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[PRICE TWOPENCE.

A SPIRIT-CALL AT MIDNIGHT.

*T*is midnight! The busy, beating heart of the Great City is stilled; the ever-throbbing pulse of daily life is motionless; the fevered minds of the million are steeped in the Lethe of sleep, and darkness rests upon the homes alike of the dead and the living. Let us unlatch the casement of our study—the laboratory of our mental toil—and gaze abroad into the gloom. The fresh air waves our aged locks with the freshness of a summer morning, and stirs the thin grey hairs that time has left upon our furrowed brow, with a touch of gentle lovingness. It is midnight, when to waking souls the past gushes back upon the memory with a torrent's force. Faces and forms that we have loved and lingered over start forth from the dusky canopy of night in visible reality before us. How often have we exclaimed, in our early aspirations at a time like this, "What bliss would it be to gaze even on the shadows of those we love!" and here—roused from their deep sleep of years, as by the wand of a potent necromancer—lo! we beheld them.

Love—the early and the ardent, purified from the clay and dross of earth—again careers through the blue courses of our veins. One, who held our soul in thrall—who holds it now, forgiven, but not forgotten—will soon be at our side. We made a compact that, though by Destiny our forms and fates should be divided, our thoughts and souls should meet at midnight. She hath long since passed away, but the solemn vow is rigidly preserved, and annually, on that isthmus of time which unites night with morning, we mingle our heart-breathings, and hold sweet converse of the past. Blest vision! trusty truth-teller of the immortal essence within us! even now thou shouldst be here. *Thou art!*

Dreams, visions, ecstasies, that roll over the tide of human thought in ceaseless billows, vibrating with Æolian melody the tenor chords of the weary heart, and sunning dim and clouded eyes with a vision of bygone happier days, stay with us, yet a little, in this lower sphere, and enable us to snatch aside the mystic curtain of futurity, that we may behold the golden islands afar off, wherein our mundane pilgrimage may end, and whereon our tired limbs may find an eternal resting place. Thou who lovest and hath loved, as the aspiring intelligence only can love, bear with us in our wander-

ings, and let us be thine—thine for ever! Teach us the creed that will outlive the cold tenement in which our bodies are clothed, and imbue us with a keen perception of the poetry that is everywhere above and around us. Steep our hearts in the flood of the beautiful, and win us back to the worlds of light. Obedient spirit, thou hast heard and hearkened to our prayer! We hear and listen.

“There is, if rightly understood, a poetry equally around the starry dome which is now our canopy, and the blue mould of a cheese-crust; and, in the bloom of the peach, the microscope has shown forth a treasury of flowers and gigantic forests, in the depths of which the roving animalculæ find as secure an ambush as do the lion and tiger in the gloomy jungles of Hindostan. In a drop of liquid crystal, the water-wolf chases his wounded victim till it is changed to crimson with his blood. Ehrenberg has seen monads in fluid the 24,000th part of an inch in size, and in one drop of water he has counted 500,000,000 creatures, the population of the whole globe. Then, by the power of the telescope, we roam into other systems—see ‘world beyond world, through infinite extent, profusely stattered o’er the blue expanse;’ behold orbs so remote as to reduce to a mere span the distance between us and the Georgium Sidus, and revel in all the gorgeous splendour of rings, and moons, and nebulae—the poetry of heaven. Is there not an exquisite romance in the closing of the barometrical blossoms; of the white convolvulus and the anagallis or scarlet imperial, of the sunflower and the leaves of the dionæa and mimosa? Yea; in all that thou seest there is poetry, harmony, and beauty.”

CONSOLATION.—If we go at noon-day to the bottom of a deep pit, we shall be able to see the stars which, on the level ground, are invisible. Even so, from the depths of grief—worn, wretched, seared, and dying—the blessed apparitions and tokens of Heaven make themselves visible to our eyes.

SUPERSTITIONS OF SCOTCH FISHERMEN.—The reader may, probably, be familiar with the old Norse belief, so poetically introduced in the “Pirate,” that whoever saves a drowning man must reckon on him ever after as an enemy. It is a belief still held by some of our northern fishing communities. We have oftener than once heard it remarked by fishermen, as a strangely-mysterious fact, that persons who have been rescued from drowning regard their deliverers ever after with a dislike bordering on enmity. We have heard it affirmed, too, that when the crew of some boat or vessel have perished, with but the exception of one individual, the relatives of the deceased invariably regard that one with a deep, irrepressible hatred. And in both cases the elicited feelings of hostility and dislike are said to originate not simply in grief, embittered envy, or uneasy ingratitude, but in some occult and supernatural cause. There occurs to us a little anecdote, strikingly illustrative of this kind of apotheosis (shall we call it?) of the envious principle. Some sixty years ago there was a Cromarty boat wrecked on the rough shores of Eathie. All the crew perished, with the exception of one fisherman; and the poor man was so persecuted by the relatives of the drowned, who even threatened his life, that he was compelled, much against his inclination, to remove to Nairn. There, however, only a few years after, he was wrecked a second time, and, as in the first instance, proved the sole survivor of the crew. And so he was again subjected to a persecution similar to the one he had already endured, and compelled to quit Nairn, as he had before quitted Cromarty.—*North British Review.*

THE WORLDS ABOVE US.



Know that the earth which we inhabit is a globe of somewhat less than 8,000 miles in diameter, being one of a series of eleven which revolve at different distances around the sun, and some of which have satellites in like manner revolving around them. The sun, planets, and satellites, with the less intelligible orbs termed comets, are comprehensively called the solar system; and, if we take as the utmost bounds of this system the orbit of Uranus (though the comets actually have a wider range), we shall find that it occupies a portion of space not less than three thousand six hundred millions of miles in extent. The mind fails to form an exact notion of a portion of space so immense; but some faint idea of it may be obtained from the fact that, if the swiftest race horse ever known had begun to traverse it, at full speed, at the time of the birth of Moses, he would only as yet have accomplished half his journey.

It has long been concluded amongst astronomers that the stars, though they only appear to our eyes as brilliant points, are all to be considered as suns, representing so many solar systems, each bearing a general resemblance to our own. The stars have a brilliancy and apparent magnitude which we may safely presume to be in proportion to their actual size, and the distance at which they are placed from them. Attempts have been made to ascertain the distance of some of the stars; and it has been calculated that the distance of the double star *α δ* of the constellation of the Centaur cannot be less than twenty thousand millions of miles. If we suppose that similar intervals exist between all the stars, we shall readily see that the space occupied by even the comparatively small number visible to the naked eye, must be vast beyond all powers of conception.

The number visible to the eye is about three thousand; but, when a telescope of small power is directed to the heavens, a great number more come into view, and the number is ever increased in proportion to the increased power of the instrument. In one place where they are more thickly sown than elsewhere, Sir William Herschel reckoned that fifty thousand passed over a field of view two degrees in breadth in a single hour. It was first surmised by the ancient philosopher, Democritus, that the faintly white zone which spans the sky under the name of the Milky Way, might be only a dense collection of stars too remote to be distinguished. This conjecture has been verified by the instruments of modern astronomers, and some speculations of a most remarkable kind have been formed in connection with it. By the joint labours of the two Herschels, the sky has been “gauged” in all directions by the telescope, so as to ascertain the conditions of different parts with respect to the frequency of the stars. The result has been a conviction that, as the planets are parts of solar systems, so are solar systems parts of what may be called astral systems—that is, systems composed of a multitude of stars bearing a certain relation to each other. The astral system to which we belong is conceived to be of an oblong, flattish form, with a space wholly and comparatively vacant in the centre, while the extremity in one direction parts into two. The stars are most thickly sown in the outer parts of this vast ring, and constitute the Milky Way. Our sun is believed to be placed in the southern portion of the ring, near its inner edge, so that we are presented with many more stars, and see the Milky Way much more clearly, in that direction, than towards the north, in which line our eye has to traverse the vacant central space. Nor is this all. Sir William Herschel, so early as 1783, detected a motion in our solar system with respect to the stars, and announced that it was tending towards the star λ , in the constellation Hercules. It is, therefore, receding from the inner edge of the ring. Motions of this kind, through such vast regions of space, must be long in producing any change sensible to the inhabitants of our planet, and it is not easy to grasp their general character; but grounds have, nevertheless, been found for supposing that not only our sun, but the other suns of the system, pursue a wavy course round the ring from west to east, crossing and

recrossing the middle of the annular circle. "Some stars will depart more, others less, from either side of the circumference of equilibrium, according to the places in which they are situated, and according to the direction and the velocity with which they are put in motion. Our sun is probably one of those which depart furthest from it, and descend furthest into the empty space within the ring." According to this view, a time may come when we shall be much more in the thick of the stars of our astral system than we are now, and have, of course, much more brilliant nocturnal skies; but it may be countless ages before the eyes which are to see this added splendence shall exist.

