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SOLITUDE AND ITS SILENCE.



ALTHOUGH remarkable, it is no less true, that solitude engenders elevation of thought, and that some of the grandest conceptions of the human intellect have germinated amidst loneliness. Instances may, no doubt, be adduced in attempted contradiction to this theory, and we may be reminded that Mozart composed many of his most intricate *fugues* while leaning

against a billiard-table, surrounded by his convivial associates; but such facts are the mere

"exceptions" to what every one, on mature reflection, must acknowledge to be one universal principle. It was with an imagination exalted by the desolation of the wilderness that Mahomet first conceived the notion of subduing the whole race of mankind by the domination of his single genius; it was the lonesome abandonment which encompassed St. Simeon Stylites, when he abode upon the summit of the marble column, that cheated him into a belief that he partook of the inconceivable joys of Paradise, and had intercourse with

its celestial inhabitants, showing him forth—a dream of glory in rage—a beggar, wealthier in his imagined pleasures than the king on his curule chair; until, to repeat the fine description of Alfred Tennyson, this old man, "whose bald brows in silent hours became unnaturally hoar with rime," caused his hearers to bow down and worship him as one inspired, so divine was the eloquence that played about his shrunk lips like music! In our earlier numbers we have already referred to certain mysterious emotions which influence us in a peculiar manner during the vigils of the still midnight; and it would not be impossible to trace an analogy between them and the sensations which owe their existence to seclusion. Whether we stray through the voluptuousness of the fallow lands, or the unfrequented haunts of a vast forest; whether we wander among the brown heather on the wold, or at night upon the dark waters, alone, the mind becomes abstracted from terrestrial objects; it spurns whatever breathes "of the earth, earthy;" it shakes off the trammels which bound it to the dust, and revels in visions of sublimity and greatness. In these moments of freedom, it can appreciate to the uttermost the spirits of the good and beautiful, and cope in earnest with those subtle but intense emotions which may be accurately styled *the metaphysics of the heart*. Doubtless that unseen sympathy

which travels ever and ever among the innumerable stars, may agitate the human intellect with such feelings in a more potent manner, when, by the abstraction of solitude, the mind is, as it were, prepared for their reception. Yet there is another adjunct near at hand which raises its throne in the lone ways of nature—one who, with an inaudible mandate, calls up a world of glorious thoughts—one in whose sceptre resides a weird and inexplicable power. The poet Shelley has casually hinted at this ruler of an invisible kingdom, when he speaks of “solemn midnight’s *tingling* silentness.” Yes, it is among scenes of isolation, when the hum of the city is drowned in distance, when the atmosphere is noiseless, and the faint rustling of the grass alone invades the general tranquillity, that we are almost tempted to listen for the respiration of the young herbage, and that, filled with a sense of this *tingling* languor, our soul appears to expand, an unaccountable awe creeps upon us instinctively, and we seem as though we were verily communing with creatures of a more elevated character. The visions of fancy sprout up into the glow and fleshiness of tangibility; the very nerves of the brain appear to be tense with extraordinary vigour, and we *feel* that some incorporeal agency is acting upon us with its inexplicable but indomitable sway. To what can these enigmatical perceptions be ascribed? Is it profanity or arrogance to imagine that the human family are, at these sacred times of withdrawal from the world, encompassed by beings of loftier attributes?—that our spirits are imbued with a dim sentience of their vicinity?—that we are cognizant of the near existence of these immaterial creatures, and that thence we imbibe aspirations and ideas so indistinct, and yet so immense in scope, as to be attributable only to such impulsive causes? Or must we, shutting our eyes to the force and grandeur of the sentiments which spring from solitude and its concomitant silence—must we attribute them merely to some ordinary source?—and, baffled by their filminess and obscurity, must we regard them as flowing from what is technically termed the association of ideas, tracing them down, like frigid materialists, to some visible or tangible object? Such deductions would, however, be at actual variance with the experience of every individual, viewing the question through the medium of the most dispassionate inquiry and the plainest common sense.

Although Zimmerman has analysed solitude, and dissected its various characteristics with marvellous elaboration, he has, nevertheless, entirely overlooked this grand and incontrovertible fact—that the human mind is more akin to the infinite, the sublime, and the beautiful, when in solitude and in silence.

Indeed, we may safely assert that the biographies of all great and original thinkers tend to corroborate this assertion, and to demonstrate the correctness of the hypothesis. Poets and painters, and metaphysicians and philosophers, have all derived enthusiasm from these singular consequences of retirement. It was an ascetic (St. Jerome), who, from the stillness of the desert, roused the whole Pagan nations with his writings, as with the blast of a Titan’s war-trumpet, and, seated among the

ruins of ancient Rome, in the quietude and splendour of an autumnal evening, when the song of the vine-dressers rose fitfully among the brambles, and the vesper chaunts of the monks sounded at intervals from the temple of Jupiter, that Edward Gibbon first conceived the notion of writing a history of the Great City’s downfall. At such periods as these all recollection of this, our earth, is swallowed up in the copious streamings of fancy, the rankness of mundane things is forgotten, the alloy is cleansed away for the time being, and, purified by its abstraction from worldly affairs, the soul becomes susceptible of the most lofty and glorious influences. Whence these influences arise, however, is a mystery which defies investigation, though the student of the stars can discern a certain affinity for the realms of the illimitable and omniscient in solitude and silence, more than in the busy roar and bustle of a dusty highway.

THE SELF-INSTRUCTOR IN ASTROLOGY.

CHAP. VI.—A FEW WORDS TO STUDENTS.



SUPPOSING that, from the time which has elapsed since the publication of our last Self-Instructor, our young student has made himself a proficient in the technicalities of his art, we here resume our tutorage, with a few remarks upon a subject which Mr. Hacket has treated very fully, and whose elucidations we purpose blending with our own.

