day t'illuminate the earth.

LOMONOSOO, a Native Russian.

THE aurora borealis, or northern daybreak, as the name imports from the close resemblance of the aspect of the sky before sun-rise, is one of the most striking and brilliant of all optical phenomena, and particularly in those regions where its full glory is revealed. To give any thing like an adequate description of such a truly magic aspect, the skill of the painter and the graphic art of the poet are demanded.

The appearances exhibited by the aurora are so various, from the first dawning of a summer's morn to the most gorgeous spectacle the most vivid imagination can picture, that to attempt any thing like an adequate description, in a brief essay, would be absurd: a slight glance may excite inquiry, and awaken curiosity to know more of so wonderful a phenomenon.

The history of these phenomena takes us back to the days of Aristotle, who describes them as occurring on certain nights, their appearances "resembling flame mingled with smoke, the predominant colours being purple, bright red, and blood colour." Xenophon, Homer, and Virgil, and other classical writers, notice them; and among the chronicles of the middle ages they are spoken of as "surprising lights in the air," converted by the vulgar and the ignorant, as their imagination led them, into gleaming swords, contending armies, and disastrous prognostics.

Dr. Haley mentions a very brilliant display of aurora in 1716, on which he wrote a paper on the Philosophical Transactions, wherein he states that "nothing of the kind had occurred in England for more than eighty years, nor of the same magnitude since 1574." In 1575, Cornelius Gemma, Professor in the University of Louvain, says, "In the aurora were seen a great many bright arches, out of which gradually issued spears, cities with towers, and men in battle array; after that, there were excu-

sions of rays every way, waves of clouds wheeling round in a surprising manner."

Torfæus, an Icelander and Danish historian, wrote in 1706, when, he says, he "remembers the time when the meteor was an object of terror in his native land."

In "*Traité Physique et Historique de l'Aurore Boreale*," published in 1754 by M. de Mairau, is a record of all the auroræ from the sixth century to that date, so far, at least, as they are to be met with in the page of history. This writer enumerates no less than 1441 auroral displays, in the following order:—

From A.D.	583	to A.D.	1354	26 observed
"	"	1354	"	34
"	"	1560	"	69
"	"	1592	"	70
"	"	1633	"	34
"	"	1684	"	219
"	"	1721	"	961
"	"	1745	"	28

These are said to have appeared in the following months; viz.

January	113	July	22
February	141	August	84
March	202	September	172
April	124	October	212
May	45	November	153
June	22	December	151

From which it will be seen that 972 occurred in the winter half of the year, and 469 in the summer half; being rather more than two to one in favour of the winter displays.

Various opinions are prevalent as to the elevation of auroral phenomena. M. de Mairau considers the mean height to be about 175 French leagues, equal to 464 English miles. Dr. Dalton considers them to be about 100 miles; while Captain Parry, who witnessed the aurora in high northern latitudes, considers that some of them did not appear higher than many clouds are seen. Luminous arches frequently precede or accompany auroral displays: one of the most brilliant of these arches appeared on the 27th of August, 1846, about 10 minutes before 9 o'clock P.M. It passed across the heavens at right angles to the magnetic meridian, and a little above the bright star *Vega* in *Lyra*. This band was broader than the common rainbow, and of a pure brilliant white, stretched over the deep blue azure sky. The writer of this article, and a gentleman in Norfolk, both attempted to find its altitude. Taking our base line at 100 miles, we found, by a trigonometrical calculation, that its

altitude was about 140 miles. Euler estimated auroral arches at 1000 miles; Boscovich at 800; Bergman at 460. At whatever height these arches may be determined, there is no doubt but the aurora borealis is of the same height, as they appear to be the result of the same operating cause.

The following notices of a recent auroral display will be read with interest:—

The Rev. John Nunn, of Gurleiston, N.B., lat. $54^{\circ} 46'$ N., long. $41^{\circ} 18'$ W., says, "between 9 and 10 o'clock, Nov. 17th, 1848, I looked out and saw rays of light nearly all around, stretching upwards chiefly from NW. to NE. What appeared to me singular in this phenomenon was, that all the rays concentrated in a point exactly over our heads. The rays were of different colours, chiefly of a reddish tinge."

"At Frome," writes the Rev. Walter Sheppard, "at a quarter to 9 P.M., Nov. 17th, the eastern part of the heavens was tinged with a deep roseate hue. This rapidly stretched across the centre of the sky from east to west, with rays of yellow light shooting across the pink arch. Then the band became broken, and the roseate hue, in various shades of colouring, spread over the southern portion of the heavens from E. to NW., with light cumuli rapidly passing across towards the west, the wind at the time rising to a gale, and then dying away. At 10 P.M. the roseate hue had disappeared; but in the NW. and W. a bright light continued until after 2 A.M. on the 18th, with high wind. The barometric column had been falling for twelve hours previous."

Mr. Barnes, of Breton, near Sidmouth, says, "the night of the 17th of Nov. 1848 will be long remembered by those who were watching the heavens. Since 1837 I have seen nothing so brilliant and grand as the phenomenon seen here on the 18th of October last; but the appearance of last night (17th of Nov.) was far surpassing that of last month in magnificence. It appeared first of a primrose colour; and so great was the light, that distant objects could be seen as clearly as in the day. Birds could be distinctly seen roosting on the trees, and the smallest print could be read. After a short time, between 9 and 10 o'clock, the whole heavens became crimson-coloured, and distant objects appeared of a deep crimson colour; after 10, the horizon again became white, and remarkably light."

Geo. Darling, Esq., of Wesler, says, "we had an extraordinary appearance of the *aurora borealis* last night (Nov. 17th, 1848), which extended from E. to W., as the reflection of some great fire, sending forth innumerable streams of light up to the zenith, the colours of which were intensely brilliant."

At Sunderland small print could be distinctly read. The telegraph at Belford, it is said, *would not work!* This phenomenon was seen all over this kingdom, and also at Naples. Professor Challis observed it at Cambridge, and remarked that the crown of light to which the rays converged was very near the point of the heavens to which the magnetic needle now points.

Various are the opinions as to the cause of auroræ. Most philosophers consider their origin to be of an electrical nature. Dr. Faraday considers it very probable "that it is a luminous accumulation of electricity, flowing from the equator to the poles, for the restoration of electric equilibrium." But whatever may be its true physical cause, it presents to our view some of the most magnificent, sublime, awful, and mysterious phenomena which appear in the visible portion of the heavens, and evidently displays the majesty and glory of the Creator, and demonstrates his power in causing the invisible elements of nature to produce scenery so grand, majestic, and diversified. Notwithstanding science has not yet entirely unfolded their mysterious origin, they undoubtedly tend to subserve some highly beneficial purposes in the grand system of creation.

The astral causes of this meteor were 2 and 3 stat., and *four* aspects in operation.

MESMERISM IN INDIA FORTY YEARS AGO.