The evidence of the existence of other astral systems, besides our own, is much more decided than might be expected, when we consider that the nearest of them must needs be placed at a mighty interval beyond our own. The elder Herschel, directing his wonderful tube towards the *sides* of our system, where stars are planted most rarely, and raising the powers of the instrument to the required pitch, was enabled with awe-struck mind to see suspended in the vast empyrean astral systems, or, as he called them, firmaments, resembling our own. Like light cloudlets to a certain power of the telescope, they revolved themselves, under a greater power, into stars, though these generally seemed no larger than the finest particles of diamond dust. The general forms of these systems are various; but one at least has been detected as bearing a striking resemblance to the supposed form of our own. The distances are also various, as proved by the different degrees of telescopic power necessary to bring them into view. The farthest observed by the astronomer were estimated by him at thirty-five thousand times more remote than Sirius, supposing its distance to be about twenty thousand millions of miles. It would thus appear, that not only does gravitation keep our earth in its place in the solar system, and the solar system in its place in our astral system, but it also may be presumed to have the mightier duty of preserving a local arrangement between that astral system and an immensity of others, through which the imagination is left to wonder on and on without limit or stay, save that which is given by its inability to grasp the unbounded.

The two Herschels have, in succession, made some other most remarkable observations on the regions of space. They have found within the limits of our astral system, and generally in its outer fields, a great number of objects which, from their foggy appearance, are called *nebulae*; some of vast extent and irregular figure, as that in the sword of Orion, which is visible to the naked eye; others of shape more defined; others, again, in which small bright nuclei appear here and there over the surface. Between this last form and another class of objects, which appear as clusters of nuclei with nebulous matter around each nucleus, there is but a step in what appears a chain of related things. Then again, our astral space shows what are called nebulous stars; namely, luminous spherical objects, bright in the centre and dull towards the extremities. These appear to be only an advanced condition of the class of objects above described. Finally, nebulous stars exist in every stage of concentration, down to that state in which we see only a common star with a slight *bar* around it. It may be presumed that all these are but stages in a progress, just as if, seeing a child, a boy, a youth, a middle aged and an old man together, we might presume that the whole were only variations of one being.

Of nebulous matter in its original state, we know too little to enable us to suggest how nuclei should be established in it. But supposing that, from a peculiarity in its constitution, nuclei are formed, we know very well how, by virtue of the law of gravitation, the process of an aggregation of the neighbouring matter to those nuclei should proceed until masses, more or less solid, should become detached from the rest. It is a well-known law in physics that, when fluid matter collects towards or meets in a centre, it establishes a rotatory motion. See minor results of this law in the whirlwind and the whirlpool—nay, on so humble a scale as the water sinking through the aperture of a funnel. It thus becomes certain that when we arrive at the stage of a nebulous star, we have a rotation on an axis commenced.

Now, mechanical philosophy informs us that the instant a mass begins to rotate, there is generated a tendency to fling off its outer portions; in other words, the law of centrifugal force begins to operate. There are, then, two forces acting in opposition to each other, the one attracting *to*, the other throwing *from*, the centre. While these remain exactly counterpoised, the mass necessarily continues entire; but the least excess of the centrifugal over the attractive force would be attended with the effect of separating the mass and its outer parts. These outer parts would then be left as a ring round the central body, which ring would continue to revolve with the velocity possessed by the central mass at the moment of separation, but not necessarily participating in any changes afterwards undergone by that body. This is a process which might be repeated as soon as a new excess arose in the centrifugal over the attractive forces working in the parent mass. It might, indeed, continue to be repeated, until the mass attained the ultimate limits of the condensation which its constitution imposed upon it. From what cause might arise the periodical occurrence of an excess of the centrifugal force? If we suppose the agglomeration of a nebulous mass to be a process attended by refrigeration or cooling, which many facts render likely, we can easily understand why the outer parts, hardening under this process, might, by virtue of the greater solidity thence acquired, begin to present some resistance to the attractive force. As the solidification proceeded, this resistance would become greater, though there would still be a tendency to adhere. Meanwhile the condensation of the central mass would be going on, tending to produce a separation from what may now be termed the *solidifying crust*. During the contention between the attractions of these two bodies, or parts of one body, there would, probably, be a ring of attenuation between the mass and its crust. At length, when the central mass had reached a certain stage in its advance towards solidification, a separation would take place, and the crust would become a detached ring. It is clear, of course, that some law presiding over the refrigeration of heated gaseous bodies would determine the stages at which rings were thus formed and detached. We do not know any such law, but what we have seen assures us it is one observing and reducible to mathematical formulæ.

If these rings consisted of matter nearly uniform throughout, they would probably continue each in its original form; but there are many chances against their being uniform in constitution. The unavoidable effects of irregularity in their constitution would be to cause them to gather towards centres of superior solidity, by which the annular form would, of course, be destroyed. The ring would, in short, break into several masses, the largest of which would be likely to attract the lesser into itself. The whole mass would then necessarily settle into a spherical form by virtue of a law of gravitation; in short, would then become a planet revolving round the sun. Its rotatory motion would, of course, continue, and satellites might then be thrown off in turn from its body in exactly the same way as the primary planets had been thrown off from the sun. The rule, if we can be allowed so to call it, receives a striking support from what appear to be its exceptions. While there are many chances against the matter of the rings being sufficiently equable to remain in the annular form till they were consolidated, it might, nevertheless, be otherwise in some instances; that is to say, the equableness might, in those instances, be sufficiently great. Such is probably the case with the two rings around the body of Saturn, which remain a living picture of the arrangement, if not the condition, in which all the planetary masses at one time stood. It may also be admitted that, when a ring broke up, it was possible that the fragments might spherify separately. Such seems to be the actual history of the ring between Jupiter and Mars, in whose place we now find four planets, much beneath the smallest of the rest in size, and moving nearly at the same distance from the sun, though in orbits so elliptical, and of such different planes, that they keep apart.

The nebular hypothesis, as it has been called, obtains a remarkable support in what would at first seem to militate against it—the existence in our firmament of several thousands of solar systems, in which there are more than one sun. These

are called double and triple stars. Some double stars, upon which careful observations have been made, are found to have a regular revolutionary motion round each other in ellipses. This kind of solar system has also been observed in what appears to be its rudimental state, for there are examples of nebular stars containing two and three nuclei in nearer association. At a certain point in the confluence of the matter of these nebular stars, they would all become involved in a common revolutionary motion, linked inextricably with each other, though it might be at sufficient distances to allow of each distinct centre having always its attendant planets. We have seen that the law which causes rotation in the single solar masses is exactly the same which produces the familiar phenomenon of a small whirlpool or dimple in the surface of a stream. Such dimples are not always single. Upon the face of a river where there are various contending currents it may often be observed that two or more dimples are formed near each other with more or less regularity. These fantastic eddies, which the musing poet will sometimes watch abstractedly for an hour, little thinking of the law which produces and connects them, are an illustration of the wonders of binary and ternary solar systems.

The nebular hypothesis is, indeed, supported by so many ascertained features of the celestial scenery, and by so many calculations of exact science, that it is impossible for a candid mind to refrain from giving it a cordial reception, if not to repose full reliance upon it, even without seeking for its support of any other kind. Assuming its truth, let us see what idea it gives of the constitution of the universe, of the development of its various parts, and of its original condition.

Reverting to a former illustration, if we could suppose a number of persons of various ages presented to the inspection of an intelligent being newly introduced into the world, we cannot doubt that he would soon become convinced that men had once been boys, that boys had once been infants, and, finally, that all had been brought into the world in exactly the same circumstances. Precisely thus, seeing in our astral system many thousands of worlds in all stages of formation, from the most rudimental to that immediately preceding the present condition of those we deem perfect, it is unavoidable to conclude that all the perfect have gone through the various stages which we see in the rudimental. This leads us at once to the conclusion that the whole of our firmament was at one time a diffused mass of nebulous matter, extending through the space which it still occupies. So, also, of course, must have been the other astral systems. Indeed, we must presume the whole to have been originally in one connected mass, the astral systems being only the first division into parts, and solar systems the second.