Many persons are aware that they have at certain periods fancied how much they should like to become acquainted with such or such an individual; perhaps after the desired introduction has taken place, and, on a short or long acquaintance, they have discovered that the individual whose manners and disposition they imagined so pleasing to their own fancy, proves, from examination and experience, that the said individual is possessed of very different principles and disposition to what the erroneous fancy painted on the imagination of the desirous person. But the man who is conversant with the rules of phrenology, physiognomy, and astrology (although the last mentioned is not the least decided criterion to guide the judgment in such matters)—a science which teaches us to know that, if the signifiers at the birth of each (the person and individual who are anxious to become friends or acquaintances) does not harmonise with position and aspect with each other’s planet’s places, in the natal figure of each, that acquaintance thus formed must prove injurious to either party, if of long

duration. If their planetary signifiers are in no aspect to each other, we may then conclude that the slightest disagreement breaks off all acquaintance between the parties, and they separate as completely as if they had never known each other; again, when the signifiers in the one nativity square, or oppose those in the nativity of the other, then they will separate with a severe dispute or quarrel, the nature of which the signifiers will show; but if the planets in each nativity harmonise with sextile, or trine aspects, or by conjunctions, &c., this will be a strong argument that kindness and mutual friendship will continually exist between such persons. The positions and aspects of the luminaries ought to be most particularly regarded in this inquiry, for if the sun in one nativity is in the same sign and degree of the sun or moon in the other's nativity, each to change places, or behold in trine or sextile that friendship, formed by such persons (if the other testimonies agree), will be permanent, profitable, and of long duration; inasmuch as phrenology and physiognomy guide the generality of persons in forming their opinions of individuals with whom they wish to become acquainted as friends or acquaintances, yet, from too partial a feeling, the student of phrenology or physiognomy may be known to err; but a good knowledge of both, united with the science of astrology, will be found to make a complete principle to act upon in such cases; but without the assistance of astrology, the rules of phrenology and physiognomy will often cause the judgment to be dubious; if the rules of astrology are consulted, it will fix and decide the judgment and knowledge of phrenology and physiognomy. Now, if we are to admit that a selection of individuals for friends and agreeable acquaintances is a desideratum of great importance to every one that delights to enjoy peace and happiness in the circle of their friends and acquaintances, and that such arrangements are necessary for the choice of friends, or of those whose acquaintance may be changed at pleasure, how much more particularly are these considerations to be taken into account by those persons of each sex who are about to unite themselves by the bond of matrimony for life, or until that period arrives when one or the other's dissolution or death takes place. This consideration of agreement, I am sorry to say, is a circumstance too lightly regarded by the majority of persons who unite themselves together in this way, and very often continue to live together or separate, unhappily, for years, which might be prevented, if the parties were to take the trouble of a few hours' study, application, or inquiry. An astrologer, phrenologist, and physiognomist perfectly understands that, when the animal feelings and desires are permitted to act more powerfully than the intellectual or reasoning faculty, considerations such as I have described are never thought of until too late. That knowledge which teaches us to guide our actions with discretion, to discern the difference between a continual sympathy and a continual antipathy, or the difference between occasional or accidental sympathies and accidental antipathies; such knowledge is valuable to all those who love peace and good will, therefore a knowledge of astrology is decidedly profitable to any one who has sufficient abilities to comprehend its rules and to appreciate its value. A difference of years in the age of persons is not so much the cause of disagreement amongst individuals as the radical temperament and aspect of the planets and stars at the birth of each individual so circumstanced. I have known individuals whose planetary positions at birth nearly harmonised with each other's by good aspects, and it is impossible to describe the love, harmony, and good will that perpetually existed between them; although these persons often quarrelled with some of their friends, yet they never quarrelled or used angry words against each other—on the contrary, always endeavoured to please each other; therefore, the astrological rules of agreement are not positive assertions, without having many times put them to the test of truth. Several circumstances and proofs may be given and stated from observations of my own and others on this subject, but the limits of this work will not allow of particulars. There are many persons who are well acquainted with the truth and information which can be derived from an impartial astrological inquiry; a smiling face may deceive, and a beautiful head and form may mislead our opinions, but the silent language of the planetary

positions at the birth of an individual will never deceive those who are capable of making the inquiry. If persons have not got the ability themselves to make this inquiry, and are anxious to obtain the astrological judgment of agreement, and other questions spoken of, there are some very respectable individuals who profess a knowledge of this science, and may be consulted on this subject for a moderate remuneration; therefore, on that account, many persons are less excusable for not making use of this inquiry, especially when either their future happiness or misery may depend upon the result of their union, or other critical points to which we are all subject. Some persons will say, certainly, it must be allowed that some individuals are very often unfortunate in their choice, and too apt to place their strong affections upon certain individuals of their acquaintance or seeming friends, which all the philosophers in the world cannot persuade them from, until overwhelmed with disappointment or misery; but this is no argument against what I have advanced, as the astrologer can perceive that inclination in the nativity of the individual, the physiognomist may discover a tendency thereto from the countenance of the same individual, and the phrenologist may find evidence of the same from the combination of testimonies in the organic form of the cranium, or on the external surface of the head over the brain.