(From the *Zoist*, October 1848.)

THE first instance I can recollect occurred to me so far back as 1808; yet every circumstance attending it is as fresh now in my memory as though but yesterday. A poor young Hindoo female had fallen into a miserable state of health, the effects of severe privation during the previous great famine, was epileptic, and subject to occasional fits of insanity. A veyragey (mendicant devotee) offered to undertake her cure by performing a religious ceremony or muntra; and as the family lived in the same building with me and my military detachment, and had no objection to my being present, I attended. The man commenced with the usual Hindoo offerings, such as burning frankincense, breaking a cocoa-nut, and invoking some god, and particularly Seetaram; seated the woman on the ground with her back and head against the wall; took from his long matted hair a string of large sandal-wood beads, which *he held up before her eyes and directed her to look at; then made passes with it from her head downwards, occasionally stopping to breathe upon or lay his hand*

upon her chest. She soon became drowsy, and appeared to sleep, when a handful of wood-ashes were called for, waved over head, thrown in the air, and the charm was pronounced complete; he then retired to a little distance, and sat counting the beads, but with *his eyes attentively fixed on her*, and muttering as if in prayer. In about half an hour he started up, snapped his fingers, called out loudly, "Seetaram!!" which was loudly responded to by the Hindoos present; took his patient by the hand, and told her to go about her family work. To the astonishment of her family and all present she obeyed, walked direct to the quern or hand-mill, and began grinding corn for the evening's meal—a work, I am certain, she had been incapable of performing for months. Looking upon this as mere priestly deception, I declined being present at any future visits. However, her mother, brother, and several men of the detachment, assured me afterwards that this man not only put her to sleep whenever he came, but *made her speak during that sleep, describe her disease, and what would cure it.*

Among other things, she particularly mentioned animal food, eggs, fowls, &c., and which I laughingly advised them to give her by all means. I laughed at the poor people as fools, and abused the man as a knave. But his mild good-humoured rebuke is often now present to my mind. "Youth! the hair on your chin is incomplete; by the time it is like mine you will think differently of me." The woman recovered, and rapidly so. When the cholera first made its appearance at Surat, in 1817 or 1818, I was one day active in assisting the native adjutant of my regiment in causing the poor fellows attacked with this dreadful disease to be carried as quickly as possible from the barrack-sheds to the hospital. I found one, a Sipahce of my own company, lying under a tree with one of these veyrageys exorcising him, as I thought, with a bangle or ornamental ring, worn on the wrist, made of curiously-twisted iron. My first feeling was the wish to roll one into the river close by, and carry the other into the building. However, the sufferer called out lustily, "Captain, for God's sake leave us alone; he is doing me *more good than the doctor will.*" He got over the attack, as I dare say many others have done, without medical assistance; but frequently declared to me his conviction that the Fakeer and his ring had cured him, *for he felt it reducing the spasms.* Of course, I could only look upon this as the effect of imagination, and, whenever I related the case, always attached the story of my poor old rheumatic aunt and her metallic tractors of the year '97.

In the year 1826 I was at Mocha, on the Red Sea, and suf-

fering from fever, without any European medical attendant. My native hucheem or doctor, whom I only valued as an excellent nurse, introduced a certain Syed to me as a celebrated traveller; but, in reality, to charm me to sleep. Perfectly unaware of his intentions, I must acknowledge that whenever this man sat before me, counting his beads with a peculiar *fixed look*, I always felt a strong tendency to sleep; and once, I believe, actually fell fast asleep before him. On awaking up with his hand upon my chest, I angrily ordered him out of the house, when the hucheem confessed the deception. The fever, however, increased until delirium came on. About midnight the hucheem left me for the purpose of seeing his family. The moment he was out of the room, I flew to the water jars, and indulged in what he had always strenuously interdicted—a cold douche—returned to bed in my wet shirt, and fell asleep. At daylight I awoke, and found the poor hucheem standing by the bed, his hand upon my pulse, tears in his eyes, exclaiming, “O thank God, thank God, your fever is gone, and all Abdalla, the mad man, told me is true.” In explanation, he confessed that, becoming alarmed at my delirium, he had gone in search of the mad man, for a *fall* or prediction as to my eventual recovery. “I found him,” said he, “in the very mood I wished for, moaning and talking quietly to himself; and in reply to my question, whether you would recover, he said, ‘Away with you, wretch! the Captain is quite well: I see him now, sleeping under the white curtains, his shirt and bed clothes wet, a towel round his head, and his servant, Kassim, watching over him.’ Guess the joy of your slave when I returned and found you exactly as he had said.”

When at Jeddah, the following year, a Turkish *durveish* volunteered to cure me of a nervous head-ache. I felt relief; but as the pain returned, I declined his further services. *His practice was to make passes over the forehead* with an iron stile, as if writing the *la illa, &c.* of the Muhamedan creed. The process of Ootar—from the *Oordoo verb ootarna*, to take down—is common all over India for the cure of snake and scorpion bites. I will relate one instance. When returning from Bombay to Aurungabad, in 1845, one of my palanquin-bearers was bitten in the foot by a snake; but, as it was nearly dark, and the reptile escaping into a hedge, we could not ascertain its class. A village was fortunately at hand, and a charmer was sent for. He came, and, for the promise of a small fee, undertook the cure. *He made passes over the leg, from the knee downwards, sometimes with his hand merely, sometimes with wood-ashes, which he also sprinkled on the wound, but principally with a small palm-leaf*

hand-broom, used commonly for sweeping the house floors. *In about an hour the pain in the foot and numbness of the leg had ceased, the man fell asleep,* and the next morning assisted in carrying me sixteen or eighteen miles.

From the marks of the teeth, and the symptoms which followed the bite, there could, I think, be no mistake as to the danger the man was in. The practice of "*receiving the god into the body*" is common among Dhers and other low castes among the Mahratta tribes of the western side of India, and particularly among the syces or horse-keepers in the cavalry regiments. The person receiving this rite is generally washed at the nearest rivulet or even well, and seated in a circle with several others, each of them supporting with one hand a brass dish, containing a few brass images, frankincense, sandal wood paste, cocoa-nut, and invariably a piece of turmeric. The bystanders, with a gooroo or priest, commence a quick but monotonous chant, accompanied with the sound of small brass bells, cymbals, and tom-toms; the seated party frequently responding with loud shouts, and raising the brass dish above their heads. The chief actor presently begins to sway himself about, sob, hiccup, and even roll on the ground in strange convulsions, the eyes assuming a ghastly appearance, and the body frequently rigid. Questions are now put to him about his own or some other person's health, good or bad fortune, absent persons, obtaining offspring, &c. and the replies taken as oracular. Sometimes it is undertaken as a vow, similar to the swinging ceremony or *churruck pooja*. I have once or twice detected imposture, and where the convulsions were only feigned; but I declare I have often seen these men perfectly insensible to pinching, beating, pricking, &c. I was once present when some young Muhumedans rushed in and tumbled the man neck and heels down a flight of stone steps, cut and bruised him severely; but he remained insensible for some time. How this state is brought about I cannot conjecture. Certainly nothing like manipulation or mesmeric passes were ever resorted to. It could not be by the common intoxication of bang or other drugs; because, once through the ceremony, and out of the fit, they become instantly sensible, but forget every thing that has passed. When interpreter to my regiment, I had two or three instances of complaints to investigate, in which men were charged with witchcraft, for making people "*follow them about in a foolish half-stupid manner.*" I had never then heard of mesmerism. I can only now regret that I should have lost so many excellent opportunities of searching into these and similar subjects.