The first idea which all this impresses upon us is, that the formation of bodies in space is *still and at present in progress*. We live at a time when many have been formed, and many are still forming. Our own solar system is to be regarded as completed, supposing its perfection to exist in the formation of a series of planets, for there are mathematical reasons for concluding that Mercury is the nearest planet to the sun which can, according to the laws of the system, exist. But there are other solar systems within our astral systems, which are as yet in a less advanced state, and even some quantities of nebulous matter which have scarcely begun to advance towards the stellar forms. On the other hand, there are vast numbers of stars which have all the appearance of being fully formed systems, if we are to judge from the complete and definite appearance which they present to our vision through the telescope. We have no means of judging of the seniority of systems; but it is reasonable to suppose that, among the many, some are older than ours. There is, indeed, one piece of evidence for the probability of the comparative youth of our system, although apart from human traditions and the geognostic appearance of the surface of our planet. This consists in a thin nebulous matter, which is diffused around the sun to nearly the orbit of Mercury, of a very oblately spheroidal shape. This matter, which sometimes appears to our naked eye, at sunset, in the form of a cone projecting upwards in the line of the sun's path, and which bears the name of the Zodiacal Light, has been thought a residuum or last remnant of the

concentrating matter of our system, and thus may be supposed to indicate the comparative recentness of the principal events of our cosmogony. Supposing the surmise and inference to be correct, and they may be held as so far supported by more familiar events, we might with the more confidence speak of our system, as not amongst the elder born of Heaven, but one whose various phenomena, physical and moral, as yet lay undeveloped, while myriads of others were fully fashioned and in complete arrangement. Thus, in the sublime chronology to which we are directing our inquiries, we first find ourselves called upon to consider the globe which we inhabit as a child of the sun, elder than Venus and her younger brother Mercury, but posterior in date of birth to Mars, Jupiter, Saturn, and Uranus; next to regard our whole system as probably of recent formation in comparison with many of the stars of our firmament. We must, however, be on our guard against supposing the earth as a recent globe in our ordinary conceptions of time. From evidence afterwards to be adduced, it will be seen that it cannot be presumed to be less than many hundreds of centuries old. How much older than Uranus may be no one can tell, much less how more aged many of the stars of our firmament, or the stars of other firmaments than ours.

Another and more important consideration arises from the hypothesis, namely, as to the means by which the grand process is conducted. The nebulous matter collects around nuclei by virtue of the law of attraction. The agglomeration brings into operation another physical law, by force of which the separate masses of matter are either made to rotate singly, or, in addition to that single motion, are set into a coupled revolution in ellipses. Next, centrifugal force comes into play, flinging off portions of the rotating masses, which become spheres by virtue of the same law of attraction, and are held in orbits of revolution round the central body by means of a composition between the centrifugal and gravitating forces. All we see is done by certain laws of matter, so that it becomes a question of extreme interest, what are such laws? All that can yet be said in answer is, that we see certain natural events proceeding in an invariable order under certain conditions, and thence infer the existence of some fundamental arrangement, which, for the bringing about of these events, has a force and certainty of action similar to, but more precise and unerring than, those arrangements which human society make for its own benefit, and calls laws. It is remarkable of physical laws, that we see them operating on every kind of scale as to magnitude with the same regularity and perseverance. The tear that falls from childhood's cheek is globular, through the efficacy of that same law of mutual attraction of particles which made the sun and planets round. The rapidity of Mercury is quicker than that of Saturn, for the same reason, that when we wheel a ball round by a string, and make the string wind up round our fingers, the ball always flies quicker and quicker as the string is shortened. Two eddies in a stream, as has been stated, fall into a mutual revolution at the distance of a couple of inches, through the same cause which makes a pair of suns link in mutual revolution at the distance of millions of miles. There is, we might say, a sublime simplicity in this indifference of the grand regulations to the vastness or minuteness of the field of our operation. Their being uniform, too, throughout space, as far as we can scan it, and their being so unflinching in their tendency to operate, so that only the proper conditions are presented, afford to our minds matter for the gravest consideration. Nor should it escape our careful notice that the regulation on which all the matters operate are established on a rigidly accurate mathematical basis. Proportions of numbers and geometrical figures rest at the bottom of the whole. All these considerations, when the mind is thoroughly prepared for them, tend to raise our ideas with respect to the character of physical laws, even though we do not go a single step further in the investigation. But it is impossible for an intelligent mind to stop there. We advance from law to the cause of law, and ask, what is that? Whence have come all these beautiful regulations? Here science leaves us, but only to conclude, from other grounds, that there is a first cause to which all others are secondary and ministrative, a primitive Almighty will, of which these laws are merely the mandates. That great Being, who shall say where is his dwelling-place,

or what his history? Man pauses breathless at the contemplation of a subject so much above his faculties, and only can wonder and adore!—*Vestiges of the Natural History of Creation.*

THE TRUTHS OF ANCIENT ASTRONOMY, AND THE SECRETS OF NUMBERS REVEALED.



It is the fashion now a days to speak of modern astronomy as *perfect*, and to disparage the knowledge of the ancients in that science. In fact, it is the crowning weakness of modern philosophers to prate of their own perfections and persuade the world that, in "the march of intellect," they lead the van; and that the ancients were a simple set of people who amused themselves with trifles and had no substantial knowledge of nature. We might quote largely the writings of leading modern philosophers to prove the above assertions; but we will content ourselves with one passage from a man, whom, his self-esteem apart, we deem to be one of the ablest men of modern day. Professor Liebig says, "Our children have more correct notions of nature and natural philosophy than had Plato! They may treat with ridicule the errors which Pliny has committed in natural history." How extremely modest! But, nevertheless, our modern philosophers do not equal the ancients in modesty; for in all the writings of Pliny, in all the teachings of Plato, we discover no parallel passage. All there is meek and humble, and evinces the modest spirit of inquiry and not the haughty language of boasting. We think the former more worthy of the "True Philosopher;" and in that character we shall endeavour to examine the comparative merits of ancient and modern astronomers; as the former supported the doctrine of stellar influence on man, which the latter generally reject, because, as we believe, it offends their haughty self-esteem. The believer in the influence of the stars feels that he is ever under the finger of the Creator; now this feeling is not akin to the pride of modern philosophy; it is, however, related to true Christian humility.

In Sir W. Jones' remarks on the Chronology of the Hindoos, we find the following statements: "One thousand four hundred and forty years are one Pada, or period in the Hindoo astronomy; and that sum, multiplied by 18, amounts precisely to 25,920, the number of years in which the fixed stars appear to perform their long revolution eastward. The last mentioned sum is the product, also, of 144 (which, according to M. Bailly, was an old Indian cycle), into 180, or the Tartarian period called Van; and of 2880 into nine, which is not only one of the lunar cycles, but considered by the Hindoos a mysterious number and an emblem of Divinity; because, if it be multiplied by any other whole number, the figures in the different products remain always 9, as the Deity, who appears in many forms, continues an immutable essence." Again, Sir W. Jones observes: "Conjecture apart, we need only compare the two periods, 4,320,000 years, and 25,920 years, and we shall find that among their common divisors are 6, 9, 12, &c.; 18, 36, 72, 144, &c.; which numbers, with their several multiples, especially in a decuple proportion, constitute some of the most celebrated periods of the Chaldeans, Greeks, Tartars, and even of the Indians. We cannot fail to observe that the number 432, which appears to be the *basis* of the Indian system, is a sixtieth part of 25,920; and by continuing the comparison, we might probably solve the whole enigma."

It is precisely this that we purpose to attempt; and in solving this enigma of the Hindoo chronology and astronomy, we believe we shall prove that, however they may have obtained the knowledge, they certainly did know more minutely and more accurately the motions of the heavenly bodies than do our best astronomers. And one grand feature in their knowledge was uniformity; for the Indian system was the basis of that among the Tartars, Chaldeans, and Egyptians, from the latter of whom the Greeks notoriously took their astronomical knowledge. On the other hand, we shall expose the want of

uniformity among modern astronomers, whence we think their want of accuracy and their inferiority to the ancients are fairly deduced.

First, as to the precision of the equinoxes. This is said by modern astronomers to be 50^ls. yearly, which gives 25,668·26 years for its complete circuit through the twelve signs. Now, the time given by the Indians, as stated by Sir W. Jones, is 25,920 years, the yearly difference being one-tenth of a second—a very minute quantity, but which makes the whole difference 51½ years. We shall not stop here to inquire why there is this difference yearly, of one-tenth of a second, between the computations of the ancients and moderns, but we may observe that the moderns rely upon observations made by means of a mural circle, and rely, therefore, upon the observations of a very small number of years; while the Indians relied upon the harmonious proportion which numbers bear to each other; and they evidently argued that, as they had observed that all the Zodiacal stars moved onwards in the Zodiac, one degree in 72 years, and that, after observing, during 2160 years (which, at least, we may allow them to have done), all those stars had moved onwards 30d., or one whole sign, the consequence must be that they made a whole revolution in exactly 25,920 years.

Sir W. Jones tells us that "432 appears to be the basis of the Indian system; and, in another place, he asserts that "60 is the usual divisor of time among the Hindoos." Well, let us try what relation these bear to the point in question. Why, if the stars moved onward 1 degree in 72 years, they moved 6 degrees in 432 years, and 60 degrees, or one-sixth of the whole circle, in 4320 years, which is, perhaps, not more than the Indian astronomers really observed.

