ZADKIEL'S MAGAZINE.

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ON THE PRESENT STATE AND FUTURE PROSPECTS OF ASTROLOGY, &c.

Μαντι ΚΑΚΑΝ, ϑ πωποτε μοι το ΚΡΗΓΥΟΝ ειπας·
Αιει τοι τα ΚΑΚ' εϛι φιλα φρεσι μαντευεσθαι
ΕΣΘΛΟΝ δ' ϑδε τι πω ειπας επος ϑδ' ετελεσσας.

" Augur accurst! denouncing mischief still,
Prophet of Plagues, for ever boding ill!
Still must thy tongue some wounding message bring."—POPE.

THE above passage, from Agamemnon's speech to the Augur *Chalcas*, shews clearly that the world has never wanted for individuals endowed with the gift of prophecy, and that *to look into the future* has ever been a strong and fixed principle of the human mind. And as it was established in the mind by an all-wise Creator, who shall dare to say that its prudent and moderate exercise can be an evil in His sight? The term NEBIAH, "a prophet," is early applied in Scripture; thus, Abraham is so denominated as a token of respect: "Now, therefore, restore the man his wife, *for he is a prophet*," *Gen.* xx, 7. Again; we read of "Deborah, *a prophetess*, the wife of Lapidoth; she judged Israel at that time," *Judges* iv, 4. And this office she seems to have had because she had the power of prophecy; for it was not Lapidoth, her husband, but she herself, who was the Leader of the people; her very name, DEBORAH, signifying "a Leader."

It was the office of the highest of the citizens in ancient Rome to play the part of prophet; and until the Augurs decided, no public matter could be undertaken. The oriental nations, especially the enlightened Persians, still pay the highest respect to Astrology; and in all the East, to look into the future is considered the privilege of the wisest of men. Nor has the principle of Astral Science been ever so much destroyed in the minds of Europeans as the wiseacre philosophers pretend. Prophecies have ever been current among the *people* of western Europe; who, albeit they are ignorant and kept in slavish thral-

dom, "know a sheep's head from a carrot," and have intelligence enough to judge whether, when a prophecy is made, it is fulfilled or not.

When the priests from Rome endeavoured to introduce the christian faith into Gaul, they found a universal belief existing in the powers and influence of the heavenly bodies; and, with a view to gradually destroy the evil of worshipping those bodies, they wisely allowed the old faith to be *amalgamated* with the new, feeling that to eradicate old notions entirely at first was impossible. Thus, the old astrologers, who had presided at the founding of the city of *Paris*, and named the city PARA-ISIS, signifying "in the power of Isis;" knew right well that ISIS was the Phœnician יש-יש ISH-ISH, or ASH-ISH, the "Star of Being or Existence," that is, VENUS. Now Venus has dignity in the sign *Virgo*, which is found to rule that city: and thus the chief temple therein was *sacred to Venus*. On the site of that temple a christian fane was erected, and still consecrated to "our Lady;" and thus the old astrological ideas were conciliated. This is evident; for on entering the church of *Nôtre Dame*, "our Lady" is seen in a distinguished position. Over the great gate, as you enter at the north, are depicted the twelve signs of the Zodiac; but the 6th sign, *Virgo*, the virgin, is thrown out, and the figure of the statuary put in its place, while "the virgin" is set above all the rest, as the goddess to whom the temple was dedicated. Thus we learn how the Catholic priests first came to pay divine honours to "the Virgin" MARY; for we seek in vain for any authority in the Scriptures for the custom; nor was it followed by the early christians. It is, in fact, a modification of the ancient *Zabaistical* custom of worshipping the planet Venus; or we may declare that it is merely the ancient and universal worship of ISIS renewed under another designation. But, lest the people should see through the humbug, the priests used all in their power to put down the ancient belief in astrology. They never perfectly succeeded; for the astrologers had always *facts* to build upon, which must ever eventually overcome a system founded on *fiction*. And accordingly we see that, as the catholic religion goes down in the world and the spirit of free inquiry comes forth, the ancient doctrine of the stars being the rulers (under the Almighty) of all mundane events, grows more and more into the perfect day. And it is curious that the very year of the downfal of the temporal power of the Pope is exactly that in which the whole world rings with the fulfilment of old prophecies and well-attested astrological predictions.

While treating on this subject, it may be worth while to bring

additional evidence of the fact we state, from the meaning of the name MARY. This was in the Latin (used by the catholics), MARIA; and is clearly derived from *Mare*, the sea; which is itself formed of מר *Myrrh*, because it is bitter; and more remotely from מ M, a multitude; and אנ, AR, to flow, signifying "a multitude of flowing waters." Now, the oriental fable was, that *Myrrha* was the mother of *Adonis*, the Sun; because the Sun was known to arise from the sea. But the Nile was believed to flow from the Sun, and was worshipped because of its supposed connexion with the great Egyptian god ΩN, that is ON, the Sun, who was also HORUS and OSIRIS; and was introduced by Orpheus into Greece as Bacchus. He was worshipped as ΙΗΣ, *Hues;* that is Ζευς Ομβριος or Jupiter pluvialis, the *rainy* Jove. This title of ON, meaning "the ONE," or "the alone," is found in the Greek term ἑον, *one*. And the three Greek letters ΙΗΣ, I. E. S., which were found on the altars of ΙΗΙΟΣ, IEIOS, that is *Apollo*, were cleverly changed by the catholic priests into the three Latin letters, very similar in appearance, though not in sound, I. H. S., and made to stand for *Jesus Hominum Salvator*, "Jesus the Saviour of Men." And the old monogram or hieroglyph to express the sign *Virgo* is actually found to consist of an *m* for "Mary" and the first letter of this celebrated word ΙΗΣ, or the *i grec*, as the French term the letter *y;* and so both together form the monogram or cipher to express the sign *Virgo*, thus ♍.

We must here place on record in our pages the account of one of the most striking instances of the fulfilment of an old astrological prediction that have appeared before the world, and which must palsy the tongues of all the enemies of the science, unless they be those of men who are lost to all sense of decency and who hate the truth because it is the truth; yet who have the insolence to cry out against astrologers as *impostors*, while they stand openly convicted themselves of denying, suppressing, and opposing evidence, or of substituting for it mere lying declamation.

After commenting on the *Prophecy of Orval*, which has gained much notoriety on the continent recently, the Editor of the *Family Herald* observes:—

"The above is a mystic prophecy, or revelation, we suppose; for although the reputed author was a Doctor of Medicine, and an astrologer also, as all ancient physicians were, it does not pretend to be the result of an examination of the heavens. We shall, therefore, adduce one of the latter description—a prophecy of undoubted authority, the original of which is extant in print, which can lay claim to an antiquity of three or four hundred years. It is one of the most remarkable prophecies on record; and one not merely once recorded and then forgotten, like a fortunate hit, as most people are disposed to regard these things, but one deeply premeditated and calculated—the

calculations of which are still in existence, and verified by some of the first scientific men of the present day—the Baron Humboldt, and M. Ideler, of Berlin, &c.

This prophecy can be traced as far back as 1492, in a work of Cardinal D'Ailly, called *Alphonsine Tables*, published in that year, at Venice; and we are informed in the French *Journal des Debats*, 8th January, 1840, that at the earnest request of Baron Humboldt, M. Ideler, of Berlin, examined and verified the calculations of the cardinal respecting the great conjunctions of Saturn, the eighth or greatest of which, after ten Saturnal revolutions, was to happen precisely at the time when the French Revolution took place. The old astrologers, foreseeing this conjunction three hundred years before it happened, predicted, in the plainest possible language, a great mundane revolution. The following are the words of the cardinal himself:—"Si mundus usque ad illa tempora duraverit, quod Solus Deus novit, multæ tunc, magnæ et mirabiles alterationes mundi et mutationes futuræ sunt et maximè circa leges." That is, "If the world should last so long, which God only knows, then many great and wonderful revolutions and changes will take place, *especially with respect to laws.*" This latter clause is remarkable, as the French Revolution is the commencement of an era of reform in respect to laws such as the world never before witnessed, and the reform still goes on.

In a book printed in 1534, entitled *La Periode, c'est à dire la Fin du Monde, &c., composé par* MAISTRE TURREL, the same prediction is most specifically alluded to; and not only the commencement of the Revolution but the end of it most accurately noted:—"Laissons à tant à plus parler des chouses faictes, et que ont faict, que quasi tous hommes scavent, s'ils ne sont ignorants, et parlerons de la huictième maxime et merveilleuse conjonction que les astrologues disent estre faicte environ les ans de Nostre Seigneur MIL SEPT CENS OCTANTE ET NEUF avec dix revolutions Saturnelles; et oultre VINGT-CINQ ans àpres sera la quatrième et derniere station d'altitudinaire firmament*." That is, "Let us leave off speaking of things past, which all men know who are not ignorant, and let us speak of the eighth great and marvellous conjunction of Saturn, which, astrologers say, will take place about the year ONE THOUSAND SEVEN HUNDRED AND EIGHTY-NINE, with ten Saturnal revolutions; and TWENTY-FIVE YEARS afterwards will be the fourth and last station of the "altitudinaire firmament." We leave the astrologers to translate these last two words. We can find no good English for them. But the meaning is, that the termination of the eventful revolution takes place twenty-five years after 1789; that is, in 1814. Nothing can be more exact than this prophecy, published three hundred years before the event, and still existing in numerous printed books of the most ancient date.