An officer, formerly of the Bombay army, and I believe, still

in existence, once attempted to study this "magic;" but, what with the rigid fasts imposed upon him by his instructor, and the threats of his commanding officer, he gave it up.

I remain, my dear Sir,

Your's very sincerely,

M. E. BAGNOLD.

28, Hamilton Terrace, St. John's Wood,
23d July, 1848.

The above narrative is by Colonel Bagnold, a gentleman of the highest character and of distinguished talent. And we would invite those persons who dispute the realities of the mesmeric phenomena daily witnessed in this country to reflect on the evidence it affords of old and established customs in India, which are nearly allied to mesmerism; and which clearly shew the possibility of exciting the brain until the *spiritual* existence (mysterious as it is) displays itself, and declares to man that he is truly something more than a mere clod of the valley. The searcher after truth will do well to peruse an article in No. XXIII of the *Zoist*, entitled "Cure of a true Cancer of the Female Breast with Mesmerism, by Dr. Elliotson." This article, we perceive, has been published as a pamphlet by Walton and Mitchell, 24, Wardour-street, and gone through several editions: it will repay the perusal. As to the god Seetaram here mentioned, we have little doubt it is the ASH-TAR of the Phœnicians; which was the planet *Venus*.

ASTROLOGY AND THE PRESS.

THERE are some fair men among the press Editors: the following is from the *Family Herald*, which sells 100,000 a week:—

AMO.—"Is the study of astrology prejudicial to religion?" Certainly not. Astrology is full of the most sublime, religious ideas, and its principle is accepted, at least, if not borrowed, by the first and greatest of all religions. Thus, for instance, prophecy accepts the basis of astrological direction when it substitutes a day for a year, as 1260 days for 1260 years. All interpreters of prophecy proceed upon this principle, and this is the very basis of astrology itself, without which it could have no existence. Here, therefore, prophecy and astrology agree in principle. The Scriptures say nothing against astrology. They rebuke astrologers, and laugh at their pretensions; but they do the same with priests, magistrates, and all other wiseacres and rulers amongst men. When the three astrologers came from the east to see the young Saviour, they had his star to guide them, and it guided them aright. Whether this was natural or miraculous it matters not; the Scriptures respect the idea of the astrological direction in the particular case alluded to. In the wars of the Jews, also, we are told by the sacred writer that the stars in their courses fought against Sisera. What this means we do not pretend to say. All that we affirm is, that though there be many severe

thrusts levelled at astrologers, there is not one that is definitely pointed at astrology, and there is nothing whatever in astrology that contradicts any one of the doctrines of the Christian religion. Milton, the poet, believed in it. Bishop Hall believed in it. Melancthon, the Protestant Reformer and helpmate of Luther, believed in it. Sir Mathew Hale, an eminently religious English judge, besides Lord Bacon, Archbishop Usher, and other eminent Christians, believed in it. With such great names to guarantee the purity of its principles, no man need have any religious fear of studying it. But still it is one of those bewildering and fascinating subjects which are very likely to interfere with the free use of a man's practical judgment; and if a man should happen to have a bad nativity and unfortunate directions, he is very apt to fall into despondency, if he puts faith in the certainty of the evils they portend. People are all too apt to confound astrology with astrologers, as they confound the clergy with the church. Most of the professional astrologers are ignorant of their profession, and give most contradictory opinions. An astrologer ought to be a zealous, religious, honest, and discreet man, as well as an excellent calculator, otherwise he is not worth expending a shilling upon."

On the other hand, the Editor of the *Manchester Guardian*, a paper of the largest circulation, we believe, of any in England, in his number for 25th Nov. 1848, declares that astrological almanacs trade on the credulity and gullibility of the public. Heaven knows, the editors of political papers have long followed the trade of gulling the public, and care little for truth or virtue, so they but make out a case for their party. The Editor disputes the reality of the fulfilment of Zadkiel's predictions, asserting that "Zadkiel's so-called predictions are at best *shrewd guesses*; the majority of which the event, so far from verifying, has utterly falsified." Well: let us see how he makes out this assertion. He allows us to have "some sagacity;" but we fear *he* has but little, or he would not term those guesses "*shrewd*," the major part of which are "falsified;" for they must be as stupid, in that case, as his own arguments, if possible. He says,—

"Before entering into these comparisons, we may notice one circumstance, which, as it appears to us, strikes at the root of all these pretended predictions, whether as to the fate of nations or of individuals, as figured by certain horoscopes and nativities. The old astrologers worked these "schemes" by pretending to point out certain "planetary influences." But the only planetary bodies known to them (apart from the earth), were the Sun, the Moon, Saturn, Jupiter, Mars, Venus, and Mercury; in all seven, counting our satellite. But, since that period, Uranus and Ceres were discovered; subsequently Pallas, Juno, and Vesta; and very recently Neptune, Astrea, and Flora. Here are eight other planetary bodies never taken into the account, their entire and aggregate influence, malefic or benefic, wholly disregarded, because their very existence was unknown to the old astrologers. And the same thing is true, to a proportionate degree, of the Raphael, Zadkiel, *et hoc genus omne*, of the present day. Zadkiel, as we shall shew hereafter, predicts direful effects by Uranus being in "the ruling sign of any land" (that of England, we presume, being Aries), and hence threatens us with a year of dis-

aster and affliction in 1849. Here he uses an element wholly unknown to the older astrologers, from Nostradamus down to old Lilly; yet he, too, seems not to take any notice of the more recently-discovered planets, or to permit them to exercise any influence over the destinies of earth's people or its nations."

A lame argument is this worn-out objection, which has been answered a thousand times. Would the Editor allow that Priestley, and the chemists of his day, knew any thing of chemistry? or would he say that there was no such science in existence, because modern chemists have made enormous strides in discovery, and now possess a knowledge of principles utterly unknown to "the older" chemists? Every science is progressive; and though we know not what Neptune may do, we do know beyond dispute what Saturn does: for instance, if he afflict Mercury at birth, he makes men like the Editor of the *Manchester Guardian*, who presume to argue on a science of the very fundamental principles of which they are totally ignorant; men who are too idle or too dishonest to master their subject before they address the public. Hence do they become the laughing-stocks of those persons who read their poor attempts, as the Editor must be to all who peruse his paper—elderly ladies excepted.