The phrenologists class the organs of the head and brain into different compartments, for various significations; the physiognomist does the same with the countenance; likewise, the astrologer classes the heavens and the earth each into twelve divisions or compartments, from thence, and the planetary signifiers placed therein, &c., he judges of the nature, abilities, &c., of an individual; every impartial man will easily discern the utility of uniting the three sciences thus mentioned. The phrenologist who may deny any truth to exist in the principles of physiognomy or astrology, must appear as inconsistent and ridiculous as the physiognomist who may deny the truth of phrenological or astrological rules; the astrologer must be as inconsistent as either the physiognomist or phrenologist, if he were to disbelieve the existence and utility of each. These, and all other sciences founded upon mathematical principles, by attentive study, will be found to harmonise; one bears testimony to support the existence and confirm the use of the other. Many animals are known to possess an instinct of foreknowledge to a certain extent; and does it appear unreasonable or impious to suppose that men should be guided to foresee the probable event or nature of things, from an exertion of reason, science, or knowledge. If such ideas are considered impious by some persons, they must also acknowledge that the brute creation are superior to man, which is both inconsistent and absurd. What naturalists call instinct in animals of the brute creation, I take the liberty to term presentiment, as belonging to man, which, when combined with the rules of science and the reasoning powers of probability, precedent, and comparison, that such a cause will produce such an effect, or that certain signification shows that a certain effect will follow. Every man is possessed of a certain foreknowledge and presentiment, yet many persons deny an existence of the possibility to foretell anything. How often we have heard such persons contradict themselves by speaking to their friends about some individual, exclaiming, "I told you that he was a scamp, he looked like a rogue, I supposed he would deceive you;" yet these very persons deny that any one else can know as well as they do, by judging from similar rules; speaking of a speculation, you often hear such persons say, "I told you that business would not answer, no one ever prospered in that house; I knew your endeavours would fail;" this is a sort of instinctive prophecy, which, if we admit to exist in human beings, certainly, when aided by learning or science, the judgment must be considerably improved in predictions. Every man, to a certain extent, is a physiognomist, phrenologist, and prognosticator of future events; it is actually a part and parcel of our reasoning and perceptive faculty exerted to guide and assist us through the pleasures or difficulties of this life. The mariner predicts a storm from the appearance of a scud in the sky; persons fearlessly judge from the colour of the clouds at the rising or setting sun, at high water, or at other times, by either the new or full moon, what

kind of weather we shall have ; from the shooting of the stars, they predict from whence wind is likely to come, and a variety of other significations too numerous to mention.

Astrology has been practised and studied by men of learning in all ages.* It is a well known fact that many eminent men have derived great pleasure and information from astrological studies ; physicians in ancient times were not considered fit to practise, if ignorant of the astrological rules of physic, the antipathy of one plant or herb, and the sympathy of another, the nature of the different plants, roots, herbs, trees, &c., or of consulting the state of the sick astrologically, constitutionally, and physically, discovering the nature of the disease, and administering that kind of medicine which either cured the patient by sympathy, or eradicated the disease by antipathy. By this means many extraordinary cures were effected ; there are some students who are truly astonishing in their judgment of diseases, drawn from the astrological figure of decumbiture. Those students who are fond of this kind of study may consult the best edition of Culpeper's Herbal, in three volumes, which contains a good deal of information on the subject. There have been many excellent cures performed from the ancient rules of physical astrology from herbs, trees, seeds, or plants ; according to the patient's disease, the nature of the herb and medicine used was either martial, solar, venal, saturnine, lunar, jovial, or mercurial in quality. The sympathy of the planets, of the herbs, &c., with the different parts of the body, astrologically considered, affords much pleasing, curious, and profitable information to an inquiring mind. The young student ought to study human nature, the habits, customs, and inclinations of persons born in the different foreign countries ; a man born in London, and one in Paris, another born in Alexandria, although at the same period of time, but from the difference of the ascending degrees, or from the difference of climates, the nature and disposition of the parents, or education, conduces much to alter or prejudice the natural qualities of each individual. If two persons were born at the same place and moment of time in different spheres of life, the one in high life, the other in poor and humble circumstances, although the accidents or fortunate circumstances shall happen to each person about the same period, this does not argue that, because the poor person's child has been born at the same time as the rich person's child, that each shall be equally rich ; most certainly not ; but when the person who has been born in high life receives a great deal of wealth, the person in low life shall receive a benefit great for his sphere of life, perhaps not amounting to the one-hundredth part as much as the rich person received ; under good directions, each person shall prosper according to their sphere of life, which is a consideration that ought never to be forgotten by the student. The sphere of life in which we move as individuals, and our mental endowments, entirely decide the fortune and kind of proportional benefit we may expect from good directions, and the ill effect of malevolent directions, transits, &c ; for in the different spheres of life there are different classes of troubles and annoyance. If a poor man has got sufficient abilities to make an excellent counsellor, or statesman, but not moving in that class of life to entitle him to rank equal to his abilities, he remains in comparative oblivion, except amongst a few friends, or perhaps shines forth in the assembly of porters and labourers at an ale-house, or other place of amusement, according to his sphere of life ; if better circumstanced, perhaps he may distinguish himself at public or parish meetings, and other places of assembly. It is a very erroneous opinion of some persons who wish to know the fate or abilities of a child, or an adult, by endeavouring to keep the astrologian ignorant of the sphere of life in which the native moves, or is likely to move ; as that circumstance alone will materially alter the judgment, inasmuch as high life differs from low life, everything in nature acts in mathematical proportion, according to order and spheres, times, seasons, and years, every individual is subject to these laws, which, we must allow, are just and impartial. All persons who have got a princely position of the planets at their birth will not be kings or princes over nations, but you may depend they

* We have already given a list of some few names amongst the eminent men who have practised this science.

will be esteemed or rank as princes and superiors in the sphere or class of society in which they exist or live ; it sometimes happens that a porter or labourer in an establishment is the sole guide and prime minister to his employer, the merchant, or tradesman ; perhaps, if the porter or labourer were born in a different sphere of life—as a peer of the realm—he might become a prime minister or confidential adviser to the king ; this is the manner in which a young student should consider things of this nature, all according to order, rank, and position.

THE DURATION OF THE WORLD.