Now, we have the fact, on one side, that the Indians observed all the stars in the Zodiac, at least, and that they carried on their observations for ages, and found the result of their hundreds of thousands of observations in many parts of Asia to coincide; from whence they concluded that the precession of the equinoxes is, on the mean of many years, 50s. per annum. On the other hand, we have a very few modern observers depending on a very few observations of the pole star, who determine thereby that that precession is 50^ls.; and we must note that these observations have recently been found to be affected by nutation, a motion of the pole very recently discovered. Thus, only as far back as La Lande, the precession was taken at 50·25s., differing ·15 of a second from the present presumed quantity; Dr. Bradley took it at 50·35s. Who shall say how soon a second Bradley may discover some other phenomenon in the polar motion? We think the case is clearly in favour of the Indians, the fundamental epoch, of whose astronomy, according to M. Bailly, was a conjunction of the sun and moon which took place at the epoch of Tirvlore, or 3102 years before Christ.

Let us now inquire into the ancient Indian doctrine of the MOTION OF THE POLE, and compare it with that of the modern astronomers, for herein it is that we shall see how the "enigma," which Sir W. Jones names, may be solved.

(To be continued.)

POETRY reveals to us the loveliness of Nature, brings back the freshness of youthful feeling, revives the relish of simple pleasures, keeps unquenched the enthusiasm which warmed the spring-time of our being, refines youthful love, strengthens our interest in human nature, by vivid delineations of its tenderest and loftiest feelings, and, through the brightness of its prophetic visions, helps faith to lay hold on the future life.

POESY AND ROMANCE.—Poesy and romance are the higher and holier matters of the intellectual world. All noble conceptions, all holy thoughts in the mind, are undoubtedly connected with the qualified love and indulgence of romantic feeling. I have heard many a good soul declaim that he would be glad if there was nothing of romance in the world. I should regard him who could and would destroy the illusions of fancy and the imagination as I would the evil genius who would destroy foliage and flowers from the trees, to give us fruit on the naked stem.

THE SELF-INSTRUCTOR IN ASTROLOGY.

CHAPTER VII.—THE HARMONY OF ASTROLOGY, PHRENOLOGY, AND PHYSIOGNOMY.



THE idea thrown out in our last number on this subject is still more forcible when we consider its bearings in a more argumentative light.

Locke in his epistle, speaking of new doctrines, says, "Truth scarce ever carried it by vote any where at its first appearance; new opinions are always suspected and usually opposed, without any other reason, but because they are not already common. But truth, like gold,

is not the less so, for being newly brought out of the mine. 'Tis trial and examination must give it price, and not antique fashion; and though it be not yet current by the public stamp, yet it may for all that be as old as nature, and is certainly not the less genuine." This appears applicable to the present subject; how particular (says Lavater) we ought to be, to unveil our own hearts and our own temperaments, before we can judge of others, as we can only know others in proportion to the knowledge we possess of ourselves. There are many things in this life which conduce to afford us happiness, but there is nothing more essential thereto than a knowledge of human nature. Some persons contend that it is impossible to study the various temperaments and dispositions of individuals, and also doubt the possibility of laying down correct rules to guide the judgments of those who feel disposed to make such inquiries; whilst others are of the opposite opinion, and prove that it is possible by study, theory, practice, and experience to guide the inquiring student (having a sound mind) to obtain such a knowledge of animals and human beings, as will appear truly astonishing to those who are unacquainted with such rules. But indolence, prejudice, and ignorance will continually present obstacles in the way of science, which can only be removed by industry, ability, and perseverance. Persons are often surprised at the ignorance of their friends or acquaintance, who are not acquainted with the nature of the various animals and their natural propensities; it is certain that some animals of the same species differ in a greater or less degree from each other. If a knowledge of the brute creation is essential for man to be acquainted with, and their various instincts and propensities, their organic uses and abuses, no person will, for a moment, doubt the propriety of our studying the nature, constitution, disposition, and qualities of mankind, and, particularly, of those persons with whom we hold conversation or have transactions in business, with the nature and disposition of those on whom, perhaps, our future happiness or misery may depend.

The sweet intellectual pleasures that are to be enjoyed in friendly society, and our daily and hourly transactions, awaken us to the importance of such knowledge. All persons are aware of the difference that exists in the dispositions, manners, and habits of their friends or acquaintances; there are times we perceive that particular persons resemble other individuals in appearance and also in habits to a certain extent, and we often judge of persons by the contour of the head, the form of body, or figure, the gait, and a variety of peculiarities that are often remarkable; if this is a fact well known to the unlearned, how often must the man of penetration and learning be assured of its existence? Phrenologists consider man by himself, and also compare him with other animals. When the lower animals manifest the same feelings and propensities as those displayed by man, the faculties which produce them are said to be common to both; ancient philosophers have compared the nature of animals to that of man, and the nature of men to certain animals and birds. Phrenologists (Drs. Gall and Spurzheim) have discovered that the general organic arrangement of the brain in animals of the brute creation, and birds, are found to show the various propensities natural to them, and correspond to a certain extent with the cerebral develop-

ment in mankind. If there was no other defence in vindication of the science of phrenology than that of men possessing the learning and abilities of Drs. Gall and Spurzheim, who would not risk their reputation for the gratification of an evil propensity by leading mankind into error, can any reasonable man suppose that Dr. Combe would have wasted his time and abilities in writing a splendid and compendious treatise on the discoveries of Drs. Gall and Spurzheim, and his own, on the subject of phrenology? Does it appear reasonable that eminent physicians and gentlemen, whose abilities we cannot doubt, would also expend their time and abilities, as their learned predecessors did, to study a science unworthy of their attention? The rules of the science are open to every man who has abilities to satisfy himself as to its utility and truth, by consulting the works of Drs. Gall and Spurzheim, and the latest edition of Dr. Combe's treatise on phrenology; and after he becomes acquainted with the theory of the science, he need only to put it in practice to be perfectly convinced in favour of its doctrine. It has always been the desire of both ancient and modern philosophers to promote the happiness of mankind on a solid foundation, and nothing will tend more decidedly to achieve this object than a certain knowledge of the ancient sciences of astrology, astronomy, phrenology, and physiognomy united in the same individual; and they, as they are the offspring of the same parent, bear testimony to the resemblance of each other in different bodies, in order to promote the same end, viz., a knowledge of divine and human nature.

Astrology, as our readers already know, is a science founded on astronomy and the motions, aspects, and positions of the heavenly bodies, together with the ancient signification of the constellations, and eminent fixed stars, according to their situations in or on the elliptic; as observed during centuries of experiments, at the birth of an individual; at the time of asking a question for the result of any particular event; for the state of the sick; or to discover the strength of a kingdom or nation, from a chart of the heavens erected for the exact moment that the sun enters the equinoctial or tropical signs. The first is termed natal astrology, the second horary astrology, the third physical astrology, and the last state astrology.

Natal astrology teaches us by certain mathematical rules to judge of the form and temperament of the individual; the blemishes, hurts, and mental and bodily diseases; the quality of the intellectual faculties and animal propensities; the probability of riches or poverty; the eminence and dignity to which the native may be elevated; and the probability of friends and enemies, their nature and description; of marriage; offspring; strength of constitution; natural disposition; and many of the most remarkable periods of life, either advantageous or disadvantageous, &c., and in various instances the length of life has been most correctly calculated by those who are proficient therein.

Phrenology is a science founded on the formation and functions of the brain. In certain compartments on the surface of the brain, the organs of the different faculties, sentiments, and propensities are developed, which the external surface of the head discovers; and in proportion to the number and strength of the different organs, so does the phrenologist give his opinion, on the intellectual faculties, moral sentiments, and animal propensities. It is extremely useful to ascertain the exact abilities, inclinations, and dispositions of individuals; the propriety of appointing men to certain situations and studies, in which they are most likely to distinguish themselves to their own advancement, and for the general good. It harmonises with astrology, in that portion which treats of the intellectual, moral, and animal qualities, and the probability of arriving at eminence in the world, acquisitiveness or riches, and in several other points which experience and practice alone can decide.

Physiognomy is a science which teaches us to form ideas of the dispositions and natural propensities of mankind, on beholding the countenance, and judging from the lines, curves, profiles and proportion of the various features of the face, the form of each feature taken separately and collectively, to which they often add the profile of the whole head and body. Physiognomists also assist their judgment in a variety of ways, by observing the manners of individuals on various occasions,

their gait, and from the general personal appearance. It is said that "the countenance is the index of the mind, which can be read by observation, study and experience;" every person is a physiognomist to a certain extent.