The Editor objects that the prediction of events which occurred lately to Louis Phillippe are not fulfilled. And because the Revolution in France was not named under the "voice of the stars" in *February*, it was not foretold at all. Excellent logic! "France has not yet been plunged into war," quoth the Editor; though Zadkiel, he shews, foretold such an event. In the name of, even editorial, honesty—if there be such a thing—what is it that has gone on in France? Have the THOUSANDS whose blood stained the stones of the cities of France in February, May, and JUNE, been the victims of merry-making? Is the Editor aware of what "WAR" really signifies? England, too, he says has not been plunged into war since this eclipse, "though more than twelve months have elapsed." Yet he has given long accounts of a bloody and disastrous war in India, in which our troops have been defeated! Then he quotes the prediction that "a new moon in April 1848 will affect Louis Philippe severely;" and that certain matters about the 5th of March "seem to denote *danger of poison* to the old man, who will certainly SUFFER about that time and bend his frame towards the earth." Yea, verily; and suffer he did, if to be hurled from a throne and driven a wanderer on the earth, with not a five-franc piece in his pocket, be *to suffer*. Where *does* the Editor learn the meaning of words? Yet, in spite of the hieroglyphic, and all that was said of Louis Philippe suffering by "sedition" and the "tur-

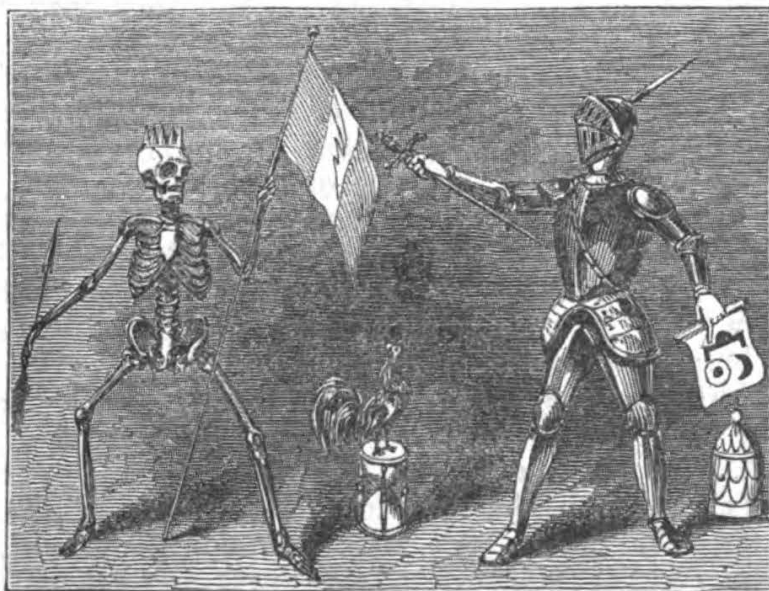
bulent scenes," &c. in Paris, it is coolly asserted, that the predictions did not "even glance at the real state of events as to France or its ex-monarch." And the Editor adds, "the only approach to poisoning we have heard of is the deleterious state of the water at Claremont." Very good: that was "danger of poison."

Want of space compels us to leave this sapient Editor, who, we hope, will not be in danger of poison from the black bile of prejudice that rankles in his system and prevents him perceiving even the broad glare of truth.

We must now turn to our old friend the Editor of the *Athenæum*, who, unlike the country scribe, has talent enough. Would that he might use it to uphold truth instead of error! He says "we cannot comply with Zadkiel's request, that we will refute astrology—because it is enough that it is not established after a trial of many centuries." Thus he strikes his colours, and eschews argument. Well; if his readers choose to consider that "it is enough," why, let them, say we. Yet we doubt whether they will not demur to this dictum, and say to themselves, "surely, if this said science of astrology be so very false, and so utterly ungrounded, it would be very easy for the Editor to refute it at once by reference to any well-known nativity, or to any case of a large eclipse." And they may even argue, that though Zadkiel be not worth setting right, yet the tens of thousands of his readers are worth saving from this delusion, which the Editor calls "detestable." And they may say, for example, "why not take the great eclipse of the sun on the 15th April, 1847, which was *visible* from the Cape of Good Hope to Ceylon, and most parts of Australia, and then shew that it was not followed, according to the laws of astrology, by warfare and battles at the Cape, or by insurrection and fearful bloodshed at Ceylon, and by great mortality of *sheep*, especially, in Australia, as Zadkiel foretold at page 33 of his Almanac for 1847?" Or, "Why not take the nativity of Louis Philippe, and shew that the planet Saturn was not in 20° of Virgo when he was born, and that the Moon was not in 20° of Virgo also on his birth-day 1847; and that the great eclipse did not take place on the place the Sun was in at his birth, as asserted by Zadkiel; and that the events that took place subsequently did not accord with the doctrines of astrology." Moreover, they may ask, "Why not shew that in March last, when the ex-king was a fugitive, suffering want and misery, Saturn was not 90° , a square aspect, from the place the Moon was in at his birth, and Mars also passing over that very place?" If the readers of the *Athenæum* be cute enough to *think* like this, what

must they conclude of the poor Editor's integrity and critical acumen? Will they be satisfied that, instead of so "*refuting* astrology," the Editor displays the weakness of handing over his opponent to the *law*; and intimates that astrology, instead of a GRAND TRUTH, should be treated as "roguery and vagabondage?" Even if, for the argument's sake, the *law* be admitted to have forbidden its practice—which, as a fact, is utterly denied—that cannot in anywise disprove the truth of its doctrines or the reality of its principles, but only proves that if these *be* true, the said law is a very wicked law, and both cruel and tyrannical. Might not these readers of the *Athenæum* quote the Editor's own words, page 1207, and say, "No amount of negative reasoning can upset a single well-observed fact?" and may they not think that if Zadkiel have observed facts for a quarter of a century in confirmation of astrology, as he has declared, and the Editor has observed *no* facts to disprove them, he has no right to assert that he "believes that Zadkiel *imposed* on himself before he tried to *impose* on others?" May they not add, moreover, that the Editor is the person who imposed on himself, by treating astrology as false, and denying astral influence, without any such process of induction as would be for a moment received by himself, as a critic, in any other matter of science or philosophy, or, indeed, in any thing else under the sun?

As the hieroglyphic for 1848 has been mentioned by these editors, we here reprint it for examination by the reader.



The reader will judge whether the tri-color flag in the hand of a *crowned* skeleton, and the Gallic cock exulting, standing on

the hour-glass, a type of the king's *time* of power being run out, be "a glance" at the event. Also, whether the armed man, holding the scroll shewing the Sun and Moon in *Libra*, pointing the sword to his own person, shewed that the armed men would turn their swords against each other. And whether the Pope's tiara being placed on the *earth* foreshewed that the Pope's power should come to an end. These events are those which will mark 1848 in the page of history; and we submit that they were very distinctly pointed at many months in advance. Let it be remembered, too, that a hieroglyphic does not profess to be a *picture* of future events, but merely a type to indicate their features.