THE date of the creation of the world, or rather of man's appearance on the earth, has never been correctly ascertained. None of the ancient chronologers attempted to fix this point ; a common opinion then held was, that the world was eternal ; some conceived that any attempt to discover the commencement of its existence would be an act of impiety. Even among the Jews and Christians, whose sacred writings begin their record of events from the creation, there has been the greatest diversity of opinion as to that epoch. Kennedy, in his "Scripture Chronology," affirms that 300 different opinions might be collected as to the length of time that elapsed between man's appearance and the incarnation. John Altabricius, in his "Bibliotheca Antiquaria," has given a list of 140 of these determinations. Dr. Hales, in his "New Analysis of Chronology," has collected above 120. In the "L'Art de verifier les Dates," is given a list of 108. Playfair has given one of 88. Desvignoles, in the preface to his "Chronology of Sacred History," asserts, that he has collected above 200 of such calculations, of which the longest makes the distance between the two points to have been 6,984, and the shortest only 3,483 years. Whatever the lapse of time may have been between those events, it has been proved by the science of geology, beyond the possibility of doubt, that long before man was formed and endowed with a divine power of comprehending the wonders of creation, in the crust of the earth Almighty wisdom was glorified, the permitted laws of nature were in beneficent operation, and thousands of beautiful and active things enjoyed their appointed life. A consideration of the arguments of geologists on this subject may prove both interesting and instructive.

That man is a recent visitor of the globe—that his date compared even to the secondary strata, is of yesterday—is, in a degree, proved, inasmuch as traces of men, or of their work, have nowhere been seen in any but the most modern parts of the stratified masses of the globe.

Having thus ascertained that man, "that most excellent and noble creature of the world, the principal and mighty work of God, and the wonder of nature," was not in being until the present system of terraqueous conditions came into operation, we proceed to take a survey of the arguments proving the vast antiquity of the surface of the globe we dwell upon.

The most abundant of the materials which compose the crust of the earth are in the form of widely-extended and comparatively thin layers (called strata), laid one upon another, to a great numerical amount. These strata are known to have been deposited in water, because many of them contain marine or fresh-water shells, fishes, corals, &c. ; and even if this were not the case, the fact of the production of similar strata beneath modern waters, would justify the inference. The lowest were constantly formed first, the uppermost last. These strata are of various mineral qualities—arenaceous, argillaceous, calcareous, or composed of mixtures of these in equal proportions. In the substance of many of them, peculiar minerals, as mica, red oxide of iron, silicate of iron, &c., are diffused, they differ in hardness, granulation, crystalline structure, and many other circumstances. Every one of these differences had its cause

vain; the consequences were such as had been predicted. He was suddenly seized with a second attack of paralysis, and his illness became critical; but, after some weeks suffering, by the aid of a good constitution and excellent nursing the disease seemed baffled.

On the night of the 13th of December—it fell that year on a Saturday—Mr. Beaumont went to bed, apparently in better health than he had been for the previous month; he passed a good night, but in the morning was languid and unwilling to rise. He was easily persuaded to remain in bed—papers and books were read to him—he took his part in the conversation which arose from them, and dictated one or two letters. He dined with tolerable appetite, and towards evening fell into a sleep which lasted two or three hours. About half-past eleven o'clock he awoke, and complained of a good deal of pain in his left side. Miss Alleyne had gone to her room, and his wife alone remained by him. She rubbed his side for a time, and the pain appeared to abate; but he was evidently very weak, and spoke in a low faint tone, his utterance became less and less distinct, till it seemed too great an effort to speak further. Mrs. Beaumont took one of his hands in hers, and remained silently watching his countenance. While they were in this position the clock struck twelve, and about ten minutes past the hour, the well-remembered rumbling sound drew near and came heavily onward. Mr. Beaumont turned his eyes towards his wife, and then glanced in the direction of the door; his lips moved and he uttered a few words:—

“It’s coming again,” was all he was able to articulate, and his head fell back on the pillow. Once more there came a tremendous crash, and, at the same moment, the piercing shrieks of Mrs. Beaumont rent the air. It was no longer fear but certainty; and when Miss Alleyne, who had rushed from her own room, reached her brother-in-law’s bedside, she found him dead!

There is nothing to be added to this narrative, but the assurance that the facts described occurred as they have been here related. He who can account for them will solve a mystery that up to the present hour has remained unexplained.—*Ainsworth’s Magazine.*

THE GIPSEY’S WARNING.

LADY, throw back thy raven hair,
Lay thy white brow in the moonlight bare;
I will look on the stars, and look on thee,
And read the page of thy destiny.

Little thanks shall I have for my tale—
Even in youth shall thy cheek be pale;
By thy side is a red-rose tree—
One bud droops withered—so thou wilt be.

Round thy neck is a ruby chain,
One of the rubies is broken in twain;
Throw on the ground each shattered part,
Broken and lost—they will be like thy heart.

Mark yon star—it shone on thy birth—
Look again: it has fallen to earth!
Its glory hath passed, like a thought, away—
So soon, or yet sooner, wilt thou decay!

Over yon fountain’s silver fall
Is a moonlit rainbow’s coronal;
Its hues of light will melt in tears,—
Well may it image thy future years!

I may not read in thy hazel eyes,
For the long dark lash that over them lies;
So in my art I can but see
One shadow of night in thy destiny.

I can give thee but dark revelations
Of passionate hopes and wasted feelings;
Of love, that glows like a lava wave—
Of a scorched-up heart—and—an early grave.

L. E. L.

THE MYSTICAL NUMBER 7.



THE cabalistic, or mystic powers of numbers, formed a striking and curious feature in the learning of the Jewish Rabbin, and mingled itself mysteriously and impressively with the early faith of all the Oriental races of mankind.

Among these the number SEVEN, next to the number THREE (the adorable and ineffable TRINE, or TRIAD) stands highest.