Master Pierre Turrel then goes on to say that, in his opinion, about that time Antichrist will come with his law and his *damnable* sect; for the astrologers all foresaw a change of laws. Napoleon only came with his *Code Napoleon.*

The same prediction is given in Latin verse by Regiomontanus, with the dates precise. We give the original:—

Post mille expletos à partu virginis annos,
Et septingentos rursus abire datos,
Octuagesimus octavus mirabilis annus,
Ingruet et secum tristia fata feret.
Si non hoc anno totus malus occidet orbis,
Si non in nihilum terra fretumque ruet,
Cuncta tamen mundi sursum ibunt atque deorsum,
Imperia et luctus undique grandis erit.

* "Altitudinaire firmament" means the *highest* point of the heavens at which Saturn is *stationary*.—ZADKIEL.

After seventeen hundred years and eighty-eight
Since Christ appeared in this our mortal state,
A wondrous year comes arm'd with judgment's rod,
Bringing disasters fore-ordained of God.
Then, if the wicked be not wholly slain,
If into nothing rush not earth and main,
The kingdoms of the world, turn'd upside down,
Will pine with grief, for heaven itself will frown.

This same prediction will be found in a work published at Lyons, in 1550, entitled *Le Livre de l'Estat et Mutations des Temps*, by Richard Roussat. Moreover, what is very amusing, a refutation of the prophecy was published by the Sieur de Pavillon, in 1560, 230 years before the fulfilment. This Lord du Pavillon says, "Is it not strange that in the year 1555 they threaten us with having only 235 years to live as we are; that is to say, till the year 1790? These are the things that make weak minds tremble with a terrible fear, and plunge them into a sea of disturbing passions. Yet this event with which they torment themselves is not to take place till the year 1789, the result of ten Saturnal revolutions! They calculate, also, that twenty-five years afterwards, in 1814, *this revolution will stop*. Yet, nevertheless, they make a marvellous *doubt if the world will last so long!*

This Pavillon was, no doubt, one of the sceptical philosophers of his time, who regarded himself as by far too intelligent to believe in the fooleries of popular superstition. Yet how wofully has the philosophical wiseacre of the sixteenth century been mistaken! The prediction which he sneered at was the most notable, the most accurate and genuine prediction of which astrology can boast; nor do we believe that any prophecy can be found in the annals of the world so astoundingly precise.

The *Journal des Debats* calls it a "bizarre coincidence," seeming thus to refer it to chance. But it is all the result of mathematical calculation. And, moreover, the coincidence is twofold, which, in the estimation of all sound logicians, at once dispels all ideas of chance. Had the date of the commencement of the Revolution alone been given, it would have been sufficiently remarkable; but the termination is given with equal precision; and thus two powerful witnesses, instead of one only, are found to substantiate the truth. "In the mouth of two or three witnesses let every thing be established." Two stronger witnesses cannot be found.

The present state of astrology is full of hope. The superstitions of the seventeenth century, like the serpents that attacked Hercules of yore, have been already strangled by the astrological writers of the nineteenth; and we begin to see the ancient science of the stars stand forth in all the majesty of eternal truth. Its foes are found nowhere but among the foes of all *free* inquiry, the more pernicious because assuming the garb of lovers of freedom; a ready and deceitful garb, which the whig, or, more properly, the political-economy school of politicians adopt. They are great friends of the *people* forsooth, so long as they may be leaders; but tell them that something more than *their* panacea is required, and they instantly yell forth the old brutalities of physical force. They feel themselves as unable to overthrow the arguments of the astral philosopher as were the monks of

old to disprove the theory of *Galileo;* but, like those monks, they threaten *imprisonment*, verily! And do they not know that from the depths of his cell, like as did that philosopher, the modern astrologer would still exclaim, *è puor se muove*, "and still it moves?" Is it thought, for a moment, at this time of day—at the close of 1848, so pregnant with new ideas, so teeming with efforts for freedom, be they wise or not—that the public of England, the energetic spirits of this age of scientific investigation, will be put off with a "pooh! pooh!" or be contented with an idle declaration that the vastly important doctrines of astrology have been settled long ago? Will they not insist that a question so full of interest for the public, so vitally important to the struggling sons of adversity as this, which declares that there are, or there are not, certain powers above us which affect our health, our minds, our destinies, and by searching into the nature of which we may *possibly* ameliorate the conditions of these and vastly increase our measure of happiness—will the public not insist, we ask, that this question, so high, so great, so fearfully important, be at once thoroughly investigated? Ay, indeed will they; and ay, they are doing so; for the sale of astrological books far surpasses imagination. Not a book-stall but is ransacked for old authors on the science; and the sale of modern works on the subject is beyond what our puny critics either dream of or desire. The steady sale of the Ephemerides of the Planets' places, which can be of no use but to the actual student of astrology, becomes the surest index to the existence of such students; and these are now to be counted by thousands, and found in every nook of the three kingdoms, and far away to the far west of America. The appearance of two several translations of the *Tetrabiblos* of Ptolemy within these few years, and the eager demand for *all* works professing to teach astral doctrines, bespeak alike the steady and growing interest taken in the matter. Soon will the day arrive, for the dawn is perceived, when the opponents of the science must cry *peccavi*, and confess that our forefathers, who believed in it, were not greater fools for following the light of evidence and listening to the voice of nature, than have been the children they begat, who have, in rejecting the husks of magic and superstition, thrown away the invaluable kernel—the doctrine of astral influences on mundane events. That precious and vital truth, that the stars do influence all things in this nether world, as it was of old expressed—Astra regunt *homines*, sed regit astra Deus; the stars rule mankind, but God ruleth the stars—this sentiment is found to be not opposed to revelation, not against the honour of the Deity, not injurious to the happiness or destructive of the virtue of men;

while it is found consistent with the *facts* that every day, every hour presents in the birth of children, whose vitality is concomitant with the presence or absence of certain of the heavenly bodies on the eastern horizon at the moment. And these are *facts* that no ingenuity could devise, and that no love of falsehood can disguise or disprove.

FARTHER APHORISMS OF J. CARDAN.

1. In sicknesses when the Moon applies to a planet contrary to the nature of the distemper, especially if it be a fortune, the disease will be changed for the better.

2. When the Moon at the decumbiture, or first falling sick, shall be under the beams of the Sun, or with Saturn, Mars, or Dragon's tail, if the party be ancient, even her conjunction with Jupiter, Venus, or Mercury, is not without peril.

3. Saturn causes long diseases, Venus indifferent, Mercury various ones, the Moon such as return after a certain time, as vertigos, falling sickness, &c. Jupiter and Sol give short diseases, but Mars the acutest of all.

4. When the Moon is in a fixed sign, physic works the less; and if in *Aries*, *Taurus*, or *Capricorn*, will be apt to prove nauseous to the patient.

5. In purging it is well that both the Moon and Lord of the Ascendant be descending and under the earth; in vomiting, that they ascend.

6. Purging, vomiting, bleeding, and making issues, &c. ought to be done while the Moon is in *moist* signs, the chief of which is *Pisces*, and the next *Cancer*.

7. Every immoderate position of the heavens to persons weak and aged brings death; to others, violent accidents and grievous calamities.

8. The infortunes, being oriental, cause defects and occidental diseases.

9. Venus with Saturn in the 7th, and Mars elevated above them both, causes barrenness in men and abortions in women.

10. Gemini and Sagittary shew diseases that come with falling, as swooning, epilepsy, suffocation of the womb, &c.

11. When at the beginning of a disease the luminaries are both with the infortunes, or in opposition to them, the sick will hardly escape.

12. From the Moon's good aspects to the fortunes or the Sun,

if not afflicted, health may be expected. If to the infortunes, or Sun's evil aspects, death may be feared.

13. Mars in the Ascendant makes the disease swift, violent, afflicting the upper parts, and disturbing the mind; and if also the luminaries and their dispositors be afflicted, then death will follow.

14. From the first hour of the day (or one in the morning inclusive) till six, blood predominates; whence morning sleeps becomes so sweet and pleasant. From thence till noon choler; afternoon, phlegm; and from the beginning of night till midnight, melancholy.