Review.

THE POETRY OF SCIENCE, or *Studies of the Physical Phenomena of Nature*. By ROBERT HUNT. Reeve & Co.

THIS work comes very *à propos* to the commencement of our critical labours; and, as it may be regarded as a fair and lucid *exposé* of the results of the achievements of modern science, we shall refer to it extensively; and if out of their own mouths we are forced to condemn our professed "lovers of truth," why the fault lies not with us, but is to be discovered in the one-sided principle upon which our men of science choose to make their researches. If they *will* explore the recesses of Nature's secrets, guided by the deceitful glare of prejudice, they must take the consequences. They cannot complain if we expose their fallacies, for they are considered as the salt of the earth; and we have a right, therefore, to shew that they have, for want of the light of truth, mistaken for genuine brilliants the mere rubbish of crystallized liquids, which dissolve into vapours on the first exposure to the test of examination. Let them adopt the fair and honest course that Bacon recommends; let them "make experiments;" but, at the same time, cast out of the alembics of their minds all their preconceived notions that the philosophers of old knew *nothing*, because they had not formed acquaintance with the jumble of geological phraseology and the barbarous lists of jaw-breaking terms now mis-called "science." Let them examine fairly and honestly the doctrines of the immortal Ptolemy (adopted as they have been by the oriental philosophers of all nations), which teach that there is a certain and never-failing connexion between the *angles* under which the sun, moon, and

planets, are observed, and the state of the atmosphere. Let them examine whether, or not, vast earthquakes and extensive pestilences do really follow on the heels of great eclipses, if at the time there be also conjunctions or oppositions of the superior planets. And if they find that, when the planets are *stationary*, the flux of light from them, being more permanent on this globe, produces a derangement of the magnetic action *universally*, let them honestly confess that they have scoffed at the *idea* of such planetary action without once having thought of *examining into the facts*—to the eternal disgrace of the present race of philosophers.

But to our author. This work of Mr. Hunt's is written in a free and familiar style, and with as much of religious reverence as we might expect to find from a mind too prone, by habit, to refer every thing to *natural* laws, and, therefore, to doubt as to any thing like spiritual interference in the phenomena of nature. There is, however, an apparent honesty of intention about Mr. Hunt, which, if he were free from the shackles of office, might qualify him to shake off his early prejudices and enter on an examination of astral influences. We do not despair, in fact, some day, of hearing that Mr. Hunt has examined astrology, and, if he do, he *must* adopt its principles, which alone can satisfy the craving he evinces for a farther acquaintance with *causes*. The author's introductory observations mention "some great universal principle beyond our knowledge;" which must, therefore, extend to the stars, or how could it be "universal?" "Our knowledge" signifies the knowledge of Mr. Hunt's co-labourers in the dark caves of philosophy; for we can tell him that this "principle" is not beyond the knowledge of the astral philosopher, who by its aid reads in the motions of the stars those wondrous effects which by this principle they produce.

Speaking of motion, gravitation, heat, light, electricity, and chemical force, the author is compelled to cry out as follows:—

"These powers are only known to us by their effects; we only detect their action by their operations upon matter; and although we regard the several phenomena which we have discovered as the manifestations of different principles, it is possible they may be but modifications of *some one universal power*, of which these are but a few of its modes of action."

As regards *electricity* this is not strictly true, for we can both see and feel the electric fluid when it is excited up to the point of *luminous* appearance; and we may say as much of *light*, for there is no reason to believe that light flows from the sun as such; but there is A SUBSTANCE which flows from the sun, and which, when it impinges on a planet, affects the eyes of animals

in such a manner as to render them conscious of its existence, and which *effect* has been termed LIGHT. If this substance, when it flows from the sun, were already in a luminous condition, we should perceive it in its passage through the fields of space. What Mr. Hunt means by "one universal power" is what we conceive to be the bond that combines all the bodies of a solar system, and compels them to operate one on another; so that if a straight line can be drawn from the earth to the sun and the planet Saturn, the fluxes of this "universal power," or ethereal fluid, as we prefer to name it, are returned *directly* back from the two planets to the source of those fluxes in the sun. Thus must they needs produce a different effect on each planet's atmosphere in going and returning from what they would if carried off at an angle of reflection equal to that of incidence. We say that the particles, or molecules, of this fluid, so thrown back on others like themselves, must derange the atmosphere of both planets. And thus we see the reason *why* the *electrical* condition of our atmosphere on such occasions is abnormal, and *why* the magnets shew that the magnetic currents cease to flow in their usual manner. And thus it is that the temperature and pressure of the atmosphere become affected, and that vapours arise, rain abounds, and tempests are let loose upon the earth and ocean.

In speaking, in his 8th chapter, on the effects of the sun's rays, termed *actinism*, our author says,—

"We now know that it is impossible to expose any *body*, simple or compound, to the sun's rays without its being influenced by this chemical and molecular-disturbing power. To take our examples from inorganic nature, the granite rock, which presents its uplifted head in firmness to the driving storm, the stones which genius has framed into forms of architectural beauty, or the metal which is intended to commemorate the great acts of man, and which, in the human form, proclaim the hero's deeds and the artist's talents, are all *alike destructively acted upon during the hours of sunshine*; and, but for provisions of Nature no less wonderful, would soon perish under the delicate touch of the most subtile of the agencies of the universe."

We ask Mr. Hunt whether these same solar rays, that produce so much powerful influence when they fall *direct* upon *any* body whatever, are likely to lose all their power when *reflected*? If rays from the sun fall upon the planet Mars when at its nearest position to the earth, 34,700,000 miles, they must be reflected to this earth in three minutes. Are we to suppose that they lose all their wondrous power, and that they fall upon the same bodies which were before so "destructively acted upon" quite innocuously? A very small portion of a solar ray, passed through a prism, is found to magnetize a needle when placed within its direction; yet millions of rays from the same sun fall upon Mars

every instant of time, and are constantly returned to this earth in a very few minutes; and millions of rays fall upon the moon and come thence to us in *one second* of time; and is it reasonable to doubt that they *do* affect this earth? Those from the moon, we know, do act upon the salts of silver; and why should we hesitate to believe that those from each of the planets have their several missions to perform? This, however, constitutes that PLANETARY INFLUENCE so much dreaded by our philosophers, who have committed themselves to its denial before they investigated the facts. Alas! they are destined to be defeated, for *O magna vis veritatis!*

We shall return to Mr. Hunt's work.

THE GEM OF THE ASTRAL SCIENCES, or *Mathematics of Celestial Philosophy*. By THOMAS OXLEY, Esq., C.E. Simpkin and Marshall.