Seven is composed of the two first perfect numbers—three and four—equal and unequal; for the number two, consisting of repeated unity, which is no number, is not perfect; it comprehends the primary numerical triangle, or trine, conjunctions considered by the favourers of planetary influence as of the most benign aspect.

In six days creation was perfected, the 7th was consecrated to rest. On the 7th of the 7th month, a holy observance was ordained to the children of Israel, who fasted 7 days, and remained 7 days in tents. The 7th year was directed to be a sabbath of rest for all things, and at the end of 7 times 7 years commenced the grand jubilee; every 7th year the land lay fallow; every 7th year there was a general release from all debts, and all bondmen were set free. From this law may have originated the custom of our binding young men to 7 years’ apprenticeship; and of punishing incorrigible offenders by transportation for 7, twice 7, or three times 7 years (now abrogated). Every 7th year the law was directed to be read to the people—Jacob served 7 years for the possession of Rachael, and also another 7 years; Noah had 7 days’ warning of the flood, and was commanded to take the fowls of the air into the ark by sevens, and the clean beasts by sevens. The ark touched the ground on the 7th month; and in 7 days a dove was sent; and again in 7 days after. The 7 years of plenty and the 7 years of famine were foretold in Pharaoh’s dream, by the 7 fat and the 7 lean beasts, and the 7 ears of full and the 7 ears of blasted corn—Nebuchadnezzar was 7 years a beast; and the fiery furnace was heated 7 times hotter to receive Shadrach, Meshech, and Abednego. The young animals were to remain with the dam 7 days, and at the close of the 7th to be taken away. By the old law, man was commanded to forgive his offending brother 7 times; but the meekness of the last revealed religion extended his humility and forbearance to seventy times 7. ‘If Cain shall be revenged 7 fold, truly Lamech seventy times 7.’ In the destruction of Jericho 7 priests bare 7 trumpets 7 days. On the 7th they surrounded the walls 7 times, and after the 7th time the walls fell. Balaam prepared 7 bullocks and 7 rams for a sacrifice. Seven of Saul’s sons were hanged to stay a famine—Laban pursued Jacob 7 days and 7 nights; 7 bullocks and 7 rams were offered as an atonement for wickedness. In the 7th year of his reign, King Ahasuerus fasted 7 days, and on the 7th directed his 7 chamberlains to find a queen, who was allowed maidens 7 to attend her. Miriam was cleansed of her leprosy, by being shut up 7 days. Solomon was 7 years building the temple, at the dedication of which he fasted 7 days. In the tabernacle were 7 lamps; 7 days were appointed for an atonement upon the altar, and the priest’s son was ordained to wear his father’s garment 7 days. The children of Israel eat unleavened bread 7 days. Abraham gave 7 ewe lambs to Abimelech as a memorial for a well. Joseph mourned 7 days for Jacob. The Rabbins say that God employed the power of answering this number to perfect the greatness of Samuel, his name answering the value of the letters in the Hebrew word, which signify 7; whence Hannah, his mother, in her thanks says, ‘that the barren had brought forth 7.’ In Scripture are enumerated 7 resurrections: the widow’s son by Elias, the Shunamite’s son by Elisha, the soldier who touched the bones of the prophet, the daughter of the ruler of the synagogue, the widow’s son of Nain, Lazarus, and our blessed Lord. The Apostles chose 7

deacons. Enoch, who was translated, was the 7th after Adam, and Jesus Christ the 77th in a direct line. Our Saviour spoke 7 times from the cross, in which he remained 7 hours; he appeared 7 times; after 7 times 7 days sent the Holy Ghost. In the Lord's Prayer are 7 petitions contained in 7 times 7 words, omitting those of mere grammatical connexion. Within this number are connected all the mysteries of the Apocalypse, revealed to the 7 churches of Asia. There appeared 7 golden candlesticks, and 7 stars in the hand of him that was in the midst. 7 lamps before the 7 spirits of God! The book with 7 seals. The lamb with 7 horns and 7 eyes. 7 angels, with 7 seals. 7 kings. 7 thunders. 7 thousand men slain. The dragon, with 7 heads and 7 crowns. The beast with 7 heads. 7 angels bringing 7 plagues and 7 phials of wrath. The vision of Daniel was 70 weeks. The elders of Israel were 70. The 7th son was considered as endowed with pre-eminent powers. The 7th son of a 7th son is still thought to possess the power of healing spontaneously. Perfection is likened to gold 7 times purified in the fire; and we yet say, 'you frighten me out of my 7 senses.' The opposite side of every face on the dice makes 7; whence players at hazard make 7 the main. Hippocrates says that the septenary number, by its occult virtue, tends to the accomplishment of all things, to be the dispenser of life and fountain of all its changes, and, like Shakspeare, he divides the life of man into 7 ages. In 7 months a child may be born and live, and not before; and anciently it was named before 7 days, not being accounted fully to have life before that periodical day. The teeth spring out in the 7th month, and are shed and renewed in the 7th year, when infancy is changed into childhood. At twice 7 years puberty begins; at thrice 7 years the faculties are developed, manhood commences, and we become legally competent to all civil acts. At four times 7 man is in full possession of his strength; at five times 7 he is fit for the business of the world; at six times 7 he becomes grave and wise, or never; at 7 times 7 he is in his apogee, and from that time decays; at eight times 7 he is in his first climacteric; at nine times 7, or 63, he is in his grand climacteric, or year of danger; and ten times 7, or threescore years and ten, has by the Royal Prophet been pronounced the natural period of human life.

THE INFLUENCE OF THE MOON ON ANIMAL LIFE.