We shall next week, with illustrative diagrams from Mr. Hackett's excellent work, proceed to show how these three sublime sciences harmonise.



Being Predictions of the Chief Events from Week to Week.

• **STRANGE** intrigues and cabals will now be seen to influence the government of foreign states; and at home we find "Rumour with her hundred tongues" adverting to the interesting position of our fair Sovereign. Mercantile houses will experience some severe and sudden losses, and let those who "plough the main" beware. The mining districts are likely to be disturbed by scenes of riot and turbulence. Inventions are brought forward on all sides, and one of a startling and singular character excites much attentions. The productions of the press this month will be chiefly successful, and a new author of future fame breaks ground in the uncertain field of literature. For the rest, consult our hieroglyphic of last week, which is speedily becoming realised.

THE ASTROLOGER'S CALENDAR.

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

WEDNESDAY, June 18th.—Cloudy, but fair at intervals. Journey not, nor commence legal proceedings.

THURSDAY, June 19th.—Fair; inclining to baneful influences. Risk not money in speculation.

FRIDAY, June 20th.—Fair, with gentle showers. Neither woo nor marry, but pursue thy business.

SATURDAY, June 21st.—Fair. Void of direct influence, but business transactions will prosper.

SUNDAY, June 22nd.—Fair and warm. Favourable for courtship, though not for marriage.

MONDAY, June 23rd.—Pleasant showers at intervals. Evil for all matters. Be wary and cautious.

TUESDAY, June 24th.—Fair; hot summer weather. An excellent day for making money or beginning any new work or enterprise. Ask favours, and carry out thy desires with zeal.

AUTHENTIC ACCOUNTS OF SUPERNATURAL VISITATION.

THE APPARITION TO THE DUKE OF BUCKINGHAM.

LORD Chancellor Clarendon, in his "History of the Civil Wars," relates a very remarkable appearance preceding the assassination of the Duke of Buckingham, in the year 1628. The account given by the noble historian is so plainly narrated, and wears so much the appearance of an unvarnished tale, that we cannot act more fairly than to transcribe it literally from the original work, Oxford edit., 1707.

Lord Clarendon states, "There were many stories scattered abroad at that time of several prophecies and predictions of the duke's untimely and violent death. Amongst the rest there was one which had a better foundation than such popular discourses usually have. There was Mr. Nicholas Towse, an officer of the king's wardrobe in Windsor Castle, of good reputation for honesty and discretion, and then about the age of fifty years or more; this man had, in his youth, been bred in a school in the parish where Sir George Villiers, the father of the duke, lived, and had been much obliged and cherished in that season of his age by the said Sir George, whom he never afterwards saw. About six months before the death of the Duke of Buckingham, about midnight, this man, being in his bed at Windsor, where his office was, and in a very good health, there appeared to him, on the side of his bed, a man of a very venerable aspect, who, drawing the curtains of his bed, and fixing his eyes upon him, asked him if he knew him. The poor man, half dead with fear and apprehension, being asked the second time whether he remembered him, and having by that time called to memory the person of Sir George Villiers, and the very clothes he used to wear, answered him, that he thought him to be that person. He replied, 'he was in the right; that he was the same, and that he expected a service from him; which was, that he should go from him to his son, the Duke of Buckingham, and tell him, if he did not do something to abate the malice of the people against him, he would live but a very short time.' After this discourse he disappeared; and the man, if he had been at all waking, slept till morning, when, believing it all to be a mere dream, he considered it no otherwise worthy of note.

"The next night, or shortly after, the same person appeared to him again in the same place, and about the same time of night, with an aspect a little more severe than before, and asked him whether he had done as he required of him. Then, perceiving he had not, gave him severe reprehension, telling him, 'He expected more compliance from him; and that, if he did not perform his commands thenceforth, he should have no peace of mind; upon which he promised to obey him. But the next morning, waking out of a good sound sleep, though he was exceedingly perplexed with the lively representations of all particulars to his memory, he was still willing to persuade himself that he dreamed, and considered that he was a person at such a distance from the duke, that he knew not how to find any admission to his presence, much less had any hope to be believed in what he should say. So with great trouble and unquietness, he spent some time in thinking what he should do, and, in the end, resolved to do nothing in the matter.

"The same person appeared to him the third time with a terrible countenance, and bitterly reproached him for not performing what he had promised to do. The poor man, by this time, recovered courage to tell him, 'That, in truth, he had deferred the execution of his commands, upon considering how difficult a thing it would be for him to gain access unto the duke, having acquaintance with no person about him; and if he could obtain admission to him, he should never be able to persuade him that he was sent in such a manner; but he should, at best, be thought to be mad, or to be set on and employed by his own malice or that of other men, to abuse the duke, and so he should be sure to be undone.' The person replied, as he had done before, 'That he should never find rest till he should

perform what he required, he had, therefore, better to dispatch it; that the access to his son was known to be very easy; that few men waited long for him; and for the gaining of him credit, he would tell him two or three particulars, which he charged him never to mention to any one living but to the duke himself, and he should no sooner hear them, but he would believe all the rest he should say; and so, repeating his threats, he left him.

"In the morning, more confirmed by the last appearance, he (Mr. Towse) made his journey to London, where the court then was. He was very well known to Sir Ralph Freeman, one of the Masters of Requests, who had married a lady nearly allied to the duke, and was himself well received by him. To him this man went; and though he did not acquaint him with all the particulars, yet he said enough to let him see there was something extraordinary in the case; and the knowledge he had of the sobriety and discretion of the man made the more impression on him. He desired that, by his means, he might be brought to the duke, in such place and manner as should be thought fit, affirming that he had much to say to him, and of such a nature as would require much privacy, and some time and patience in the hearing. Sir Ralph promised he would speak forthwith, to the duke, of him, and then he should know his pleasure; and, accordingly, he did inform him of the reputation and honesty of the man, and then what he desired, and all he knew of the matter. The duke, according to his usual openness and condescension, told him, 'He was next day to hunt early with the king; that his horses would attend him at *Lambeth-bridge*, where he should land by five of the clock in the morning; and if the man would attend him there and speak with him, he would walk and talk with him as should seem necessary. Sir Ralph carried the man with him the next morning, and presented him to the duke at his landing, who received him courteously, and walked aside in conference near an hour, none but his own servants being present at that place and time, and they and Sir Ralph at too great distance to hear one word, though the duke sometimes spoke, and with great commotion of spirit, which Sir Ralph more easily saw, as he kept his eyes fixed on the duke, having himself procured the confidence upon somewhat which he knew to be extraordinary. And the man told him, on their return over the water, that when he mentioned those particulars which were to gain him credit, the substance of which, he said, he durst not impart to him, the duke's colour changed, and he swore he could come to that knowledge by the devil alone; for that those particulars were known only to himself and one person more, who, he dare swear, would not speak of it.

"The duke pursued his purpose of hunting, but was observed to ride all the morning with great pensiveness and deep thought, without any delight in the exercise he was upon; and, before the morning was spent, alighted, and went to his mother's lodgings in Whitehall, with whom we was shut up for the space of two or three hours, the noise of their discourse frequently reaching those who attended in the next rooms; and when the duke left her, his countenance appeared full of trouble, with a mixture of anger—a countenance which was never before observed in him, in any conversation with her, towards whom he had a profound reverence. And the countess herself (for though she had married a private gentleman, Sir Thomas Compton, she had been created Countess of Buckingham shortly after her son assumed that title) was, at the duke's leaving her, found overwhelmed in tears, in the highest agony imaginable. Whatever there was of all this, it is a notorious truth, that when the news of the duke's murder* (which happened within a few months after) was brought to his mother, she seemed as not in the least degree surprised, but received it as if she had foreseen it, nor did afterwards express such a degree of sorrow as was expected from such a mother for the loss of such a son."

* The duke was assassinated at Portsmouth, on the 23rd of August, 1628, by Lieutenant John Felton, at the premature age of thirty-five years.

THE VISION. A ROMANCE OF REAL LIFE.