15. Saturn in fiery signs, when the Sun is weak, causes hectic fevers; Jupiter, sanguinary ones; and if Mars behold him, putrid ones. Mars in such signs gives burning fevers of all sorts; Venus, ephemeral fevers; and if the rays of Mars be mixed, putrid ones, from phlegm. Mercury mixed ones; but if the Moon be joined with them, she makes pituitous fevers, from the corruption of the humours. Saturn mixing signification with Mars causes melancholy fevers; and if Mars be under the Sun's beams, or in the 6th, and afflict the significator, it occasions burning, pernicious fevers, of a venemous character; and if to these Saturn, or the Dragon's tail, or Venus when combust, be added, or if these planets be in *Scorpio* or *Leo*, the fever will be altogether pestilential.

16. Mischievous fevers are caused when the Sun is afflicted in *Leo*.

17. Watery signs threaten putrid fevers, if Mars (especially combust) have any rule in them; but earthy signs are altogether free from fevers.

18. It will be a fatal time to suffer amputation, or lose any member, when the Moon is under the Sun's beams and opposed by Mars*.

19. A tedious childbirth is to be expected if the Moon be aspected by the infortunes and a retrograde planet be in the ascendant.

20. The special significator of a disease is that unfortunate planet from whom the significator separates by a bad aspect. Also the Lord of the Ascendant shews the disease if he be unfortunate. [And the planet in the 6th house.—Z.]

21. The Lord of the Ascendant an infortune, the sick will be unruly; if a fortune, he will readily take what is prescribed.

22. The 5th house and its lord shew the medicines and their nature, whether proper or improper.

23. Several planets' significators shew that the distemper is complicated of several diseases.

* We advise our hospital surgeons to test the truth of this aphorism.—Z.

24. The significator of the disease in double-bodied signs signifies a relapse, or that it will change into some other distemper.

25. That sign in which the significator of the disease is posited shews the member or parts of the body principally afflicted.

26. Mercury unfortunate prejudices the phantasy, and inward faculties; and thence threatens madness, &c. especially if Mars afflict him; and if Mercury be an earthy sign, it threatens the patient will make away with himself.

27. 'Tis a very bad sign when the significator of the sickness is in the 6th, or lord of the 6th, in the 8th, or lord of the 8th in the 6th.

28. Saturn or Mercury significator and aspecting each other shews strange affections, unnatural.

To cure any member, the Moon and lord of the Asc. should be free from impediment, the sign that governs the part ascending, and the Moon therein; and when you think to do good to your eyes, let the Moon be fortunate, increasing in light, and by no means in a sign of the earthy triplicity.

A CHAPTER ON NOODLEISM.

MODERN zoologists have industriously ransacked the earth and rummaged the ocean for new species of known animals and animalcula; but they have recently very much confined their researches to the "British naked-eyed Medusæ," or the "British Nudibrauchiate Molusca," &c., works on which have been lately published by the Ray Society. These learned gentlemen seem totally to have neglected the *genus* Noodle; and though a vast number of species of the "British Stultus," or in the vernacular, the Dunderhead or Noodle, may be met with even in the vicinity of London, and specimens occasionally found walking, unconscious of their own egregious folly, in the very streets of the capital, and possibly poking their noses into the rooms of the Ray Society itself, yet we are not aware of any recent treatise which gives a good account or report of the progress of this branch of zoology.

We purpose, therefore, to endeavour to supply the deficiency, by introducing to the reader's notice a few particulars of this extensive race. It will not be necessary to apply to Professor Forbes for instruction in the manipulation of the dredge; for we know exactly where we may any day find a shoal of these very useless fish. But before we speak of the habitat of the

animal, we must give a slight idea of its description. The *genuine* Noodle is generally found to have considerable length of ear; yet although he have indubitable ears, the full grown noodle hears not; neither doth he understand how to draw the most obvious inference from the best attested facts. There is a striking resemblance in the noodle to the jelly-fish; for "amongst other organs," as has been observed of the latter, "these creatures possess eyes, or at any rate, parts that look like a first rude attempt at the manufacture of these organs;" yet are they blind to every kind of truth which does not square with their own narrow and preconceived notions. There is a division in the family of the noodles, by far the greater portion being capable of hoodwinking each other; and thus, when two or more noodles chance to meet, they contrive to entirely shut out from their minds what little light nature may have endowed them with. What strange and wondrous changes we see in the creatures! They are, in fact, like the chameleon, ever changing their hues, or, like the snake, ever casting their skins. Fancy a donkey with a number of little donkeys sprouting from his shoulders and thighs, bunches of long-eared monsters hanging epaulette-fashion from his flanks in every stage of advancement, from the mere griffin or green-horn to the perfect old ass. Here a young spooney, almost amorphous, there one more advanced, yet exhibiting neither eyes nor ears for any thing like common sense, clinging to the right arm of a Johnny Raw, better grown, and striving to get away, but his tail not sufficiently organized to permit of liberty and free action. It is true, that although the species are very numerous, the noodle is very minute in mind, having scarcely any capacity for the comprehension of natural facts. But let us not be unjust: "although the multitude, being muddle-headed, love magnitude, the philosopher does not estimate a whale above a minnow for his mere bigness," as Professor Forbes observes; neither, let us add, do we esteem a huge numskull above a diminutive ninny.

As to the haunts of the animal under consideration, they are extremely numerous, scarcely any public office or place of general resort escaping their presence. But they are always to be met with, and sometimes very perfect specimens to be found in the offices of the newspapers and other periodicals throughout the kingdom; and we have known instances of several being observed among the contributors and penny-a-liners, and are credibly informed that they not unfrequently crawl up into the chairs of the editors of some papers, which shall be nameless. We heard the other day that the proprietor of the *Weekly Dispatch* had been seen ejecting a specimen from his editorial *bureau*

by the only process known to succeed effectually with the troublesome creature, viz. by applying the point of his dexter great toe to a certain unspeakable part of the brute. We hope, for the honour of the press, the report may be well founded.

We must now introduce our readers to a very amusing specimen of the *genus* noodle, which appears to belong to a class that has been named *cephalokena*, or "empty-headed," from the extremely minute quantity of brain discovered in the animal. This creature we thought we observed writing in the columns of the *Athenæum* some time ago; but, as we had never noticed any decided symptoms of having been bitten by these vermin on the part of the editor, we paid little attention to the circumstance. Recently, however, the editor gave tongue in a very suspicious tone; but yet he spoke out in a manly way, quite foreign to the style of the genuine noodle. Thus, in his paper of December 16, 1848, he observes, touching his intention to write down astrology (a task, by the by, that any noodle would undertake at a moment's warning), "constant dropping wears away stones, and constant comment evaporates an absurdity. We shall go on till we have shamed the Stationers' Company, the Astrologers' College of our day." This was all very well, and might be considered a fair declaration of war; but, lo! in the number of the following week, Dec. 23, the Editor's tactics are set aside by a full grown "empty head;" who, in the true spirit of the noodle, accustomed to the difficult task of catching a weasel asleep, actually endeavours to *coax* the Stationers' Company into the abandonment of their astrological almanac. Had Shakespear lived in our day, and read this clever proposal, he would, no doubt, have exclaimed in his terse way, "very like a whale!" Yes, this creature proposes to the Stationers' Company, in the event of their not being frightened into compliance by the Editor, that they should give up "Old Moore." "I do not think," observes the noodle, no doubt with great truth, for *think* he assuredly cannot—"I do not think its proprietors would sell one copy the less for scratching "*Vox Stellarum*" from its title-page in years to come, and omitting the "*Astrological Observations.*" Now we are, of course, perfectly disinterested in our hope that the Company will take this advice. True; they might find the sale of "Old Moore" fall off some two hundred and fifty thousand, and *we* might be compelled to print some two hundred thousand more than we do; but, if the Company choose to follow the noodle's advice, we can have no possible objection.

It is of course to be supposed that, in this case, Zadkiel's Almanac would cease to be read; and so astrology would be regularly done for. The thing that penned the above piece of

cajolery is very *sanguine* in its expectations; for it exclaims, "O Zadkiel! take rope enough, and we may hope, ere long, to see thy yearly prophecy suspended." We have taken "rope enough," we trust, to hang up this particular noodle as an object to excite the laughter of our readers; and we promise them to bind the long ears of the innocent to the altar, and sacrifice it to gratify the scorn of the public, whenever the editor of the *Athenæum* permits it to write for his columns. We mistake much if we do not eventually, to use the Editor's phrase, "evaporate the absurdity." The creature has no name, but, may be, will become known henceforth as the "Empty Head." It adopts the signature of H. M.; and as it pretends to be a Latin scholar, we may presume that these are the initials of *Habet Mendacium*, which, perhaps, it will render "Mendacious Harry:" some relation, probably, to a certain well known "Old Harry;" or, it may be, Harry B——m himself, whose nativity we published some years ago, and, having foretold his sudden downfall, have never been forgiven.