AGRICULTURISTS, graziers, and shepherds confidently affirm, that if they operate on any of their cattle at the exact time the moon is southing, that animal will certainly die. Shepherds avoid those times when the moon is in the sign of Scorpio, as well as her time of southing, and choose that day when she is in the opposite sign, Taurus. This last rule is observed by some of the best informed of the medical men of the

present day, which is in exact conformity with Ptolemy's twentieth Aphorism, "Pierce not with iron that part of the body which may be governed by the sign actually occupied by the moon." It is for the purpose of knowing these auspicious or inauspicious periods that "Moore's Almanack" hath gotten such strong hold among the agriculturists of this country. It would perhaps be as well to avoid these days when the luminaries are in conjunction or opposition, as the blood would then flow more freely into the sign the moon is in, like the tides of the ocean. The origin of these celestial observations was doubtless coeval with the antediluvians; for Ptolemy informs us that the ancients "noticed the aspects of the moon when at the full, in order to direct their herds and flocks." He did not employ this art in the craft he used to obtain his brother's birth-right and afterwards his blessing.

We have a double object in bringing forward the indisputable fact that our agriculturists do invariably practise this piece of astrology. First, we wish to shew that, as it is found

infallibly that if cattle be operated on when the moon is on the meridian, they suffer extremely and very generally die, this becomes a matter of observation, a "great fact" in nature which our philosophers ought to examine. For the assertion may well be hazarded that this lunar influence is not confined to the lower animals only. And we may expect that it will be found that operations in surgery performed on the human frame will be unsuccessful and frequently fatal, if performed when the moon is on or near the meridian; for the cattle doctors do not like to operate if the moon be within one hour of southing. Secondly, we desire to prove that facts in nature, and nothing else, are the foundations of astral science. For here we see a large body of practical men still adhering to a custom, which is proved to have existed in all countries and in all ages; while our philosophers are declaiming against all belief in lunar influence, or stellar influence either.

We shall conclude these remarks by imploring those of our readers who really wish truth to be spread abroad, and the pestilential folly of modern philosophy stayed, to urge their friends to consider the facts stated in the following extract from "Martin's History of the British Colonies."

INFLUENCE OF THE MOON.—"In considering the climate of tropical countries, the influence of the moon seems to be entirely overlooked; and surely, if the tides of the vast ocean are raised from their fathomless bed by lunar power, it is not much to assert that the tides of the atmosphere are liable to a similar influence; this much is certain, that, in the low land of tropical countries, no attentive observer of nature will fail to witness the power exercised by the moon over the seasons, and also over animal and vegetable nature. As regards the latter, it may be stated, that there are certainly thirteen springs and thirteen autumns, in Demerara, in the year; for so many times does the sap of trees ascend to the branches and descend to the roots. For example, *wallaba* (resinous tree, common in the Demerara woods, somewhat resembling mahogany), if cut down in the dark, a few days before the *new moon*, it is one of the most durable woods in the world for house building, posts, &c.; in that state attempt to split it, and, with the utmost difficulty, it would be riven in the most jagged and unequal manner that can be imagined; cut down another *wallaba* (that grew within a few yards of the former) at *full moon*, and the tree can be easily split into the finest smooth shingles of any desired thickness, or into staves for making casks; but, in this state, applied to house-building purposes, it speedily decays. Again, bamboos, as thick as a man's arm, are sometimes used for paling, &c.; if cut at the dark moon, they will invariably endure for ten or twelve years; if at full moon, they will be rotten in two or three years; thus it is with the most, if not all, the forest trees. Of the effects of the moon on animal life, very many instances could be cited. I have seen in Africa, newly-littered young perish in a few hours, at the mothers side, if exposed to the rays of the full moon; fish become rapidly putrid, and meat, if left exposed, incurable or unpreservable by salt; the mariner, heedlessly sleeping on the deck, becoming afflicted with nyctolopia or night blindness, at times the face hideously swollen, if exposed, during sleep, to the moon's rays, the maniac's paroxysms renewed with fearful vigour at the full and change, and the cold damp chill of the ague supervening on the ascendancy of this apparently mild yet powerful luminary. Let her influence over this earth be studied; it is more powerful than is generally known."

We ask whether our timber dealers would not find it to their advantage to make experiments by cutting down timber at the dark of the moon and also at the full, and noting which might be the most durable? We beg to offer also the following from the *Athenæum*:—

INFLUENCE OF THE MOON UPON THE ATMOSPHERE.—"An astronomer at Viviers has for some time been occupied in investigations on the subject. He states among other results, that under lunar influence, the barometer rises from the period when the moon is at 135 degrees from the meridian, towards the east, the period when, having passed the meridian, it has retrograded as far as 90 degrees, towards the west; that according to these observations, the moon weakens the barometrical pressure, so that the atmosphere would be much heavier if the moon did not exist. The following are some further observations

on this subject. During the last twenty years, the number of wet days at the new moon, was 78; at its first quarter, 88; at full moon, 82; at the last quarter, 65; at the nearest distance to the moon, 96; and at the greatest distance from it, 84."

By this it appears that the chance of rain at the first quarter to that at the last quarter, is as 1-354 to 1; or nearly half as much again, there being for every ten days of rain, at the one period, just thirteen and a half at the other. Yet vulgar prejudice stares you in the face, and sagely declares that the moon has no influence on our earth, and wise editors of papers endeavour to raise a laugh at those who advocate so clearly an attested fact in nature. We shall be glad to see whether any of them will aid the cause of truth by copying this article.—*The True Philosopher.*



In which all Questions from Correspondents are answered gratuitously, in accordance with the true and unerring principles of Astrological Science.