URING the early part of the reign of George the Third, there lived in an obscure village of Ireland a family in the middle walks of life, named Gunning; they were not richly endowed with this world's goods, but possessed sufficient for all the comforts, if not the luxuries, of life. Matthew Gunning was a farmer by profession (if so it may be called), and had he possessed that spirit of frugality, which seems almost unknown to the Irish nation, he might have been a wealthy man; as it was, he generally followed the principle of "letting to-morrow take care of itself." His wife had been the village belle, and still retained traces of that extraordinary beauty which had excited the admiration of all who beheld her—two girls were the sole fruit of their union, who promised, even in infancy, to equal, if not surpass, their mother in personal charms; and that mother's whole soul was bound up in them. Being near of an age, the children were constantly together; and the sprightly Lizzie and the fairy Louisa were petted and spoiled, by both young and old, in the village of E—. One summer afternoon, fatigued with their sports, the infant sisters threw themselves upon the grass, beneath a shady willow which overshadowed their parents' cottage, and with the fair round cheek of Louisa pillowed upon the sunny tresses of Lizzie, and their dimpled limbs and snowy robes thrown into strong relief by the rich, wavy sward, they presented a picture which Lawrence would have longed to transfer to canvass. The mother, as she sat with her spinning-wheel in the deep embrasure of the window, watched them as they slept, and unconsciously her thoughts wandered into the future, and, with a mother's fond anxiety, speculated upon their future career. As she mused, she, too, fell into a gentle slumber, and the visions of her musings assumed, as it were, a tangible shape, "a local habitation and a name," and, like a phantasmagoria, passed before her. She fancied herself in London, that great city of which she had heard so much, and she seemed an invisible spectator of a scene that far surpassed her proudest hopes; she saw her lovely daughters appearing in the perfected beauty of womanhood, as actors on the busy arena of the aristocratic world. Peers and peeresses, prelates and statesmen, even royalty itself, seemed to do homage to their unrivalled charms. Throngs of admirers worshipped at the shrine of their beauty, and one, distinguished from the rest by his haughty bearing and the glittering star upon his breast, knelt at the feet of her youngest born, her bright-haired Lizzie; and she thought that upon that regal brow an airy coronet, formed of the ducal strawberry leaves, rested as if it had found a fit abiding-place. Delighted, she awoke, and with the glittering vision still filling her imagination, she started to find herself in her own humble cottage, and her children still sleeping beneath the tree.

She mentioned her dream to none, but the memory of it lingered for years, and with a mother's fond partiality, she whispered, "why should not such things be?"

Time sped on, and our heroines increased in beauty and in years; they received the best education the place could afford; and the worthy curé, seeing that their minds soared far above mediocrity as well as their persons, formed their ductile powers to such a degree that they were soon fit to grace any circle.

When Louisa was about seventeen, their mother died; and on her death-bed exacted a solemn promise from her husband, that, before the expiration of six months, he should take them to London; then, for the first, relating her dream, she begged him to remain there a year at least, and at the end of that time, if they had not attracted notice, he might return with them to

his native village. Had it been anywhere but at the dying bed of his wife, Matthew Gunning would have smiled at the ascendancy which the imagination had been allowed to gain over the judgment; but, although he desired no higher destiny for his children than to see them the wives of respectable men in their own sphere of life, still he could not refuse her last request, and made the required promise. Could he have foreseen the future!

As soon as the daughters could become reconciled to the thoughts of leaving the grave of their beloved mother, and the many endearing associations of their childhood, for the vast city where they would be "unknowing and unknown," they started for the great metropolis. They arrived there in June, that month whose delights the tyrant fashion has compelled the aristocracy of Britain's isles to forego, and oblige them to remain in the city when they would fain be reposing beneath the shade of those giant trees that wave proudly over the ancestral homes of England's haughty nobility.

Mathew Gunning, willing to fulfil his wife's wishes as much as possible, took lodgings in a fashionable hotel, and ere many weeks had elapsed London was in an uproar. Who were those angels that had suddenly appeared as if direct from Paradise? the "furore" as Horace Walpole calls it, was unparalleled. The young nobles, whose tastes were sated with the usual London belles, begged their stately mammas to leave their cards upon our heroines, if they wished them ever to assist at their monthly balls; and if the aristocratic parent refused, upon the plea of their "nobodies," the youthful peers declared they would repair to the club, whenever their mothers and sisters particularly desired their escort. And so it went; day after day, week after week, the gate of the hotel was thronged with England's proudest and noblest, and the eyes of the fair Ireland daises were almost dazzled by the array of brilliant names, whose cards were hourly sent to them; and even Matthew began to think that his wife was not as foolish in her aspirations as he had once deemed her. From the duchess to the baronet's lady—from the peeress, who boasted of descent from the Plantagenets—to the *parvenus* of yesterday, all alike strove to do them honour; and more than once has the proud duchess, in whose veins flowed the blood of kings, found her rooms deserted on the night of her most magnificent *fête*; because why? she had neglected to invite the Gunnings! and, to her mortification, she would hear that the rooms of the rich banker's wife were crowded the same evening by the *élite* of the nobility, and the magnet of attraction was the fair sisters. These few solitary exceptions at last gave way before the overwhelming tide of excitement, that was rushing on like a mighty torrent, and the usually invincible, aristocratic walls of Almack's fell, without a blow, before the irresistible power of beauty. And now, had their mother been alive, she might, indeed, have thought her fairy dream fully realised.

No person who was not a spectator can hardly conceive of the rage for the fair sisters that was evinced by the fashionable world. Walpole, in his letters, speaks of it as the most extraordinary thing that had happened for centuries. Selwyn, the famous wit, was a devoted friend of the elder sister, and evinced it for many a year. And now came the crowning scene in the sleeper's dream! The Duke of Hamilton, one of the most courted and admired of the unmarried nobles, at whose approach the managing mammas fanned themselves violently, so as to appear unconcerned, and the unconscious daughters looked down and smelt of their bouquets, whose movements were watched by many a glittering eye and anxious heart; he, the young and haughty Duke of Hamilton and Brandon, was vanquished by the charms of the young Elizabeth; and, before the end of the season, the ducal coronet was in reality placed upon those shining tresses. In the course of a fortnight from her sister's marriage, Louisa married the young Marquis of Coventry!

The rest of their career is known to all the world. Who has not heard of the shoemaker who made upwards of two guineas by exhibiting a slipper he was making for Lady Coventry at a penny a-head? And also read, with amazement, of a thousand persons who sat up all night around the doors of a hotel, to see the Duchess of Hamilton enter her carriage at an early hour in the morning? Who would ever have dreamt that the

daughters of an humble Irish farmer should thus become an integral part of that haughty aristocracy of England? But so it was, and the bright-haired Lizzie, who reclined beneath the willow, hushed to sleep by the music of her mother's spinning-wheel, lived to become the wife of two dukes, and the mother of four (for, after the death of her first husband, she married the Duke of Argyle).

There is scarcely an instance on record which more clearly proves that "truth is oftimes stranger than fiction," than the history of the motherless daughters of Matthew Gunning.

LINES WRITTEN ON A MOONLIGHT NIGHT.

BY MRS. CAULTON.

Oh! dream not here one worldly thought,—
 Speak not a heedless word,
 But let thy soul in this calm night
 Wing onwards, in its heaven-ward flight
 E'en as a bird.

Tell not a tale of earthborn woe,—
 Breathe not an anxious sigh;
 And if thy heart has troubled been,
 Come forth into this glorious scene,—
 Gaze at this sky.

There is the soft pale canopy
 Of night—a risen moon,
 White sailing clouds, a single star—
 'Tis all the picture, but afar
 'Twill call thee soon.

For should a darker cloud o'ershade
 The gliding planet's place,
 A line, first pale, then brighter, tells
 That breaking are the gloomy spells
 That hide her face.

Oh! look upon it with an eye
 Of Faith's sublimest ken;
 See in that light which hangs above
 An image of the enduring love
 Of God to men.

Then pray, that when He sends a cloud
 Upon thy path awhile,
 Through the dark shade thy soul may see
 The bright ray of Eternity
 Shine, as His smile.

PHYSIOGNOMY is a true science—the man of profound thought, the man of ability, and, above all, the man of genius, has his character stamped by nature; the man of violent passions and the voluptuary have it stamped by habit.

PROGRESS OF PHYSICAL SCIENCE.—In our schools mere children are now taught truths, the attainment of which has cost immense labour and indescribable efforts. They smile when we tell them that an Italian philosopher wrote an elaborate treatise to prove that the snow found upon Mount Etna consists of the same substance as the snow upon the Alps of Switzerland, and that he related proof upon proof that both these snows, when melted, yielded water possessed of the same properties. And yet this conclusion was really not so very palpable, since the temperature of the two climates so widely differ; and no one in those days had any notion of the diffusion of heat over the surface of the earth. When a schoolboy takes a glassful of liquid, and, placing a loose piece of paper over it, inverts the glass without spilling a drop of the contents, he only astonishes another child by the performance; and yet this is the identical experiment which renders the name of Torricelli immortal. It is a variation of that experiment with which the burgomaster of Magdeburgh (Otto von Guericke) threw the emperor and the princes of the empire at Ratisbon into speechless astonishment.

FRAGMENTS FOR THE FANCIFUL.

PROPHETS THAT NEVER ERR.—Virtue and vice are both prophets, the one of certain good, the other of pain or penitence.