Before we conclude this chapter, we must mention a notable fact connected with the habits of the *genus* noodle; which is, that the creature is often found to have crossed the breed with the British verbero, or scamp. This class of mixed animals has several orders; but although the principal one, the *Bimana*, or two-handed noodle-scamps, are remarkable for the resemblance they bear to the human race, they are, however, different in many peculiarities of make from honest men, so as to shew that the one race is quite distinct from the other. This order is, indeed, closely allied to the class of *Reptilia;* and very dangerous reptiles they would become, if it were not that their true position is known to be among the order of those animals termed the *Cephalokenophonia;* so called, from their *heads* issuing forth *noise without meaning.* They are to be found in the offices of some periodicals which profess to deal in wit and humour, which is now degenerated to mere *kenophonia*, or senseless cackle.

ESSAYS ON THE DRAMA.

By Clara Seyton.

No. I.

It has been justly said that the origin of the drama must be sought for in that powerful agent in human nature, the love of imitation: hence, in our efforts to trace its rise, the mind must

be directed to periods the most remote, when civilization had not visited the abodes of man.

The rude war-dance, indicating a species of entertainment where the performers formed an exhibition for the amusement of the spectators, has always existed among savage tribes, forming with them the rites of their religion, and which is found to prevail in the early history of all nations.

As representations of this rude nature increased in proportion as religious ceremonies advanced, imitative exhibitions became more extensive, and finally constituted that which, in a strict sense, may be denominated *dramatic performance.*

These rites and ceremonies, originating when man was in a rude and barbarous state, are still performed with many nations; for even to this day, at the celebration of various festivals, exhibitions are brought forward of a religious kind, which represent with more or less accuracy the chief particulars of the event about to be commemorated: in short, the elements of the dramatic art have existed among all nations; and every country which has made any progress in civilization has, at the same time, developed this art.

As mankind progressed in knowledge, the drama assumed in its character a form differing from mythological representation. Greece, distinguished beyond all other ancient states for the advance of those arts which lead to the cultivation of science and philosophy, is the country to which we must look for the rise and progress of the regular drama; but although Homer had sung with great beauty the conflict of the Trojan war, and Hesiod had breathed forth in immortal song the enjoyments of rural life, yet centuries elapsed before the people of ancient Greece had established the old Greek comedy, and which principally consisted of dramatic songs and dancing. The contents of these songs were mirthful, ludicrous, and too often indecorous. The term comedy signifies village song, but the original meaning has been much altered. To Susarion, who flourished 580 years before the Christian era, the Greeks were indebted for the first regular comic drama. Thespis (of whom we know little more than the name, retained by his descendants, the children of the sock and buckskin, at the present day) was contemporary with Susarion, and added to the interest created by the choral songs, in introducing an actor whose office it was to recite, during the pauses of the singing, verses in honour of Hercules, Theseus, or some other hero of antiquity. The face of the actor was daubed with wine lees, and the simple paraphernalia necessary to the exhibition were conveyed from place to place in a wagon, somewhat

after the fashion of our travelling showmen who frequent the public fairs: with this rude structure on a moveable stage Susarion and Thespis held up to ridicule the vices and follies of their age. At the end of the Peloponnesian war it was strictly prohibited to bring living persons by name on the stage, or to ridicule the government. And a proof of the power of the drama over the human mind at that period may be deduced from the fact, that the comedies of Aristophanes influenced the Greeks in their decree of death to the great philosopher Socrates.

Aristophanes, the most popular, and at the same time the most severely satirical, of the Greek dramatists, in his writings held Socrates, his doctrines, and the philosophy of his school, up to the severest ridicule, which, it is said, tended much to alienate the minds of the ever-changing multitude from their great sage. By degrees tragedy became a distinct branch of the art, and its graver scenes served as an entertainment for the inhabitants of cities, whilst comedy retained its gay character, and chiefly served to amuse the country people of Greece. Regular companies of comedians were, at length, established at Atticus, being tolerated by the government. The old comedy of the Greeks was thoroughly national, with something of a political tendency: the middle comedy, so called, now began to appear. The oligarchy of that period, writhing under the lash of keen satire, having forbidden the representation of living persons on the stage, the chorus, chief instrument of vituperation, was abolished, and general character represented by masks, not imitating the countenances of particular individuals. Thus, out of the fears of the great men of that day, arose comparative decorum in the compositions of the drama.

The names of Menander and Philemon immortalize the new school of Greek comedy. The first of these great men wrote about 300 years before the Christian era. The power of his transcendant wit, the regularity of his pieces, and the greatness of his mind, formed a new era for the Greek stage. Unfortunately only a few of his works remain to us, although he wrote upwards of one hundred comedies. His ideas were considered so delicate and pure, that his writings were placed in the hands of the youth of both sexes. Among the fragments of the works of this great poet which have come down to us, the following, entitled "*Worship due to the Deity,*" gives a beautiful proof how far his soul was influenced by strains of the highest sublimity:—

> "Serve, then, the Great First Cause wherever nature springs,
> Th' Almighty Fire, th' eternal King of kings,
> Who gave us being, and who gives us food,
> Lord of all life, and Giver of all good."

The Grecian drama forms one of the most delightful walks in the garden of classical literature; and while it presents models of genuine pathos and beautiful writing, it throws important light on the superstitions, prejudices, and moral feelings of that highly intellectual people, the Greeks. They retained, even during the decline of their government, a strong desire for every species of dramatic entertainment; they were imitated by the Romans, the conquerors of the world, who introduced into Rome all the classical improvements of the Athenian stage.

It was not, however, till about two hundred years before the christian era, that Plautus, the great Roman comic writer, appeared, but whose comedies were principally translations from the works of Dephilus, Epicharmus, and other Greek authors: notwithstanding this lack of originality, the vigor and beauty of his compositions are much praised; and according to Varro, the muses, if they had spoken Latin, would have used the language of Plautus.

Amid the glory of ancient Rome, while the actions of her eminent men renowned as warriors, orators, and statesmen, astonished the world, the Roman stage never attained the brilliancy or fertility of the Grecian; Terence being the only writer after Plautus who is worthy of notice. Terence flourished about a hundred years before the christian era, and was by birth an African; he was adopted, when a child, by Publius Terentius Lucanus, a Roman senator, who took him to Rome and had him educated. Being emancipated by his master, the young African assumed the name of his benefactor, and soon acquired reputation and friends by the talents which he displayed. His writings were much admired by the polite and learned of Rome, being esteemed for their prudential maxims and morality. Most of his plays, like those of Plautus, are translations from the Greek; but they are valuable on that very account, as giving us an idea of his celebrated model, Menander. Ancient Rome presents a dreary blank in the history of the drama, for shortly after this period her greatness began to fade: vast projects of ambition occupied her senate, whilst the contending factions, under such men as Sylla, Marius, and Pompey, led on to that dreadful degeneracy which ultimately destroyed every feeling connected with the cultivation of the fine arts; and amidst the debasement of manners, in place of the refinements of comedy, the Roman stage was disgraced by the most barbarous spectacles. Gladiators, wild beasts, and other brutal exhibitions, corrupted the public taste, which, tending to plunge the people into every species of immorality, the decline of the empire soon followed:

ruin and desolation complete its history. That vast empire, which gave laws to the world, perished by its own infamy, and speedily ensued over Europe that deluge of ignorance that has been truly termed *the dark ages.*

In the beginning of the middle ages, when every thing noble and intellectual was buried under the deluge of barbarism, the dramatic art existed only among the lowest classes of the people in plays improvisated at certain festivals: these were attacked as heathenish, immoral, and improper exhibitions; but the favour which they enjoyed amid the spirit of the times, induced the clergy to encourage theatrical representations of subjects from sacred history. These were called *mysteries*, and in all the southern countries of Europe, as well as in Germany and England, they preceded the rise of the national drama.

Of this kind were the ridiculous Festa Asinaria, in which mass was performed by persons dressed like asses, and every means taken to divert the people in churches on the occurrence of the festival of Easter. So popular were these extravagancies, that even papal decrees against them were, for a long time, ineffectual. Craik's "Sketches of the History of Literature and Learning in England" tells us, "The subject of the mysteries or miracle plays were all taken from the histories of the Old and New Testaments, or from the legends of Saints and Martyrs; and, indeed, it is probable that their original design was chiefly to instruct the people in religious knowledge." The morals, or moral plays, succeeded, in which all the characters were allegorical. The vices and the virtues were impersonated. The devil of the miracles became the vice of the morals, though in character he was still introduced to undergo his tribulations, to the satisfaction of the audience, in seeing the enemy of mankind always overcome. More especially the morals, but even the miracle plays, were written and represented down to the very end of the sixteenth and beginning of the seventeenth century. Collier gives an account of Lupton's moral "All for Money," in the title called "A Moral and Pitiful Comedy," in the prologue, "A Pleasant Tragedy." The catastrophe is sufficiently tragical. Judas, in the last scene, coming in (says the stage direction), "like a damned soul in black, painted with flames of fire and a fearful vizard," followed by Dives, "with such like apparel as Judas hath," while Damnation (another of the dramatis personæ), pursuing them, drives them before him, and they pass away, "making a pitiful noise," into perdition.

[To be continued.]