TO OUR QUERISTS.—This department of our work involves the solution of "horary questions," so called from a figure of the heavens being erected for the hour in which the question is asked, and from the indications manifest in which the corresponding answers are derived. It will, therefore, be absolutely necessary for all correspondents to specify the exact hour and day on which they commit the question to paper for our judgment, and the replies will then be given accordingly. As this important feature of the starry science will necessarily occupy considerable time which he is willing to devote, without reward, to benefit the public, THE ASTROLOGER hopes that the liberality of his offer will protect him from the correspondence of those who desire adjudication upon frivolous subjects, or who are merely actuated thereto by motives of idle and foolish curiosity. All subjects on which they may be really anxious, can be solved with absolute certainty; and the election of favourable periods for marriage, speculation, or commencing any new undertaking with advantage, will be cheerfully and readily pointed out from week to week. All communications addressed to "THE ASTROLOGER" will be considered as strictly confidential, and the initials only given in the oracle.

TO CORRESPONDENTS.

JUPITER PLUVIUS.—The planet Jupiter is now in the constellation Pisces, and is the morning star; but the bright Venus may be seen east of the sun, at sunset, in the constellations Aries, Taurus, and Gemini throughout the month, and forms, as the evening star, one of the most brilliant objects in the heavens.

L. D.—The object will be best gained by an advertisement in the pages of our work, the class amongst which it circulates affording advantages not to be met with elsewhere. Accredited books on astrology, magic, and the occult sciences, are always valuable from their extreme rarity, their high price causing them only to fall into the hands of the favoured few.

X. Y. Z.—Having constructed the necessary figure, we find the following questions answered *seriatim*:—1, You will not marry her; 2, the time appears far distant; 3, it will not be successful; 4, you will go, and it will tend considerably to your benefit—indeed, it seems likely to alter the complexion of your future life; 5, an affection certainly does exist, but, in absence, it will soften down into esteem, and can never rise to the ardent love you would desire.

E. STRATFORD.—We are now in treaty with a party for a similar purpose, but the thoughtful proposition of our correspondent shall be duly considered, and, if the terms are within reason, shall be accepted.

PIRENOLOGIST.—You had better retain the position you now hold, and in the course of the present year it will lead to a more advantageous offer. We hardly know whether the previous question is broached in jest or earnest; but, if the former, we would sincerely advise him to thumb up the counteracting organ of "Conscientiousness," and try abstemiousness and a vegetable diet. If the latter, the banms must be put up as soon as the inflexible decrees of destiny will allow.

© © (Frome).—The change alluded to would be advantageous. The most favourable period to you would be August, but only moderate success is promised. Crush all feelings towards a certain party before a more dangerous entanglement ensues.

J. B. (Manchester).—The property will revert to the legal owners on or about the 19th of September next. This will be the result, however, of some urgent measures taken to recover the land.

J. S. H.—You will obtain one in the course of the month ensuing. The marriage alluded to may ultimately take place, but it can only occur after a long series of delays, and many now unforeseen obstacles will have to be encountered.

J. S. W. (Sudbury).—You will have to undergo a probation of four years and six months; at the expiration of that time, one of moderate stature, fair complexion, and dark blue eyes, will be the recipient of your offer. If our judgment do not fail us, there is one you have already selected in your mental vision. Do not place implicit faith in all the protestations you hear made.

VENI, VIDI, VICI.—We anticipated the pleasure of congratulating you on your success, and can now also compliment ourselves on the careful accuracy of our prediction; thus we have a double gratification. There are no rules in the astral art by which the present question can be solved, but if it be put in a more pertinent and decisive shape, it shall receive every attention. We have not the slightest recollection of the letters to which a reference is made in your last. It may have possibly arisen from the circumstances attending the late change.

GERTRUDE CAROLINA.—You need not fear that animosity will be fatal to your interests. The attempt will not succeed. Whether an ultimate union can be effected with that party is doubtful, but the probabilities are all in your favour.

A STUDENT.—Apply to Mr. Barfoot, 17, Pulteney-street, Barnsbury-road, Islington, and he can supply you with all the works you require. Should any of our readers want the planets' places for any time during the last 120 years, they can have them by making application as above; and we believe this announcement will be a boon to many of our subscribers, who have felt the want of such a referee. Sixpence only is charged for the trouble, and a reply is ensured to the inquirer post free.

W. OLINTHUS.—Do not carry out the idea you are now forming, and remain as you are at present situated—for six months longer, at least. To leave and sell now would be highly prejudicial to your interests, and in the time above given you will be induced to make other and better arrangements. The numbers are posted, and directed to you as usual, and if you do not get them on the Saturday there must be some local neglect.

JOHN G.—N.—A generous warm-hearted feeling, like that which actuated you when you committed those lines to paper, should not have to endure long the unavoidable, though unavailing, regrets to which you have been hourly subject. You will recover, and also prosper in life, and be enabled to make ample returns to those who have behaved so nobly and liberally to you, but some time will elapse. Employ yourself in the interim by improving your mind; study the whole theory and practice of navigation, and qualify yourself for a superior station. This you will then obtain, and gratitude will find an enviable opportunity for its self-manifestation.

OMINOUS.—Beware of the 14th of June—an event will then occur to alter your present determination.

AMIOUS.—See answer to "A Student." Zadkiel's "Grammar of Astrology" will be found very useful, and, with one or two additions to your astrological library, picked up at intervals, you will soon, with attention and perseverance, become proficient in the art. Pursue it, however, in a kindred spirit to those of old, and, like the ancient seers and brethren of the Rosy Cross, hold commerce with the stars—not for the base dross of the earth, but aiming at the benefit of your fellow men, win the golden heritage of heaven.

W. T. G.—The work referred to is very far from being based on the truest principles of the science, and was only intended to amuse inquisitive young ladies and gentlemen at evening parties and places "of that ilk." In future numbers our intelligent correspondent will see that we have not sacrificed the few for the gain of the many, though we shall still continue to avoid, as much as possible, all needless and perplexing technicalities, which only deter those well disposed from studying the art.