WE are glad to see a new edition, and a much improved one, of Mr. Oxley's celebrated work on Planispheres. This work will do much for the science of genethliacal astrology, as it will enable many sterling young minds to examine for themselves the doctrines of astral influence, without so much labour as has hitherto been necessary. It may even lead some of the editors of the day to see whether there be not more in our philosophy than their day dreams of 'cabalistic'* folly have led them to imagine. This work contains every thing required, (and, indeed, perhaps more than the young student can require) for working out a nativity by projection; and we cordially recommend it to the attention of our readers, as a masterly production. We cannot, however, allow Mr. Oxley's doctrine as to the anticipating and retarding of primary directions to pass current, without our most decided condemnation. Our author says, p. 177,

"If he (the student) comes within six months, or even a year in some cases, he ought to be satisfied, seeing that there are many secondary causes which will produce an anticipation or retarding of the primary direction."

The result of a quarter of a century of rigid examination of nativities, during which many thousands have gone through our

* *Blackwood's Magazine* for December 1848 says, that Lady Hester Stanhope foretold *Lamartine's* recent elevation and the Revolution in France by "*cabalistic*" and astronomical processes. Now she made these predictions merely, as Mr. Oxley would, by the mathematics of astral science.

hands, leads us to deny the correctness of this statement. We contend that two months, or three months, is the outside term of the influence of any one primary direction; except only parallels of declination, which are very rare. We suspect that neglect of the effects of *transits* has led our author into this loose and erroneous system. We do not think the cases Mr. Oxley gives are at all conclusive. And as regards the directions of Mars and Mercury, we are satisfied that they are never found to operate much above one month from the period to which they measure.

The author gives an ingenious mode of erecting a figure for the southern hemisphere; which consists in computing one for the *opposite* latitude and longitude of that to the place for which the figure is required, and then reversing the cusps of the houses, and making those above the horizon to be below, &c. But the briefest and speediest mode will always be (until tables of houses be calculated for the southern hemisphere) to make use of a globe. Thus, to find the longitude on the cusps of the six *ascending* houses in *lat.* 41° *south*, and *long.* 147° east, at $12^{\text{h}} 20^{\text{m}}$ P.M., mean time, on the 6th of September, 1844, first find the right asc. of the meridian, as usual, by reference to the *sidereal* time given in Zadkiel's Ephemeris, and then, the *south* pole for the 11th house, $16\frac{1}{2}^{\circ}$, being elevated, we add to the R. A. on the midheaven at Launceston (the place situated in the *lat.* and *long.* above), which is found to be $350^{\circ} 47'$, the sum of 30° , and we bring the amount, $20^{\circ} 47'$, to the *horizon*; which then cuts $\gamma 20^{\circ}$, the longitude, on the 11th house. Next elevate the pole to $30\frac{1}{2}^{\circ}$ for the 12th, add 30° to the R. A., and bring the amount, $50^{\circ} 47'$, to the *horizon*; which will then cut $\delta 13\frac{3}{4}^{\circ}$, the *long.*, on the 12th house. Proceed to add 30° to the R. A., making it $80^{\circ} 47'$, which, after you have elevated the *south* pole to 41° , bring to the *horizon*, and you will have $\pi 3\frac{1}{2}^{\circ}$ for the *ascending* point. For the 2d house depress the pole again to $30\frac{1}{2}^{\circ}$, and bring $110^{\circ} 47'$ to the *horizon*, and it will cut $\varpi 5\frac{3}{4}^{\circ}$ for the 2d cusp. Lastly, sink the pole to $16\frac{1}{2}^{\circ}$, and bring $140^{\circ} 47'$ to the *horizon*, and it will cut the longitude of the 3d, viz. $\Omega, 13^{\circ}$. The whole of which process will take less than five minutes; whereas Mr. Oxley would require calculations by trigonometry occupying about half an hour, or more, and very troublesome to persons not used thereto.

Mr. O. gives the results: 11th, $\gamma 19^{\circ} 53'$; 12th, $\delta 13^{\circ} 42'$; the Asc. $\pi 3^{\circ} 26'$; 2d, $\varpi 5^{\circ} 49'$; and 3d, $\Omega 12^{\circ} 56'$; shewing an exact agreement between the globe and his calculations.

One word in parting with Mr. Oxley. He complains, p. 168, that we took his rule for rectifying nativities by applying the

principles of false position to such calculations. Well; we did insert his rule in the Grammar of Astrology, and thought we were benefitting the science thereby, never dreaming that we could possibly injure any mortal in so doing. Let Mr. Oxley take our rule for equating planets' places, and call it his own, if he will; for assuredly we shall not *go to law* about it, as he threatens to do; and without which threat we should have waded through a large book, rather abstruse and heavy in some parts, without enjoying, as we have done, one hearty *guffaw*.

METEOROLOGY.

THE number for November 1848 of *Chambers' Edinburgh Journal*, states that, "under the persevering and systematic investigations of scientific inquirers, meteorology is gradually yielding up its secrets; its invisible agencies are found to act in obedience to certain laws. From feeling our way, as it were, in the dark, we are beginning to catch glimpses of the true state of things with regard to this most important branch of natural knowledge. The writer then professes to bring together the accumulated results of the observations of these same "scientific inquirers;" and, lo! the mountain brings forth something more contemptible than even the well known "ridiculous mouse." The results are a few comments on some extracts from Mr. Hunt's recent work on *Light*, which our readers will see noticed elsewhere in this Magazine. As for "meteorology," the scientific inquirers know nothing of its *secrets*, nor can they possibly do so until they examine the doctrines of *astral influence* on the atmosphere. We write this on the 8th December, in the year of our Lord one thousand eight hundred and forty-eight, while we hear the furious howling of the pitiless storm; but we are quite sure that none of these "scientific inquirers" through England, or even "the land o' cakes," can give us the slightest inkling of the *causes* of this violent storm. The sun's light is much about what it usually is when he has $22\frac{1}{4}$ degrees of south declination; but his "actinism" is considerably less than the average, for the clouds hang low and heavy,

" And, dripping from his dreary watery bed,
Aquarius lifts his cloud-environed head."

But the diminished "actinism" is a consequence of the stormy clouds, and cannot be the *cause*. Is there *no cause* for this

great atmospheric derangement therefore? Yea, that there is; and if we look to the heavens, we find the mighty Jove is this day *stationary*, pouring forth, therefore, a *continuous* flood of reflected solar light, not destitute, we presume, of the *electric* ray, and so conveying some electric or *magnetic* action to the earth. Then, again, we find also a conjunction this morning of the two planets Mars and Mercury, nearly in the last *punctum* of the sign Scorpio. Now this conjunction led us to predict that the weather would be "stormy and dull;" which it is. And we made this prediction sixteen months ago, on the faith of a long catalogue of similar results attending such conjunctions. We find that these effects have ever been noticed to be the same; for not only does *Ramesey*, in 1655, say that it produces "sudden great windes," but Dr. Goad, in 1699, says, "♂ and ♀ we shall find to be a *tearing* aspect." And at page 260 of his "Aphorisms" he gives a long list of instances, from 1652 to 1682, during thirty years of uninterrupted observations. He says, after giving a diary of the weather for 853 days, on which these conjunctions were operating, "Let us have leave to ask our dissenter what is the reason of these sudden storms? Alas! Messrs. Chambers can give no answer, if the question be now repeated. The same phenomena attend the same aspects after 200 years. And, as Goad says, "They who please may see more to their satisfaction in *Kepler* or *Kyriander*; and so much for the UNRUHIGTEN* pair of planets, ♂ and ♀ in aspect."

