

The title page features a central illustration of a bearded man with a long white beard, pointing upwards towards a crescent moon. He is surrounded by a circular border of stars. To his left, a banner reads "LEGENDS" and "ROMANCES". To his right, another banner reads "DIVINATION" and "MESMERISM". Below the central figure, the title "THE ASTROLOGER AND WEEKLY ORACLE OF DESTINY" is written in large, decorative letters. The entire title is framed by a decorative border of foliage and scrollwork.

THE ASTROLOGER AND WEEKLY ORACLE OF DESTINY

No. 6.—VOL. I.]

SATURDAY, MARCH 22, 1845.

[PRICE ONE PENNY.

THE UNKNOWN WORLD.

To those amongst our readers who are familiar with the recent vast and grand discoveries in astronomy, we shall be conscious of enunciating only a recognised and well-known truth when we state that this mighty universe, overwhelming and complicated as it is, may be seen every hour—sun, earth, moon, planets, satellites, and all—all rapidly tending to some wondrous attractive power beyond our system—far away in the illimitable fields of space, where the mind of man cannot conceive the mighty resources of his Creator. Though this is a fact universally acknowledged, it is not the less startling, for the conception of a cycle such as this may be must baffle the imaginings of every finite being. The immense fabric of the Heavens is progressing towards the point in space occupied by the constellation Hercules, and each night we lose telescopic stars in one direction, whilst we gain upon others in the opposite. Thus do all the systems in the universe revolve around some central world, which, as being the centre of gravity in space, must be five thousand times larger than all the other systems and worlds in the universe. This extraordinary discovery was first made by the great astrologer, *Laplace*, who stated, on mathematical grounds, “that an attentive inspection of the solar system evinces the necessity of some central paramount force, in order to maintain the entire system together, and secure the regularity of its motions;” and subsequent investigations have proved the existence of this central universe beyond the possibility of a doubt. This world is, probably, a universe of itself—a material creation, exceeding all the rest in magnitude and splendour, and in which are blended the glories of every other system. In a world so gorgeous, *who are the inhabitants?* Daring, indeed, is the inquiry. Speculation is vain. Once admit the fact of a gradation or scale in intellectual beings, and our utmost powers of reason and imagination are lost when we attempt to offer a solution. No limits being too vast to assign, no conception is too bold to conjecture. All our readers have seen the milky way where the untaught observer sees only a faint streak of light passing athwart the blue concave from east to west, but which the son of science is lost in admiration to find garnished with stars, which are scattered by millions, like glittering dust on the black ground of the general Heavens. Now, if these stars—as is generally believed—are the abodes of superior

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intelligence, what must be the intellectual endowments of a race of beings who throng a world so immeasurably greater? Are they the destinations of those master minds who have bodily gone from amongst us?—and do we dwell a life of gradual improvement on each star in our universe, until we reach this UNKNOWN WORLD, and attain perfection? Who shall answer us? It is not long since we propounded the question of "Have we lived before?". We would now ask, *how shall we live again?* Our previous existence has been believed by even heathens. It is an article in the creed of Buddhism, and the number of systems in the universe, according to that creed, is infinite. They state that Gaudma, one of their deities, had lived in 400 millions of worlds before he was born into ours. What a field for imagination, then, is opened, when we contemplate a succession of such worlds for our future existence, filled with different orders of being, possessed of endless variety and power of intellect, the scale of gradation being wider than the expanse between our earth and the nearest fixed star, until, perhaps, at the summit of all stands the angelic band! The mind staggers in the contemplation of such infinity.

THE "SO-CALLED SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE."