Review.

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

[Second notice.]

THE chapter on crystallization is one of the most interesting; but our author seems rather at sea on the subject. He tells us, p. 41, that "many pleasing experiments would appear to shew that electricity has much to do in the process of crystallization; but it is evident that it must be under some peculiarly modified conditions that this power is exerted, if, indeed, it has any direct action." The latter clause of this sentence seems to deny all that was asserted in the first, and we are left in doubt as to the author's real opinion on this important matter: but we are not left long so; for, at p. 46, we find him stating that "electricity and light and heat exert remarkable powers, and both accelerate and retard crystallization;" and that "electricity appears to quicken the process of crystalline aggregation—to collect more readily together those atoms which seek to combine—to bring them all within the limits of that influence by which their symmetrical forms are determined." In our humble apprehension this is extremely like having a "direct action;" and, if not, we are at a loss to give it a name. We are told, also, that "during rapid crystallization some salts—as the sulphate of soda and boracic acid—exhibit decided indications of electrical excitement."

Mr. Hunt adds the following remarks on the subject:—

"Light is also given out in flashes; and we have evidence that crystals exhibit a tendency to move towards the *light.* This is the amount of experimental evidence which science has afforded in explanation of the conditions under which Nature pursues her wondrous work of crystal formation. We see just sufficient of the operation to be convinced that the pellucid star which shines in the brightness of heaven, and the cavern-secreted gem, are equally the result of forces which are known to us in only a few of their modifications."

We like the modest tone of this admission; for, since philosophers acknowledge that they really know so very little of the forces which are operating under their noses to form a crystal, they may surely bear a little with the astrologer, who, although able to point out the nature and periods of certain influences or "forces" of the heavenly bodies, is yet free to confess that they are occult, and past the wisdom of man to fathom. We hope,

after this, to witness less of the contemptuous sneering of those philosophical cubs who ask us to produce them "a specimen" of one of those influences or "forces" of which we speak. We promise to do so when they have shewn us "a specimen" of the crystalline "forces."

One remarkable analogy is observable in the law by which bodies always form crystals at certain definite angles only (which seems to be the result of electrical action), and the way in which certain effects are produced by the heavenly bodies when at certain definite angles only also, and which equally would seem to depend on electrical action. For instance, when the Sun comes to an angle of 60° from the planet Mars, we invariably find an increase in the temperature, with electrical phenomena, lightning, or auroræ, according to the season. And if such an aspect occur in the nativity of an individual, he seems to be *electrified;* for his blood becomes heated; he exhibits increased activity; he is excited; takes to riding, shooting, &c., or other martial exercises; and, if a military man, he exhibits much daring, and generally receives his reward in the shape of preferment; while, if the native be a female, she becomes less timid than heretofore, seeks the society of the other sex, and readily gives her hand in marriage. There seems to be some strange power in the particular *angle* in each case: water will crystallize at the angle of 60°, but it never does so at 50° or 55°; and so, if the Sun pass at the distance of 50° or 55° from Mars, we see no change in the temperature, &c.; which invariably occurs, however, when he reaches 60° from that planet.

This remarkable effect of electricity in forming crystals always at regular angles is well worth the study of the experimentalist.

Mr. Hunt sums up the facts touching this branch of science in the following very well-worded paragraphs.

"Every body, when placed under circumstances which allow of the free movement of its molecules, has a tendency to crystallize. All the metals may, by slowly cooling from the melting state, be exhibited with a crystalline structure. Of the metallic and earthy minerals Nature furnishes us with an almost infinite variety of crystals, and, by a reduction of temperature, yet more simple bodies assume the most symmetric forms. Water, in the conditions of ice and snow, is a familiar and beautiful example; and by such extreme degrees of cold as are artificially produced, many of the gases exhibit a tendency to a crystalline condition. * * If we take an amorphous mass of marble, and place it in water acidulated with sulphuric acid, it dissolves, and a new compound results. The marble disappears—the eye connot detect it by form or colour: the acid also has been disguised—the taste discovers nothing sour in the fluid. We have, in combination with the water, the lime and the acid, but that combination appears to the eye in no respect different from the water itself. It is colourless and perfectly transparent, although it holds a mass of solid matter, which previously would not allow of the passage

of a ray of light. Let us expose this fluid to such circumstances that the water will slowly evaporate, and we shall find, after a time, microscopic particles of solid light-refracting matter forming in it. These particles gradually increase in size, and we may watch their growth until eventually we have a large and symmetric figure, beautifully shaped, the primary form of which is a right rhomboidal prism."

THE PHENOMENA AND DIOSEMEIA OF ARATUS. *Translated into English Verse, with Notes, by* JOHN LAMB, D.D., Master of Corpus Christi College, Cambridge, and Dean of Bristol. John W. Parker.

THE WEATHER BOOK: *Three Hundred Plain Rules for telling the Weather by the Barometer, Thermometer, Hygrometer, Clouds, Winds, Animals, Plants, &c.* London: Tilt & Bogue.

HERE are two works, written 2100 years apart in time, the *Diosemeia** being penned about 250 years before Christ, and the Weather Book 1840 years after his appearance. It is curious and instructive to compare the amount of weather-wisdom of our own day with what was in existence in the days of *Aratus*, and, indeed, long anterior to his time, for he adopted the ideas of Eudoxus†, who brought the science of Egypt into Greece.

Antigonus Gonatus, King of Macedonia, was himself acquainted with the astronomy of Eudoxus, and he gave Aratus a copy of that philosopher's work on the celestial sphere, and requested the poet to render it into verse in imitation of the "Works and Days" of Hesiod. The *Phenomena* is confined to the technical description of the constellations, the important circles on the celestial sphere, and an account of the positions of various other constellations when those moving in the zodiac were rising. "The *Diosemeia* contains prognostics of the wind and weather, derived from various sources, but chiefly from observations on the heavenly bodies." These did not originate with Eudoxus, however, nor with the Egyptians from whom he received them; for they were known doubtless to the Phœnicians and Assyrians, as we

* This word signifies "a sign in the heavens given by Jove."

† "*Eudoxus*, a son of Æschines of Cnidus, who distinguished himself by his knowledge of *astrology*, medicine, and geometry. He was the first who regulated the year among the Greeks, among whom he first brought from Egypt the celestial sphere and regular astronomy. He spent a great part of his life on the top of a mountain, to study the motion of the stars, by whose appearance he pretended to foretell the events of futurity. He died in his 53d year, B.C. 352."—*Lemprière.*

find Homer noticing the constellations 900 years before our era, in his description of Vulcan's shield:—

> "There shone the image of the master mind;
> There earth, there heaven, there ocean he designed;
> The unwearied sun, the moon completely round;
> The starry lights that heaven's high convex crown'd;
> The Pleiads, Hyads, with the northern team;
> And great Orion's more refulgent beam:
> To which around the axle of the sky
> The Bear revolving points his golden eye;
> Still shines exalted in the ethereal plain,
> Nor bathes his blazing forehead in the main."
>
> POPE.

And Cicero, who prided himself on a knowledge of astrology, says distinctly, "Principio Assyrii * * trajectiones, motusque stellarum observaverunt: quibus notatis quid cuique significaretur, memoriæ prodiderunt." (Cic. de Divin.) The Assyrians first observed meteors and the motions of the stars, and handed down what they signified. From this it appears that to observe the heavens for the purpose of "weather predictions" is an art honoured by the practice of three thousand years; even if we shut out the claims of the Indians and Chinese, who seem, in truth, to have pursued it for double that time. Dr. Lamb will have it that the Phœnicians, who were "celebrated for their maritime skill and boldness, and for the advancement they made in arithmetic and astronomy," were the earliest to figure the celestial sphere; and he supposes that they named the signs and constellations from the images which distinguished and gave a name to their celebrated ships. In fact, they had, as we now have, wooden figure-heads to their ships, and, the Doctor says, "a dolphin, a hydra or sea snake, a swan, a ram, a bull, are all such signs as ships would bear." May be so; especially if the sea serpent was often met with in those days; but we opine that the ships may have been named from the constellations rather than these from the ships; for we think the heavens were studied and the celestial nomenclature established long *before* ships were in existence, as otherwise we should have found an abundance of maritime materials among the constellations, which we do not discover. The Doctor tells us, in confirmation of his funny notion, that "the learned Bochart has clearly shewn that the word Pegasus is of Phœnician origin: פג Pag, or פגא Pega, "a bridle," and סום Sus, "a horse" forming פגסום, "Pegasus," "the bridled horse;" no doubt the figure at the head, and the name of a ship. How these learned men do ride when they get astride of Pegasus, or any other hobby! We shall shew that, if Doctor Lamb had reflected on the *Greek* name of this constella-

tion, he would have seen that he had not "a peg" on which to fasten this *mare*'s nest. The Greek name was long anterior to the Latin *Pegas*us; and that name was either Πήγασος *Pegas*os, or Πάγασος *Pagasos*. And in each case we see that the *us* of the Latin and the *os* of the Greek were merely terminations, and had nothing to do with the significancy of the radical part of the word: the *sus* of the Latin certainly could not be derived from the Phœnician tongue, but was a mere variation of the Greek termination *os*. Thence we find that there is no *horse* in the word. And even if we should discover that in any Greek writer the word terminates in *us* instead of *os*, then SUS in the Greek denoteth a sow or boar, wild boar, &c. And in the Latin also a swine, hog, bear, sow, pig; any thing but "a horse;" except, perhaps, an ass. So we fear the learned Doctor, having mounted Pegasus, has met with a fall, like Bellerophon of old.