Now, the writer in Chambers, like a sleek Quaker, would quietly deny the influence of these planets on our atmosphere, although every time they come together in the heavens they give the lie to the silly chatterers, who attempt to establish meteorology on any other basis than that which it has pleased the Almighty to ordain; viz. the mutual influence of the several bodies of the solar system on each other. He who runs may read this influence; but our modern philosophers, our Airys and Herschels, *will not* read; and although they do run, it is only their hapless heads against the post they have themselves erected: on which, if not wilfully blind, they might read, in letters of light, the great truth that IGNORANCE and PREJUDICE GO HAND IN HAND. On these subjects only may these men be justly termed ignorant, being so through prejudice.

* *Anruhig*, unquiet, turbulent—*German Dictionary*. This name was given these planets, when in aspect, by the Germans; the great Kepler, especially.

THE PLANET NEPTUNE.

THIS body is ascertained to be about 30 times the distance from the Sun that the latter is from the Earth. But as this distance is 95 millions of miles, and as light, which travels 200,000 miles in a second of time, takes therefore eight minutes to reach the earth from the sun, we have only to multiply this by 29 to find the time a ray of light striking on the planet Neptune takes to be reflected back to this earth. This is $3^h 52^m$. And as it is now *proved*, beyond all doubt, that *light* and *electricity* are ONE SUBSTANCE, we find that this distant body must affect the electricity of our atmosphere; and hence the temperature, elasticity, &c., thus affecting the bodies of all those beings who breathe that atmosphere. Here, therefore, we perceive the simplicity of the

Theory of Astro-Meteorology.

The light of the sun being always accompanied with electricity, it follows that, when it penetrates the atmosphere of a planet and is reflected thence to this earth, it will either gain or lose electricity, and so bring more or less of that substance to us. But as the various coloured rays are more or less refrangible and enter the atmosphere, therefore, at *different angles*, we see that a red ray will be brought more *direct*, and hence produce more electricity than a blue ray. And we know, therefore, that the *red* rays of the planet Mars must excite electricity in our atmosphere more powerfully than do the *blue* rays of Saturn. And this is consistent with facts observed; which prove that, when the Earth passes in a right line with the Sun and *Mars*, the air is more electrified and *drier* than when the Earth is similarly situated with Saturn.

The evidence of this fact exists at page 254 of the Journal published by the Meteorological Society; where it is shewn that, during 242 months' observations at Aberdeen, Carlisle, Edmon- ton, and Hereford, there fell 590 inches of rain, *Saturn* being in conjunction with the Sun; while, at the same places and during the same period, there fell in 114 months only 232 inches of rain, *Mars* being so situated.

	Inches.
The mean fall monthly being, under <i>Saturn's</i> action .	2.438
do. do. under <i>Mars</i> do.	2.000
<i>Excess</i> by Saturn's action =	<u>.438</u>

That this period was not unfairly chosen, is proved by the fact that both periods occurred during a

				Inches.
Series of	66 months at Carlisle,	<i>fall of rain</i>	178·
„	108 do. at Aberdeen	do.	209·7
„	288 do. at Hereford	do.	737·5
„	279 do. at Edmonton	do.	553·6

Total months 741

Total of rain. . 1678·8

This gives a mean fall per month of 2·266 inches, which is ·266 of an inch *more* than what fell during Mars' action, and ·172 of an inch *less* than what fell during Saturn's action; yet the mean of the above 356 months differs only ·045 of an inch from the mean of the whole 741 months.

The importance of this matter will be obvious to the farmer, when he considers that the monthly *excess of rain*, when Saturn's aspects are in operation, being ·438 of an inch, amounts to 92 butts per acre of additional water, or about 3 butts daily. For the imperial gallon contains 277·274 cubic inches of water; and if we multiply the number of inches on an acre, viz. 6,272,640, by ·438, and divide the product by the contents of a gallon, we get 9909 gallons, which are equal to 92 butts.

APHORISMS TOUCHING WEATHER, METEORS, &c.

By J. CARDAN.

1. WHEN Saturn passes out of one sign into another, you may expect for several days together strange meteors and splendid sights and apparitions in the heavens.

2. When Saturn is combust in the houses of Mars, and Mars beholds him, he often begets conical figures which are seen in the air, composed of vapours that ascend, and are signs of earthquakes. [This circumstance will take place about the 25th of March, 1850; when it will be well to observe whether such phenomena do not occur.—Z.]

3. Saturn and Mars, and Mars and the Sun, and Mars and Mercury, cause hail; Saturn most in summer, Sol and Mercury most in autumn; and those that cause hail in these two quarters cause snow in the winter and spring.

4. Saturn with the luminaries, Jupiter with Mercury, and Mars with Venus, make an *apertio portarum*, or opening of the

gates, and usually cause some notable change of weather. [Their aspects cause these effects less extensively but their conjunctions cause great electrical effects.—Z.]

5. Whenever Saturn is joined with the Sun, the heat is remitted and cold increased; which alone may be a sufficient testimony of the truth of astrology. [We shall give ample evidence of this fact in the course of this work; a fact that it would better become the “philosophers” of the British Association to attempt either to refute or to explain, than the shaking up soapsuds in a bottle to demonstrate the nature of the bubbles, as we have witnessed them occupied in doing.—Z.]

6. When Mars and Mercury are joined, and behold the Moon or lord of the ascendant in the 6th or 7th house, they portend a great drought to ensue. [This means in the figure of an eclipse or ingress, &c.—Z.]

7. The star has a great efficacy on the air, to which the Moon shall be first joined after her conjunction, opposition, or square with the Sun.

8. The mixture of the beams of Mars and Jupiter in moist signs gives thunder, with sudden showers.

9. Jupiter naturally raises *north* winds*, Saturn easterly, Mars westerly, Venus southerly; and Mercury mixt winds, as he may apply to other planets.

N.B. These seem to have been a few of Cardan’s notes on the effect of the planets on the weather, and they well deserve the attention of the students of astro-meteorology. They do not comprise the tenth part of that science, which is still far from perfect, but which is destined to become as exact as any part of astronomy itself.

FULFILLED PREDICTIONS.

PREDICTION. “Jupiter in *Leo* still gives peace to France and much prosperity.”—*Oct.* 1848.