THE oracle of this self-sufficient body has lately propagated a stupid article on the mystic science, which the "true philosopher" has thus ably dealt with. The writer in the "Penny Magazine" remarks that "It has been observed by the Abbé Pluche that an exposition of astrology is its best refutation; and, as we entertain the same opinion, we shall proceed to develope the principles and practice of the art." Now, it is clear that, if he had been able, he would have been glad to show forth the falsehood of the science; and we may rest assured that he knows nothing of it, and is incapable of giving a single instance where its rules have failed, when applied to the facts in nature, or he would have readily done so. This paragon of a seeker after truth afterwards declares that "the early astrologers, in assigning power to the constellations, seem to have imagined that their names were indications of their several offices and specifications of their influence." We could hardly imagine that even the readers of the "Penny Magazine" were capable of believing this trash; for surely it must be obvious that the first astronomers did far more likely name the constellations from some observed effects produced by them than from mere whim, especially when we reflect that similar names were given to them in Egypt, Chaldea, and India. If "the lion" were found to produce daring, brave, lion-like men, when rising at their births, that is, if it were found that many great conquerors were born when "the lion" was on the eastern horizon, that fact in nature would be more likely to lead to the naming the stars than mere chance. We assert that the character of every man does partake of the nature of the sign ascending at his birth. Will the "Penny Magazine" show us a single instance where it has not? If this could be done, it would ere now. Speaking of the "appropriations" that are made to each planet, the writer says, "All of them appear to have been derived from some fancied approximation to poetical descriptions, or to the old mythological characters given to the deities after which the planets had been named. *Not the slightest attempt seems to have been made to find any of the principles of the art on observation of facts*—it was probably felt that any such proceeding would destroy it."

The first clause of this clever tissue of falsehoods is refuted by pointing out that astrology was in existence before the art of constructing divining images, or teraphim, which were made under certain observed influences of the stars; and as these (the teraphim) were in common use in the time of Jacob, that being long anterior to the oldest of the poets, and before the mythologies of

the Egyptians even were known, from whom the Greeks derived theirs, it follows that the characters of the planets could not have been derived from either of those things. But the richest thing to be observed in this impudent string of false assertions is the statement in italics. Why, the oldest book on astrology is the "Phenomena" of Aratus; the next the "Tetrabillois" of Claudius Ptolemy, and these point out the very facts on which the principles of the science are founded; so that not only the "attempt" was made, but the thing was actually done—fully accomplished. The writer, doubtless, never saw either of these works, and was ignorant of the degree to which he indulged in mendacity. One of the principles founded on "observation of facts" given by Ptolemy is, that an eclipse on the meridian affects the ruling powers, the reigning family, &c. Well, upon this very principle did we predict that, as the eclipse of the 24th of November, 1844, fell upon the meridian, "the pageant of the tomb will be witnessed around the royal walls of Windsor." And, on the 29th, only five short days after the eclipse, a royal princess died, as it were, to confirm this principle of our science. Another "principle" given by Ptolemy is, that where an eclipse falls on the place where the Sun or Moon was in at birth of an individual, that individual will feel the effects. Now, the late Princess Sophia was born on the 23rd of May, when the Sun was in the third degree of Gemini, the very degree in which the eclipse took place, which heralded this royal lady's death. Thus the friend to truth will observe that the observation of facts "alone is the basis of astrology; and that, instead of destroying it," the more they be observed, the more they uphold its reality.

SONGS OF THE STARS.

INVOCATION TO NIGHT.

From thy dark cavern of the west,
From the abode of thy unrest,
Antagonist to daylight, come!
Spread o'er this hemisphere thy pall,
Densely as in the marble tomb,
Imperial jewels rest; o'er each, o'er all,
Unfold thy wondrous gloom.
Daylight is faint with watching, sweet!
The strange things which on earth do meet
Beneath the shadow of thy smile,
And, jaded, would repose awhile
In calm forgetfulness, as deep
As thou canst bring to love and sleep.
Come! with thy veil upon thy brow,
The earth is sick for weariness;
Come! Time's mysterious Pythoness,
Hide Heaven from ocean now.

The tall ship's shadow in the wave
Forsakes its constant consort's side,
And ocean, crouching like a slave,
Takes thine impress upon its tide.
The jealous stars the sun hath hidden,
Are bursting forth all unforbidden,
Upon that world which, but for thee,
Their restless eyes would never see.

Numberless hearts throb for thine ebon face,
Lips countless tingle for the joy thou'lt bring;
Bosoms are swelling for the wished embrace,
Lone nightingales await thy sign to sing
Their sorrow musical. The insect world
Have to a wing their golden plumage furled,
Their dance ephemeral done, the lake beneath
Hides them, as time will man, in dreamless death.
The mist is growing up the mountain side,
As drapery folds round a new-made bride.
Yet on its topmost peak a gem
Flashes from Heaven's diadem,
Trembling in its airy home,
As meteor in the star-wrought dome.