The origin of the root PEGAS is not far from what Hesiod derived it; namely, from πηγη *Pege*, the *fountain* or sources of the ocean. It had some reference to *water*, we believe, because, when the Sun was passing through the *fishes* in the depth of winter, he entered *Pegasus*, and was then always accompanied with an abundance of *rain*, the *source* of rivers, and thence of the ocean. That the term was astronomical, and referred to the position of the *Sun*, is evident; for when the Sun was in that constellation formerly, it was the extreme cold portion of the year, which caused the waters to turn into Πηγας, PEGAS; that is, *ice*, or congealed water. And it is remarkable that one of the epithets of Apollo (the Sun) was *Pegasaiu*, signifying Pegasus-like, or, perhaps, alluding to *pegos*, the white or transparent colour of ice, which was that of the Sun when he was going through "Pegasus." But to return to our authors. Those persons who desire to learn the true sources of those weather-signs we meet with in modern books, should read the *Diosemeia*: they will do so with much satisfaction. Dr. Lamb's numbers run smooth, and convey the sense of his author, without any thing harsh or foreign to the subject. We need hardly say to the astrological student that he will find very little that he has not seen equally well described in Ptolemy. But the following, touching the effects of a deranged state of the electricity of the atmosphere on animals, is valuable.

> "When screaming to the land the lone HERN flies,
> And from the crag reiterates her cries;
> Breasting the wind in flocks the SEAMEWS sail,
> And smooth their plumes against th' opposing gale;
> And diving CORMORANTS their wings expand,
> And tread, strange visitors, the solid land;
> When from their briny couch the WILD DUCKS soar,
> And beat with clanging wings the echoing shore;

When gathering clouds are roll'd as drifting snow
In giant length along the mountain's brow;
When the light down that crowns the thistle's head
On ocean's calm and glassy face is spread,
Extending far and wide, the sailors hail
These signs prophetic of the rising gale."

Exactly accordant with all this we find the author of the *Weather Book* states,—

"If sea-birds fly towards land and land-birds to sea, if water-fowl scream more than usual, there will be much wind," &c.

Again, Aratus has it:—

"No weather fair expect when IRIS throws
Around the azure vault two painted bows;
When a bright star in night's blue vault is found,
Like a small sun by circling HALO bound;
When dip the SWALLOWS as the pool they skim,
And water-fowl their ruffled plumage trim;
When loudly croak the tenants of the lake,
Unhappy victims of the hydra-snake;
When at the early dawn from murmuring throats
Lone OLOLYGO* pours her dismal note;
When the hoarse RAVEN seeks the shallow waves,
Dips her black head, her wings and body laves;
The OX looks up, and snuffs the coming showers,
Ere yet with pregnant clouds the welkin lowers:
Dragging from vaulted cave their eggs to view,
Th' industrious ANTS their ceaseless toil pursue;
While numerous insects creep along the wall,
And through the grass the slimy earth-worm scrawl,
The black earth's entrails men these reptiles call;
Cackles the HEN, as sounds the dripping rill,
Combing her plumage with her crooked bill;
When flocks of ROOKS or DAWS in clouds arise,
Deafening the welkin with discordant cries;
When from their throats a gurgling note they strain,
And imitate big drops of falling rain;
When the TAME DUCK her outstretch'd pinion shakes;
When the shrill screaming HERN the ocean seeks:
All these prognostics to the wise delare
Pregnant with rain, though now serene the air."

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* "There is a great variety of opinion," observes Dr. Lamb, "respecting the word OLOLYGO." And it has been taken for "an owl," "a woodcock," "a nightingale," and "a frog." But surely the epithet used by Aratus ἐρημαίη, formed from EREMOS, "solitary," should have proved that it signifies the owl; and, if not, the well known fact that "there will be *rain* if the OWL screech," as the author of the *Weather Book* states, demonstrates that Aratus meant that bird; for he had just before alluded to the frog, the tenant of the lake, and surely did not repeat the idea. And though he uses the verb Τρύζω, to murmur, it is modified by ὀρθιὸν, *loud*. Now the other creatures cannot be said to murmur loudly, nor to prenote *rain*. Besides, the OWL is under the influence of SATURN, the author of solitude, which, doubtless, Aratus knew; and hence he terms it ἐρημαίη ὀλολυγών, the "solitary" owl.

The *Weather Book* gives us most of these notes also; and, indeed, these and a thousand other observations on the effect of coming changes in the atmosphere are as old as the hills; yet, like the hills, are still fresh, and full of the life of truth. We must quote Aratus as to comets, at the risk of being laughed at by our modern philosophers, who never look beyond their noses, or consider that the solar system is A WHOLE, and must be so regarded; each portion acting on each other by the mutual interchange of the rays of *light*, and all the electricity and magnetism and actinism those rays contain.

> "No grateful sight to husbandmen appear,
> One or more COMETS, with their blazing hair—
> Forerunners of a parch'd and barren year."

And from the blazing comet in the heavens to the meek little mouse upon the earth did the ancient philosopher look for information.

> "E'en MICE ofttimes prophetic are of rain,
> Nor did our sires their auguries disdain."*

THE MEMOIRS OF A PHYSICIAN,

A TALE OF MESMERISM.

Translated from the French of Alexandre Dumas, by CLARA SEYTON.

INTRODUCTION.—MOUNT THUNDER.

ON the left bank of the Rhine, a few leagues distant from the Imperial city of Worms, and near the spot where the little river of Selz takes its rise, commence the first of several ranges of mountains, whose bristling crests appear to fly away towards the north, like a herd of affrighted buffaloes, disappearing in a fog.

These mountains, which already from their slopes overlook a country almost a desert, and seem to form a retinue for the highest of them, bear each a significant name, designating a form, or recalling a tradition. One is the King's Chair, another the Eglantine's Stone; this, the Falcon's Rock, that the Serpent's Crest. The most elevated of all, the one that rises most heavenward, encircling its granite brow with a crown of ruins, is Mount Thunder.

* Yet Mr. Paton, in his account of the Morlacks, ranks among the instances of their *superstition* the fact that "the most ordinary customs of cattle and domestic animals are supposed to have some reference to the accidents of meteorology. From the croaking of a frog or the position of cattle and sheep, are drawn prognostics of rain." Thus do modern philosophers expose *their* ignorance in opposing the observed facts in nature.

When evening deepens the shadow of the oaks, and the last rays of the Sun gild, as they expire, the lofty heads of this family of giants, it seems as though silence descended step by step from their sublime heights down to the plain, and that an invisible and powerful arm unfolded from their flanks a long blue veil studded with glittering stars, to spread it over the world, fatigued by the tumult and toils of the day. Then all animated nature passes insensibly from wakefulness to sleep. Every thing slumbers, both on the earth and in the air.

Alone, and amid this silence, the little river of which we have already spoken, the Sebzbach, as it is called in the country, pursues its mysterious course beneath the pine trees on its banks; and although it tarries neither night nor day, for it must throw itself into the bosom of the Rhine, which is its eternity—although we say neither day nor night can stay its onward course, the sand of its bed is so fresh, its reeds are so pliant, its rocks so well matted with moss and saxifrage, that not the sound of a ripple is heard from Marsheim, where it commences, to Freiwenheim, where it ends.

A little above its source, between Abbisheim and Kirchem-Poland, a winding road, hollowed out between two rugged hedges, and furrowed by deep ruts, leads to Danenfels. Beyond Danenfels the road becomes a footpath, then the footpath itself diminishes, is effaced and lost, and the eye seeks in vain for aught on the soil beyond the vast declivity of Mount Thunder, whose mysterious summit, so often visited by the fire of the Lord, whence it derives is name, is concealed behind a girdle of green trees, as by an impenetrable wall.

In fact, once arrived beneath those thick trees, bushy as the oaks of the ancient Dodona, the traveller may continue on his way unperceived from the plain even in open day, and were his horse, like a spanish mule, streaming with bells, their jingling would not be heard; were he caparisoned with velvet and gold like the steed of an emperor, not one ray of gold or purple would pierce through the foliage, so effectually does the thickness of the forest suppress all noise, and the density of its shade destroy all colour.