TIME.—Time never slackens his speed; on he goes without let, check, or stop. The season round, night and day, he wings his flight, as though he had an end to gain; and yet to time there is no end. So years flee away, and ages roll, and the to-morrows, from infancy to age, are but the echoes of our yesterdays.

ADVERSITY exasperates fools, dejects cowards, draws out the faculties of the wise and ingenious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the falling industrious. Much might be said in favour of adversity, but the worst of it is, it has no friends.

DIFFUSION OF BLESSINGS.—The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can enter the human mind, and can be conceived only by those who have experienced it. Next to the consolations of Divine grace, it is the most sovereign balm to the miseries of life, both in him who is the object of it, and in him who exercises it; and it will not only soothe and tranquillise a troubled spirit, but inspire a constant flow of good humour, content, and gaiety of heart.



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

TO OUR QUERRISTS.—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.

QUESTIONER.—"As it merely requires the date of a person's birth to be known to enable the Astrologer to trace out that person's future career, might not several disputed occurrences in the lives of eminent men of past times be cleared up by the Astrologer, if the date of their birth be ascertained?" Most certainly; but the want of the true time of birth would be the chief difficulty. You cannot rectify a nativity by doubtful events.

TYRO.—There are a few spots visible on the surface of the sun at present, but we do not consider that their appearance or disappearance exerts any palpable effect on the temperature of our earth. The sun is, doubtless, environed by a luminous atmosphere of several thousand miles in thickness, and the one beneath being more dense and highly reflective, throws back the light of the upper regions, and forms the shady belt of the solar spots. There is no reasonable doubt of the "golden orb of day" being inhabited; but reasoning by analogy, we may suppose the dwellers on that vast and lucid globe are of a more ethereal and exalted nature than ourselves. The notion of it being a mere region of fire has been long exploded, and was indeed never generally believed.

INDEX.—There are many such instances on record. The 18th day was always associated with some strange events in the life of Napoleon. Besides many more for which we cannot here find space, there were the engagements from which he assumed the consulate, that of Tolina, on the river Beresina, the battles of Leipsic and of Waterloo, all which were fought on the 18th of the month. On that day, also, his corpse was landed on St. Helena, and on the 18th, also, the Belle Poule sailed with his remains for France.

INGRAM.—August will prove a most beneficial month to you, and an appointment will be made in your favour, though possession may not immediately follow. The other question does not fall within our province to decide, though we should suggest south of the Thames.

ZOROASTER.—Thou must inquire of thy spirit, which is within, and not seek communion with our's, which is without. Say unto it, "Thou, my spirit, thou that knowest this, that speakest to thyself, what art thou? What wast thou ere this clay coat was cut for thee?—and what wilt thou be when it is gone, crumbled, into the earth whence it arose? Whence didst thou come? Whither wilt thou go? Darkness is before and behind thee. Thou art the pause between two eternities. Where are ye, yet invisible essences, as yet unclothed, uninvested with this material garment? Know ye that ye be? Know ye that ye were?—that ye are as we are, or otherwise in eternity? Do ye work within us when a holy thrilling darts through us like lightning, where not the skin trembles, but the soul within us? Tell me, then, oh! spirit, what is death?" Thus commune with thy soul at midnight—in solitude and silence—and fear not that the invocation will be responded to.

THE VERITABLE DEE.—You are quite wrong in your supposition. It is well known there is the greatest difficulty in conceiving the nature of spirit, but, if we are required to prove its existence, we may answer, by analogy, that we cannot always prove the existence of matter, although we know it to exist. The electric fluid may remain for an indefinite period invisible—nay, may never meet the sight—it may even traverse a space without any evidence but that of its wonderful influence, and at length be collected in a jar. Now, as light, existing in remote stars, has not yet reached our earth, so the electricity is now residing in myriads of bodies which will never be elicited, and thus the principle of life, whatever it may be, may have an independent existence during life—may yet leave the body and not perish. Here we have a fine illustration of the soul without the body, for here even a grosser matter, yet invisible, is evinced by its passage from one thing to another, although it is inert when involved in the substance. Our correspondent possesses some talent, or we should not have thought it worth while to have answered him at this length, but he should remember a kind and generous disposition is always one of the most valued characteristics of genius.

REMONSTRATOR.—You should remember that the belief in the existence of beings out of the common course of nature has been linked even with the very history of the world. Johnson confessed that "a belief in the apparitions of the dead could only become universal by its truth," and afterwards added, that "although all argument might be against it, yet all belief is for it." Under these circumstances, it would be at least advisable to suspend any opinion at variance with the possibility of these occurrences, until we have a more decided knowledge of the nature of our etheriality than we have at present.

SATURNIUS.—It is your own fault. Behold the silver moon; it is to the poet's eye an orb of unsullied beauty, and the planets and their satellites glitter like diamond-studs in the firmament. Yet, shift but the lens of the star-gazer to your own eye, and dark and murky spots will be found to overshadow its purity. So is it with the deeds to which you refer.

J. R. W.—The ancient Hindūs are most probably entitled to the priority, having made observations on the stars at a very early period, with an entire reference to either astrology, religion, or policy of state. The Hindu tables claim an epoch of 3,102 B.C., and fix a general conjunction of the sun, moon, and planets at that era, the beginning of the caliyug, or iron age of their mythology.

VENI, VIDI, VICI.—The measurement of time, according to the rules of Naibod, give three months, four days, and fourteen hours, which, we calculate, is about the time that will elapse before you are established according to your wishes. Having ascertained this, we erected a second figure, to know whether it would be at home or abroad, and, from the indications therein, we judge that you will first be stationed in England (seemingly in the capacity for which you have become qualified), but that, after a brief period of time, an appointment will be gained which will render a continental residence necessary. We perceive no reason to fear the loss of that friendship your merits and misfortunes have contributed to gain.

T. E. G.—Nothing would give us greater pleasure than to accede to your waggish friend's jovial invitation, and, when the event occurs, we hold him responsible for a magnum. Indeed, we give a kind of half-promise to stand sponsor to "the first."

J. R.—You may rely upon our discretion, and shall have the greatest attention paid to your instructions. We perceive nothing to promise a change this month.

LEO.—The change will be favourable to you. Your thirtieth year is the period indicated for marriage, which will be accompanied by an increase of wealth and business; but we do not judge you will ever leave your native country for a long time. There is a friend with whom you are in constant communication likely to be of great service to you. Do not neglect him. More anon.

CANCER.—You have supplied us with the day, but not the hour of the child's birth, which prevents any approach to the indication of time. From a judgment on the nativity, taken at six, a.m. (which, rectifying the nativity from the circumstances, induces us to believe is about the right hour), we find several narrow escapes from wounds and blows, particularly on the head, will occur, until the native attains his eleventh year; but we do not judge any of these will be fatal. Our work has been regularly published since its commencement, and may be obtained by order of any bookseller. We have had, of course, great opposition to contend with, and can only attribute the neglect of the Manchester agent to this feeling, so general amongst the bigoted portion of mankind.

VIRGO.—We have read our correspondent's letter with much interest, and will from time to time endeavour to render him all the assistance in our power. The result of our present calculation is this: you will not now find happiness in the matrimonial state, and, therefore, it would be judicious to avoid it, at least until the February of 1846, when more favourable influences will prevail. If your inventive faculties are concentrated on the production of one novelty at a time, you will succeed; but much energy will be required to obtain the remuneration it deserves. December is the only month we see likely to affect you beneficially this year, although some good directions fall out a short time previously; but the ♃ being in ♀ to ♁ at birth, will always render you liable to have impediments thrown in your way by legal quibbles and delays. The other next week.

JOHN (Dublin).—We interpret thy kindly suggestion in a right cordial and responsive spirit. For what thou seekest after, learn that Jupiter was quartile to the ascendant, foreshadowing, in the words of the ingenious *Zadkiel*, "losses of money, deceptions, and injuries by churchmen and magistrates. The native is careless and improvident, and false friends betray." When thou shalt penetrate the mazes of our modern Babylon, thou shalt find a boon, a blessing, and a welcome.

T. B. (Kirkintilloch).—You will receive a private answer. The day alluded to will have a beneficial effect either way, but chiefly for commencing the business transactions with the public, in which way we would advise your friend to understand it. For the kind feeling displayed in your letter we tender our sincere acknowledgements.

A. B. (Manchester).—An excess of speculation will be the cause of his downfall this autumn. Those days on which you find, as indicated in our Calendar, favours may be asked, will tend to the fulfilment of your wishes. The letter with enclosure has only been received a few days, but it will meet with attention.