ANXISSIMUS.—You will not ultimately regret her return, but the cup of happiness is ever dashed with bitterness, and you will find it. An amicable arrangement is desired by all parties.

M. A. W.—You will have another engagement of a more creditable and honourable character than the last.

LAUREATES.—We can perceive no obstacle to your success, but that you yourself may offer—want of energy. By forwarding your real name with the articles to be sent, they shall receive every attention. An individual who commands so extensive a literary connection should certainly be hailed "with all the honours."

ARIES.—Through the influence of a relative you will be comfortably settled in a position according to your desires. If not before your next birthday, at least very soon after.

G. S.—By enclosing in confidence your real name and address, together with the kind of situation wanted, according to your peculiar capabilities, we may, from circumstances, be enabled to materially assist your views.

MARIE LOUISE.—You need be under no apprehension. It forebodes a speedy marriage, and in the change of your circumstances that will follow, you will have your vision metaphorically realised. The first sound of the marriage peal is the solemn knell that announces the death of single blessedness, and all the merry independence that was linked therewith. You have become a new creature, as the ceremony itself describes, "for better or worse," and must be content to look upon all early loves and affections as buried in the dark cold grave of oblivion, without even allowing memory to erect a tomb over them.

GUILIELMO M.—You will find the source whence you can obtain the desired information mentioned above. Our work is always ready for delivery in town on the Thursday morning prior to the dated day of publication, and should always reach the country booksellers the same week. By adopting the plan suggested, our querists would have to wait considerably longer for their replies.

J. MARTYN.—The larger type has been adopted in the correspondence, in order to facilitate reference, and we are glad to find that it has met with the approval of so many. Suggestions, when made in a friendly spirit, can never give offence, and are always appreciated; but an arrangement such as you propose would be impracticable.

A. B.—You have nothing serious to apprehend from that quarter, for you have the good will of one who is able and willing to defend you against those who calumniate and malign in absence. Be still upright and honest, zealous and attentive, and you will not only remain, but even conciliate some of your present enemies.

RECEIVED.—ESTER NORTON (The question does not come within the province of astrology to decide).—HENRIETTA MARIA (You will not stay long where you now are).—CLARISSA SHARPE (In your twenty-first year).—MADELAINE WOOD (You will meet him at some ball or party to which you will soon be invited).—S. FOX (You will find a considerable change early in the ensuing month).—F. L. S. (It will be a boy).—JANE E. (First consider if you wish it).—CLEOPATRA

(Such a question is both heartless and disgraceful).—M. ROSE (We do not think your wishes will be realised).—DIANA (You are more likely to remain single).—VIOLETTA (It will not).—W. H. L. (The event referred to will be a source of much happiness, and the recovery will be speedy. The indications are masculine).—OLIVER (Before the year has expired you will gain relief).—C. FOX (It is very doubtful).—P. S. [Globe-lane] (Accept the offer made, and you will have no reason to regret).—E. GOODACHE (Something else is requisite).—MABEL VINE (Tall, dark, and good-looking).—S. E. M. (You have no reason to doubt either).—JULIA LOUISA (No, you will not).—C. COOPER (Our time, now, is too fully occupied).—J. T. CLARKE (You will very speedily receive a great benefit).—GERALDINE (Do you particularly object to an arborescent leg?).—W. B. (You will leave the town much sooner than has been anticipated).—ANN J. (There is some truth in the bequest, but we do not expect you will derive any benefit from it—there seems an unexpected change preparing for you).—G. FITCH (Avoid excesses. For the extract, thanks).—MARY A. W. (You will not remain long where you now are; but the change will be attended with considerable benefit. There is no indication of more).—VINCENT (No).—F. S. M. (You have, and he is not far distant from you at this moment).—E. P. (Apply privately).—CAROLINE DANE (You will soon change it for a better, when other changes will speedily follow).—AN ADMIRER OF "THE ASTROLOGER" (It would better her health, but not your condition. You have to choose the alternative).—T. W. S. (It appears to be a law-office).—LOUISA KING (If you look carefully over the recent numbers you will find the requisite information).—NANCY DAWSON (You will find your desire gratified before the autumn has fled).—THE WEEPING WILLOW (The quarrel will be made up soon, if it has not already).—MAUDE MARSDEN (See the motto to the first chapter of that work whence you borrowed your appellation).—A. P. (The old engagement will be renewed).—TIME (You will, but it will be small).—F. G. (Certainly, it will not be this year).—CHELTENHAM-ROAD, BRISTOL (If the lady who addresses us from this quarter will furnish a signature by which she can recognise her answer, the request shall be complied with, through the medium of this paper).—RUPERT (In a few days).—MARY ANN (If you take advantage of an offer that will speedily be made to you, not only will you be released from all your troubles by a good situation, but you will also have your wish in going abroad).—B. L.—Y (You will see your foreign relatives within three years; and your life will be chequered until your 28th year, when marriage will place you in a more settled condition).—S. ELIZABETH W. (You will experience a beneficial removal in the autumn).

All querists who find no replies in our "ORACLE" this week and whose letters came too late for adjudication, must consult the number of the Saturday ensuing.

* * * We owe an apology to our readers and subscribers for the very injurious and disgraceful state in which the first number of our enlarged and improved series came last Saturday before them. After the exertions of both printer and artist had resulted in the production of a work of the very highest order of artistic and typographical excellence, the culpable negligence of the machinist on its going to press, caused many portions to be wholly obliterated, and the whole to be most shamefully disfigured. Such a casualty, occurring too late to be remedied, none can more regret than ourselves; but as different arrangements will be made for the future, we are under no apprehension of having again to seek the indulgence of our numerous supporters.

Parts I., II., and III. of "The Astrologer" are now ready, in a handsomely embellished Wrapper, with numerous Illustrations, price Sixpence; and may be obtained through every Bookseller in town and country.

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