Even in the present day, when the loftiest mountains have become mere observatories, and the most poetically terrible legends excite but a smile of incredulity on the lips of the traveller, this solitude is awful; and renders this part of the country so venerated, that only a few humble cottages, stragglers from the adjacent villages, have appeared at a distance from the magic girdle to testify to the presence of man in this locality.

The occupants of these isolated houses are millers, who leave

the river to merrily grind their corn, the flour of which they carry to Rockenhausen and Alzerj; or shepherds, who, leading their flocks to graze on the mountain, are ofttimes startled, both they and their dogs, by the crash of some huge pine falling from decrepitude in the unknown depths of the forest. For the associations of the country are lugubrious, as we have already said; and the footpath, which loses itself beyond Danenfels, amidst the mountain heather, has not always, as the bravest are heard to say, conducted honest Christians to a port of safety.

Perchance, some one of its present inhabitants may have heard his father or grandfather relate what we are now about to attempt.

On the 6th of May, 1770, at the hour when the waters of the great river are tinted with a roseate hue, that is to say, at the moment when for all Rhingau the Sun disappears behind the spire of the cathedral at Strasbourg, which cuts it into two hemispheres of fire, a man coming from Mayence, after having traversed Alzey and Kircheim-Poland, made his appearance beyond the village of Danenfels, followed the footpath as long as it was visible, and then, when every trace of the road was effaced, dismounted, and, leading his horse by the bridle, made it fast, without hesitation, to the first pine tree in the redoubtable forest.

The animal neighed uneasily, and the forest seemed startled at the unwonted sound.

"Well, well," muttered the traveller; "be easy, my good Djerid! Twelve leagues are past over, and you, at all events, have reached your journey's end."

And the traveller endeavoured to pierce with his eye through the dense foliage; but the shade was already so opaque, that nought was distinguished but black masses, walled in by other masses of a still deeper black.

This fruitless survey attempted, the traveller turned again to the animal, whose Arabian name at once indicated his origin and his speed, and, taking his head between both hands, he brought his smoking nostrils close to his mouth.

"Farewell, my brave steed," said he. "If I do not see you again, farewell."

The words were accompanied by a rapid glance, which the traveller cast around him, as if he either feared or wished to be overheard.

The horse shook his silky mane, pawed the ground with his foot, and neighed as he would have done in the desert at the approach of a lion.

This time, the traveller smiling, merely shook his head in an ominous manner, as though he would have said,—

"You are not mistaken, Djerid; the danger indeed lies here."

But then, as if decided beforehand not to contend with this danger, the adventurous unknown drew from his saddle-bows two beautiful pistols, with chased barrels and silver gilt stocks, unloaded them one after the other, and sprinkled the powder on the turf. This operation ended, he put up the pistols in their holsters. That, however, was not all.

The traveller wore at his side a sword with a steel hilt: he unbuckled the belt, rolled it round the sword, slipped the whole under the saddle, and fastened it with the stirrup leathers, so that the sword's point was on a level with the horse's groin, and the hilt with the shoulder of the animal.

At length, these strange formalities concluded, the traveller shook his dusty boots, took off his gloves, and searched his pockets, in which having found a pair of small scissors and a pearl-handled penknife, he cast them one after the other over his shoulder, without even looking where they fell. That done, and once more passing his hand over Djerid's crupper, and drawing a long breath, as if to give his chest its full amount of dilatation, the traveller again sought in vain for any trace of a pathway, and, perceiving none, penetrated at hazard into the forest.

We believe this is now the proper time to give our readers an exact idea of the traveller whom we have just introduced to them, and who is destined to play an important part in the progress of our tale.

He who had dismounted from his horse, and just ventured thus boldly into the forest, appeared to be a man of thirty or thirty-two years of age, above the middle height, and so admirably formed, that one could perceive at the first glance that strength and dexterity were combined in his supple and muscular limbs. He wore a kind of riding coat of black velvet, the button holes worked in gold: the two ends of an embroidered vest appeared beneath the lowest buttons of his coat, while tight leather breeches, and boots of varnished leather, encased limbs that might have served as models for a statuary.

As to his countenance, which had all the nobility of a southern type, it presented a singular compound of firmness and craftiness: his look, which could express every sentiment, seemed, when it rested upon any one, to dart forth two rays of light penetrating to the very soul. His brown cheeks at once shewed that they had been tinged by a sun more dazzling than ours. Lastly, a

mouth, large, but of beautiful form, disclosed a double row of magnificent teeth, which the warmth of his complexion caused to appear still whiter. His foot was long, but slender; his hand small, but sinewy.

Scarcely had he, whose portrait we have just drawn, advanced a few paces into the dark wood, than he heard rapid footsteps in the direction where he had left his horse. His first impulse, the intention of which was palpable, was to retrace his steps; but he restrained himself. Unable, nevertheless, to resist the desire of knowing what had become of Djerid, he raised himself on the points of his toes, and peered through an opening in the trees. Djerid, led away by an invisible hand which had unfastened his bridle, had disappeared.

The brow of the unknown contracted slightly, and something like a smile played upon his cheeks and beautifully chiselled lips. Then he continued his way towards the interior of the forest.

For some time the external twilight, penetrating through the trees, guided his steps; but this faint reflection soon failed him: he found himself in darkness so dense, that, no longer able to see where his foot fell, and doubtless fearing to lose his way, he drew up.

"I came well enough as far as Danenfels" said he, aloud, "for from Mayence to Danenfels there is a road; I came well enough from Danenfels to the Black Heath, for from Danenfels to the Black Heath there is a footpath; and I also came from the Black Heath hither, for I perceived the forest; but here I must of necessity stop, for I see nothing."

Hardly were these words uttered in a half French, half Sicilian dialect, than a light suddenly shewed itself within about fifty paces of the traveller.

"Thanks," said he: "now let the light proceed, I will follow it."

Immediately the light advanced with a steady and uniform motion. The traveller had progressed about a hundred paces, when he thought he heard, as it were, a whisper in his ear. He started.

"Turn not round," said a voice on the right, "or thou art a dead man."

"Right," answered the impassible traveller, without flinching.

"Speak not," said a voice on the left, "or thou art a dead man."

The traveller bowed, without speaking.

"But if thou art afraid," uttered a third voice, which, like that of Hamlet's father, appeared to issue from the bowels of the earth, "if thou art afraid, turn back: that will intimate that thou renouncest, and thou wilt be allowed to return whence thou camest."

The traveller replied by a wave of his hand that signified *forward*, and pursued his way.

The night was so gloomy and the forest so dense, that, despite the glimmering that guided him, the traveller advanced stumbling. The flame moved onwards for about an hour, and the traveller followed it without uttering a murmur or betraying a sign of fear. Suddenly it disappeared.

The traveller was out of the forest. He raised his eyes; through the sombre azure of the sky a few stars twinkled. He continued to advance in the direction where the light had disappeared, and soon beheld rising up before him a dilapidated building, the spectre of an old castle. At the same moment his foot struck against some stones. In an instant an icy substance was girded around his temples, and blindfolded him.

A fillet of moist linen imprisoned his head. It was no doubt a thing agreed upon. It was at all events anticipated, for he made no attempt to remove this bandage; only he stretched forth his hand like a blind man demanding a guide.

The gesture was understood; for at the moment a cold, dry, bony hand fastened on the traveller's fingers. He felt that it was the fleshless hand of a skeleton; but, had that hand been endowed with feeling, it would have found that his did not tremble.

Then the traveller felt himself rapidly hurried on for about two hundred yards. Suddenly the skeleton hand let go its hold, the fillet fell from his brow, and the unknown stopped: he had arrived at the summit of Mount Thunder.

[To be continued.]

CORRESPONDENCE.

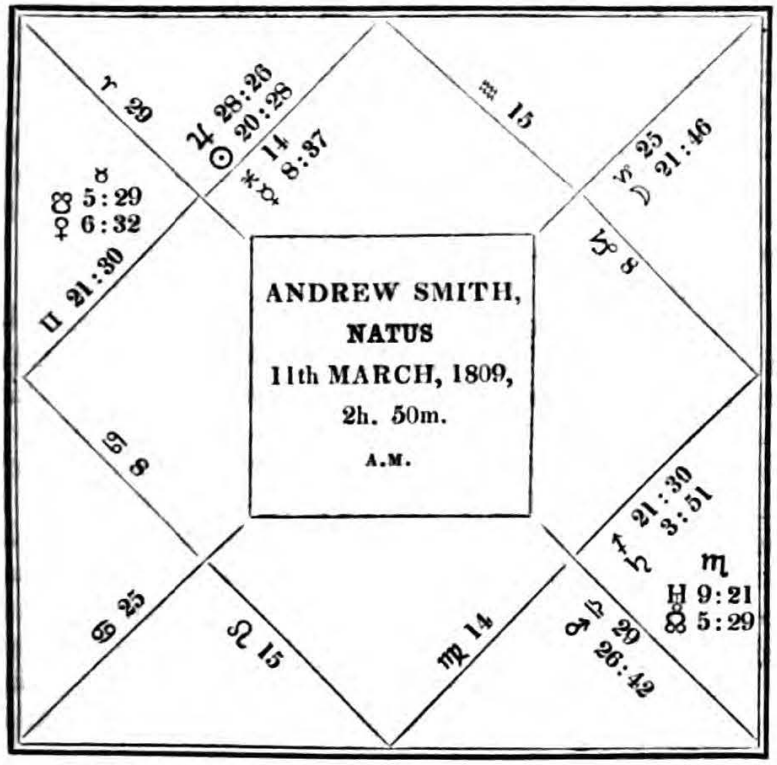
To the Editor of "Zadkiel's Magazine," &c.