PENSIZROSO.—We have again studied the figure, but see no reason to contravert what we before stated. It is from a matrimonial alliance that your present circumstances will receive a beneficial impetus; but if you are not likely, as we suspect, to be one of the principal parties concerned, it will be in the alliance of one of your intimate acquaintances. The party to whom you allude is evidently in a position to confer great advantages upon you; but, should an opportunity conveniently occur, call upon him on the 24th, and again on the 29th of this month, and let us know the result. About the time this number will fall into your possession, we anticipate a new incident will have occurred in your eventful life.

J. P. (Liverpool).—We all of us have a mission to fulfil on earth, and, without arrogance, we begin to believe our's is a most peculiar and influential one, tending to bind the broken hopes of many who would otherwise despair, and infusing a spiritual solace in the homes of poverty and penury. Here we have a letter from one in very humble circumstances, who has enlisted under our banner, and offers himself as a disciple, with lofty thoughts and intelligence, beyond what might have been anticipated from his station, and an original metaphysical turn of mind, that, in a more favourable position, would have made him a Locke, a Hobbes, or a Berkeley: a letter like that we have received does credit to the head, heart, and hand, which shared in its dictation. Be, then, our friend J. P.—whoever thou art—of good cheer. We have read the book of the stars for thy behoof, and learn that thy troubles will soon cease, and that thy brother will communicate with thee in six months.

ANXIETY.—We will subject your question anew to the rules of our art, and, if we can possibly spare the time, will enclose the result to your private address, as requested. The advertisement may probably not have yet developed its good effects. Even an arrow requires time to reach the mark.

ARJUS.—Both that day and the day following, at the same hour, should produce the train of circumstances we indicated; but you must court, not shun, the sunshine. Our paper had gone to press last week when your letter arrived.

NERVOUS ANXIETY (Vauxhall).—Taking the question of speculation as the horary one, we do not advise you to be too sanguine respecting its success; nevertheless, to retrieve your former losses, it will be necessary for you to quit London. An arrangement, amicable, with one very troublesome exception, will soon after follow.

ASTRAL.—We have received your second sympathetic epistle, and instructed our publisher to comply with your request Mercury, the Sun, and even the strange and wayward Herschel, are all immediately concerned in your nativity. Change of place and scene will frequently occur after May, 1846. Do not be uneasy concerning the vision. Look to our next. The fragment alluded to would interest us mightily.

UN AMI.—The scheme of your nativity lies before us. You are not deceived, but, as an union does not appear likely until your twenty-fifth year has passed by, we would earnestly caution you to be wary in continuing the connection. Broken hearts are not such fables as the cold sons of mortality would have us believe. Your success in the present undertaking will much depend upon your own unceasing and untiring energy. Have regard to your health in the month ensuing, and subdue all approaches to an irritable and restless disposition, which would otherwise materially interfere with your future happiness and prosperity, nor let a love of argument seduce you into a love of display. Be warned in time.

FIDE ET FORTITUDINE.—To win a disciple such as thou art is the most gratifying tribute to our exertions. Welcome, oh, searcher after the hidden and inscrutable within our mystic circle! Thou hath said sooth and believed aright. One of the veritable brothers of the Rosy Cross doth exist—one who humbly hath attained the pinnacle he sought. From the tenor of thy letter, which hath touched responsive chords within our own heart, we judge thee worthy to be one of the initiated. Await the appearance of our following number, and learn further.

RECEIVED.—E. A. B. (No).—AN OLD SUBSCRIBER (You will quit your present abode, but not travel for some time).—CAROLINE GRANT (Yes).—EMMA CARTER (Your health will improve before your circumstances).—MARY COX (Keep where you are, and you will have what you wish).—AMI (You will at first meet with some opposition, but, by renewing your claim with ardour, will overcome it, and be successful).—O. M.—N (The perpetrator of the theft will not be discovered. You may expect to see the father).—COOK (*In less than a month*).—MILTON (The young lady must write herself, and send her time of birth).—GEORGE GREENHOUGH (You must write more intelligibly).—S. E. (No, you will not).—MRS. P. (Consult thy former choice).—S. E. (Do not be too sanguine, and keep what Heaven gave).—EMILY BELL (An offer of hand and heart).—ANNE P. (You will never be married).—P. G. (Such a step would be injudicious).—LOUDA (We have in another periodical been much pleased with your poetical lucubrations; but for the sake of our worthy printer, as well as ourselves, do take six lessons in caligraphy from somebody). T. W. (You may tell your friend Mr. Stephens to continue his present employment, for a glimmering of good fortune will be soon at hand. If he moves, let him turn to the "sunny South").—O. N. E. (Your future occupation will be in connection with lands or metals).—A. B. C. (Advise your son to remain where he now is for five years longer, and he will prosper).—TENANT (Let her not lose her own self-respect, and she will soon be on the road to happiness).—CHARLES THE SECOND (Thy dream portendeth some connection with the mazes of the law).—JUPITER IN AQUARIUS (We judge the sick will recover).—CORNELIA BURTON (Already answered. It will live).—S. W. PUGH (Your fortune will improve with the waning of the year. The suit will not be settled this term, but an advantageous union will take place).—ELIZA EMMA (He is not happy, but the 25th year will produce the change).—H. H. H. H. (It will lead to a final separation).—CORNELIUS HOBSON (Remain as you now are, but an application made in the quarter mentioned will produce a satisfactory result).—KIRK (You have not been forgotten, but we are perfectly overwhelmed with correspondence at present).—JAMES CHARLESWORTH (A mercantile situation will be offered).—A. X. I. (You will not marry again at all).—LILYAN (Your brother seems at present safe).—B. O. Y. (Get Zadkiel's "Grammar of Astrology," price five shillings, which you can order through your bookseller. Then write again).—C. EADES (With every wish to oblige, we must say you are becoming too encroaching. We will see, however, what time and patience can accomplish).—MARY ANN FRANCIS (Take heed of false promises and broken vows this year, and look forward with hope to the next).—GEORGE MORTON (See our last number).—P. V. (We should like to have a perusal of the paper on dreams. Prosperity would ultimately attend business, but in the interim an advertisement would be beneficial. By no means open on your own account in the same profession).—K. C. B. (Await the 27th of August, and then you will be in a better position to arrange the prospects of the future).—SUN IN LEO (The eclipse would produce the falling off of some friends and business, but be of short duration).—M. T. (It will be the fault of both).—S. L. M. (She is alive, and a speedy return may be expected).—SAMUEL HOWARD (We are afraid not).—ANNE TODD (You will have to wait 18 months yet).—C. TEMPLE (If you had been a "constant subscriber," you would have read a reply addressed to you some weeks since. You will please to remember the obligation is on your side. We devote our days and nights to ceaseless toil for the benefit of our fellow-creatures, and reap no reward).—EMILY H. H. (You have already seen him, and must "bide your

time").—JAMES W. (You will find a friend at a time and place that he will be least expected).—A. G. (There has already occurred a slight change in your prospects).—E. FRINTON (We judge not).—MARY JANE (You have nothing to fear from any thing but your own imprudence).—T. L. (You will see him in the course of the present autumn, when, if your claim is urged, it will be duly responded to).—CLARA HART (Time of birth must be given).—J. B. (We decline answering; it is not a question that should be asked).—J. B. M. (To the first in the negative; to the last an affirmative).—S. M. VINEY (The present year will produce a decided change).—G. D. (Your wife will not receive the legacy she expects).—DE GRUNWELL (The business will be prosperous. Consult our Calendar. The work by Gadbury is scarce, but generally obtains a high price—say seventeen shillings—in the book market).—C. H. (In your 26th year).—E. E. B. (If the time of birth be correct, you will never be married at all).—L. M. N. (Your 30th year. Tall, dark, and of a mechanical turn of mind).—M. E. V. (Yes!)—ANNETTE (Your future life will not be similar to the past. You will this next September meet one to whom your vows must be given).—ELIZABETH VELVET (She hath already determined on the kind of person, and in March next will solve your remaining doubt).—C. B. [Brighton] (We are afraid not; at least some obstacle appears likely to rise, that may retard your happiness).—ADELINE MOURDENT (Take notice of what passes on August 30th, 1845, and your mind will be set at rest).—M. S. D. (No).—H. ISAACS (She is doing well, but will not return for some time).—P. C. (You have been answered before).—SUSANNAH B. (You will not be).—E. B. (No, but the year after).—□ (You will see the information you require).—MARIA E. (You must wait hopefully and trustfully until next October, when a change for the better will happen).—R. C. H. (You have a good prospect even now before you—take advantage of it).—P. W. (You are quite mistaken. Look again).—THOMAS WEBB (You would be much benefited by a change of place. Your wife will receive it).—ELIZABETH DAYBROOKE (It depends upon your own exertions and your sweetheart John).—THOMAS HIRST (It will not tend to your prosperity).—M. A. E. (Wait a month, and then decide).—All querists not answered this week must consult our next.

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