FULFILMENT. *State of Trade in Paris.*—The prefect of police in Paris says, “The capital continues to enjoy perfect tranquility and the greatest security. The accounts from the departments are of a nature to consolidate this happy state of things. On all sides, in fact, work is being resumed; most of the factories and workshops have resumed their operations, and some of them have again become as active as in the most prosperous years.”—*Stroud Observer*, *Oct.* 14, 1848.

* Job says, “Fair weather cometh out of the *north* ;” and that is because ♃ raises *north* winds and brings *fair* weather at the same time.

PREDICTION. "This eclipse will be visible at Ceylon, Madagascar, Borneo, ALL AUSTRALIA, and the Cape of Good Hope; and will work much mischief there; and *sad destruction to the cattle* in those countries, especially **SHEEP.**" [Page 33 Almanac 1847, on the total eclipse of the sun in Aries (14th April, 1847), that sign ruling "sheep," &c.]

FULFILMENT. By late advices from Van Dieman's Land, we are informed of a great mortality among the sheep. One gentleman lost 19,000, another 20,000. An entire flock died in a single night. The writer stated that he was surrounded by 36,000 dead sheep, and in momentary expectation of the devastation extending to his own flock.—*London Paper*, 28th Oct. 1848.

So much for Australia; and at the Cape, fearful wars occurred about "cattle." At Ceylon an insurrection broke out also, and awful bloodshed followed.

FULFILLED WEATHER PREDICTIONS.

"Such an invaluable month of *May* never was known: from its first hour the crops have progressed rapidly and without intermission."—*Greenock Advertiser*, June 1848.

The prediction was, "A fine, warm month; vegetation very forward."

While remarking these meteorological predictions, we will offer the following very striking instance of affection of the temperature by the planet Mars, who always brings very dry and warm weather when he is with the Sun; a fact easily determined and easily disproved, if it were *not* true: Why do not our philosophers *refute* this assertion?

"The mean temperature of the week ending June 13th, was 7 deg. 4 min. higher than the average temperature of the corresponding week *for twenty-five years*. On Friday, June 12th, the temperature was 10 deg. 4 min. higher than the average temperature of the corresponding day for the same period of twenty-five years."—*Pictorial Times*, June 20th, 1846.

N.B. 12th June ♃ was stationary and the ☉ in par. declination to ♄ and ♃ Δ 24; the ☉ having been in S * to ♄ on the 10th, and on the 15th ♄ and ♄ were in the same declination.

These things *might* be thought of little matter, if they did not *always* occur; but let our readers recall the last month of November, in which only *one* inch of rain fell, though *four* inches fell in the comparatively *dry* month of August. Why? Just because *Mars* and the Sun were in conjunction and both in aspect to Jupiter. We foretold, "A fair and dry month;" and it was so. Will the philosophers never learn wisdom, or respect Nature's **FACTS**?

ASPECTS, &c. OF THE PLANETS ON MARCH 26, 1812.

[From a Correspondent.]

☿ ☿ ☿; ☿ ☿ ☿; ☿ ☿ ☿; ☿ ☿ ☿; ☿ ☿ ☿; ☿ ☿ ☿; ☿ ☿ ☿;

☿ ☿ ☿; ☿ ☿ ☿; ☿ ☿ ☿; ☿ ☿ ☿; ☿ ☿ ☿; ☿ ☿ ☿; ☿ ☿ ☿; 10 Aspects!!! *

ABOVE, you have the aspects, &c. of the planets at the time of one of the **GREATEST EARTHQUAKES** ever known in South America, accompanied by

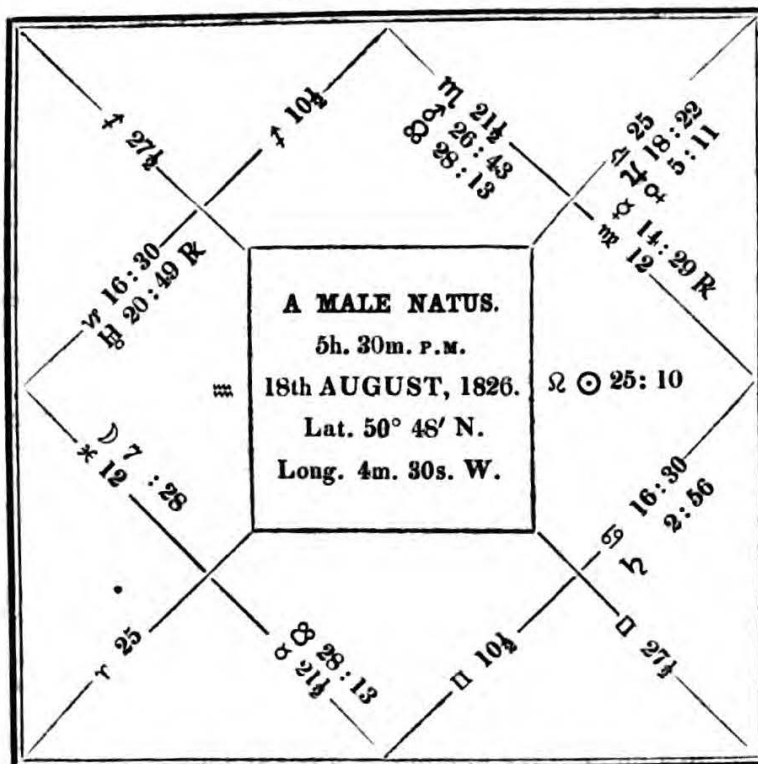
* To within about *one* degree.

dreadful thunderings and lightning. It is computed that from 20,000 to 30,000 persons perished in the towns of La Guayra, Caraccas, Merida, Mayquetia, and Sanfelipe.

You will readily observe that the planetary positions here given concur in a most striking manner with the Rules which you have laid before the public for foretelling these awful phenomena of nature.

A REMARKABLE NATIVITY.

R.A. 15^h 16^m 14^s.



Lat. ♄ 0° 31' S. ♀ 0° 58' S. ♄ 1° 5' N. ♄ 2° 10' S.
♄ 0° 14' N. ♄ 4° 13' S. ♄ 4° 56' S.

At six years of age this unfortunate native fell into a privy and was nearly smothered, being recovered with great difficulty; at which time Mars (in *Scorpio*, which rules such places) came to the square of the Asc. In January 1835, his clothes caught fire, and the left arm and left side of the face and neck were severely burnt; by which his arm was contracted, and his under lip was drawn on one side. On the 30th November, 1834, there was a total eclipse of the Sun in 8° of ♄, a fiery sign, and in exact square to the Moon at birth. No doubt primary directions were operating. N.B. The above is the *estimate* time.

The student will observe the violent square from fixed signs and angles of the Sun and Mars; the opposition of the Moon and Mercury, and the square of Jupiter to Uranus, who is rising and very evil; from all which would have been predicted these sad and direful accidents.