Sir,—You have determined that the Science of Astrology shall again appear before a discerning and enlightened public, that its doctrines may be fairly and impartially investigated. Every effort of this kind is praiseworthy, and adds one link to the chain of truth. The opponents of astral influence have now an opportunity of disproving its truth, if such be possible; for, from my knowledge of your candour on these matters, I am convinced that you will give every person fair play, and insert facts which may be adduced either for or against this science.

The evidence of stellar influence is so palpable to all who will take the trouble to investigate, that the believers in astrology have nothing to fear from examination: in fact, fair discussion

is what its advocates have always insisted on, but unfortunately this call has but seldom been responded to; yet, in those cases where investigation has taken place, persons have invariably become converts.

It must be allowed that the publishing of authenticated nativities of individuals, whose lives, deaths, &c. have been remarkable, shewing that the planetary configurations and positions causing such events were in accordance with the principles and rules handed down to us from ages past, is one of the best methods of proving the truth of Astrology. Such a plan is not only calculated to convince the sceptic, but also to interest and instruct the students in stellar doctrines. For these reasons I beg to present to the notice of your readers the following nativity, as illustrating some of the rules of astrology.



Latitudes.				*Declinations.*			
	°	′			°	′	
♅	0	28	N.	♅	14	11	S.
♄	2	5	N.	♄	18	53	S.
♃	1	5	S.	♃	1	41	S.
♂	2	49	N.	♂	7	41	S.
☉				☉	3	50	S.
♀	2	29	N.	♀	16	1	N.
☿	2	39	N.	☿	5	43	N.
☽	5	2	N.	☽	16	42	S.

Before I refer to the preceding figure, it will be as well to relate a few incidents of Andrew Smith's life. When about two and a half years old, he was frightened by a boy, which produced a violent fit, and caused his eyes to burst, and total blindness was the result. For many years past he has hawked fruit, &c. about the town of Portsmouth, and may be seen passing daily through all the streets in that town and its vicinities, without a guide or any one to direct him. He is remarkably shrewd; and in calling out the articles which he has for sale, he generally does it in rhyme, and, although this is done in a common style, it shews a poetic taste. I shall name one more singular and striking circumstance, which is, his marrying a woman afflicted, as himself, with blindness. He is a public character, being known by almost every inhabitant of Portsmouth.

It will now be asked, What are the indications in the figure denoting such events? And we will first remark, that the Moon has always been acknowledged to bear rule over the eyes: she is here in the cardinal sign Capricorn, afflicted by a mundane and zodiacal quartile of Mars, who is in the equinoctial sign Libra on the cusp of the sixth house, being the house of sickness and disease; the lunar orb is also in semi-square to Saturn and Mercury, the latter being in quartile to Saturn; the Sun is also in sesquiquadrate to Uranus, from the sixth house. These are the testimonies denoting blindness. It must also be observed that Mars is in his detriment, therefore peculiarly evil, and accounts for the native's wife being afflicted with the same malady as himself. It is true the Moon has the sextile aspect of Jupiter, but he is combust, and, therefore, not of sufficient strength to prevent the beforementioned evils. This aspect has, however, benefitted the native in other ways, he being respected and assisted by several of the influential inhabitants of the place. The sextile aspect of Venus and Mercury makes him of a cheerful and lively disposition, and gives him the taste for rhyme. The Sun is hyleg, and, being in conjunction with Jupiter, denotes the native to be robust and of a strong constitution, which is the case. R.

To the Editor.

Sir,—SEEING by your *Almanac* for the present year that the *Athenæum* had been misleading the public by sweeping and ignorant remarks on astrology and astrologers, I sent the following letter to the Editor:—

To the Editor of the "Athenæum."

Sir, 29th December, 1848.

I have just seen a copy of *Zadkiel's Almanac* for the year 1849, and learn from the first page that you permitted some "ignoble animal" to disgrace your pages with "a turgid mass of bombast in the form of a review" of that *Almanac* for the present year, 1848. Being on the continent at the time that review appeared, the *Athenæum* was not regularly forwarded to me, consequently I did not see your correspondent's remarks, and time will not permit me to refer to them at present; but I beg to inform that talented gentleman, that a periodical called *Zadkiel's Magazine and Record of Astrology* is announced in *The Times* to appear on the 1st January, 1849, avowedly for the purpose of "*maintaining a running fire against the noodleism of public writers, who attack the science without acquaintance with its principles.*" Now it will be very easy for your reviewer to forward *the exact time of his birth* to the Editor of that Magazine for insertion; and, if no abler correspondent will undertake the necessary calculations to convince him of his gross errors and falsehoods, I promise to do so, and force him to swallow *truth*, however bitter such a draught may be to his palate. When a man wishes to explode a science, he should first *learn it;* for a knowledge of Latin and Greek, even when backed by impudence, does not qualify him to dictate upon points which he has never thoroughly investigated. If you, Sir, wish to be convinced of the truth of the science I advocate, insert in your notice to correspondents the *exact time* of your own birth, pledging yourself as a gentleman that it is correct; and I will, by private letter, convince you that astrology is not such a "lamentable absurdity" as you may imagine. I beg you to understand that I am not in any way connected with Zadkiel, nor am I a professional astrologer, but merely a lover of *truth*, regardless in what form it may appear.

I am, Sir,

Your obedient servant,

MERCURIUS.

It must be admitted that the above was an open and straightforward challenge, and that it gave to a professed enemy of the science a fair opportunity of proving, if possible, to those of his readers who prefer *facts* to narrow-minded *assertions* that astrology is a delusion, and that her advocates are either knaves or fools. My letter, although chiefly intended for "our Correspondent," the Reviewer, was not inserted—*of course not;* but the following paragraph, by way of reply, appeared at page 15 :—

"A correspondent who signs himself "Mercurius," taking the account of our astrological remarks from our friend *Z*adkiel—with whom he states, at the same time, that he is wholly unconnected—writes us a letter informing us that Zadkiel means to publish a review, and that, if we will send the exact time of our birth for insertion therein, he (the writer) will convince us of our gross errors and falsehoods, and force us to swallow truth, however bitter such a draught may be to our sophisticated palates. Why does he not undertake the *inverse problem* of astrology, even as Leverrier and Adams did that of gravitation? Given, the most impudent enemy of truth alive—which is what we are, according to Zadkiel: required, the moment at which he must have been born within the last sixty years. We will give so much help as to state that our age lies *within* those years. Having determined the most mendacious scheme of nativity which any one can have a right to within that period, it must, according to Zadkiel, be ours, if there be any truth in him and in his science. From that nativity let him, as he hints he would do from our own data if we furnished them, convince us of, &c. &c.—"Mercurius" invites us, in mentioning the exact time of our birth, to pledge ourselves as a gentleman to its correctness; and he will, as a consequence, by private letter, convince us that astrology is not such a lamentable absurdity as we suppose it to be. To this we reply, first, that our parents, not being astrologers, have not transmitted to us the precise minute of our birth; secondly, that if they had, we disclaim all personal memory of that event, though the most important (to us) of our time, and must decline vouching upon our honour for the correctness of their report; thirdly, that, in common with the rest of the educated world, we have abundant means in our own power for testing the pretensions of astrology—have employed them—have convinced ourselves that the whole thing is an absurdity—and shall endeavour to awaken those who are deluded by it to a sense of their folly, and preserve those who have a leaning that way from falling into it—Zadkiel, Raphael, Mercurius, and the Stationers' Company, *non obstantibus*; or, at least, *successu non felici obstantibus*."

I shall not, Sir, make any comment on this wretched and contemptible farrago of SHUFFLING, which certainly is a disgrace to a scientific paper; but conclude with the words of Partridge, "*Ignorance* becomes *powerful* when it grows *popular* and *general*, at which time it is usually guarded by *Impudence* and *Error*, and by their assistance it commonly takes *Truth* by the beard."

I am, Sir,

Your obedient servant,

MERCURIUS.

P. S.—I beg to propose the following Problem to young astrological students:—

		°	′
Given.—The latitude of the place	.....	51	31
Right ascension of mid-heaven	.....	42	38
Planet's horary angle *East*	.....	30	0
Its declination North	.....	22	30

Required.—The latitude and longitude of the place to which the said planet can be seen, exactly on the horizon, *rising*.—To be solved by spherical projection and calculation.