It fades, and thou hast come!
J. C. H.

ARE WE TO BELIEVE ONLY WHAT WE CAN COMPREHEND ?

Such is the plain and simple question which all arrogant votaries of matter-of-fact science, should put to themselves, before they dare to impugn the truth of astral influences, merely because they are unable to discover the principles on which this influence acts. Corroborative facts and demonstrative proofs, we have in abundance; but these sage philosophers, forsooth, must know how and why, and not merely that it is so: For their behoof we have strung together on the principle of the inductive catechisms, a few questions for self-examination, to which we should be glad to receive answers from the world-be learned.

Not only are the principles of the growth, and the phenomena of the evolution or development of plants inexplicable, and concealed from our most active research, but we are totally ignorant how the principle of life is infused into the vegetable fabric, or how, when suspended, it is again revived. Neither have we any means of analyzing and explaining the beautiful variegation of the colour of flowers, or the apparatus by which the rose elaborates its perfume—the pine apple its flavour—or the nettle and the deadly night-shade its venom. Nor are we better acquainted with many of the operations of nature in the animal economy; indeed, our ignorance in this respect, is really the opprobrium of medical pretension, and may justly, in analogy to the geometrical problem of Euclid, be termed the *pons asinorum medicinae*. The statement of a few instances will prove that this rebuke is not mere assertion.

Who can give anything like an adequate and a philosophical explanation of the phenomena of intellect, the operation of the understanding, or the functions of the brain in the process of thought and reasoning—the influence of the affections of the mind on the heart, or the seat of the passions? Of the physiology even of the healthful function of sleep, or of the common sensations of hunger and thirst, no satisfactory explanation can be given. Indeed, the physiology and process of the whole nervous system, and the functions of all the primary or vital organs of the animal economy, are involved in mystery, and inexplicable. Who can explain the perception of sound—the cause of sensation—that of the mechanism by which the blood traverses the numerous ramifications of the arterial vessels, and again returns in a modified state to its original locality—the non-synchronism of the action of the heart and the pulse, namely, that their beating or movement does not take place at the same exact period of time—the ventilation or oxygenation of the blood, and the process of its being successively converted into saliva, gastric juice, bile, &c., by its mere transmission through a series of minute tubes—the conversion of aliment into blood—how those particles only that are nutritious are separated, and appropriated to the sustentation of the body—the identification of the nutritive materials taken into the body with the composition of the organs which they are destined to repair—the uses and *modus operandi* of the various fluids secreted by the glands, the liver, the pancreas, the spleen, the omentum, the kidneys, the absorbents, &c.—the cause and origin of emotion, or even those of the principle of life itself? The phenomena of conception, or the laws that govern the fetal economy, superfecitation, or second impregnation, extra-uterine (abdominal or ventral) pregnancies—those occasional deviations from the ordinary process of nature, monstrosities of foetus, moles, hydratids, &c., with the causes of the extraordinary effect that the irritation of the organs produce in the whole animal economy at the period of puberty, or that those symptoms should appear at even an infantile age (instances of which precocity are recorded in medical annals, even at the tender age of four years), are also enveloped in mysterious darkness. The phenomena of the lacteal system—how, when an extraordinary demand for nourishment is necessary in one part of the system, a redundancy should take place in another part, is perfectly inexplicable. Why certain diseases, as small-pox, measles, scarlatina, &c., should generally attack a person but once in life, while there is no immunity from being assailed by fever, erysipelas, and the generality of diseases, every hour of existence, can never be explained by any known laws of the animal economy. The causation of disease—the last movement of the healthy, and the first of the morbid process—the *vis naturæ*

medicatrix, or the spontaneous curative process which Nature often adopts in the cure of disease—the lightening up of the mind in the recollection of the events of past life a short period before death, even in the case of persons labouring under mental derangement—with a variety of other vital phenomena, are, in our present defective state of physiological knowledge, among the recondite processes of Nature, not to be accounted for either physiologically or metaphysically. The idiosyncracy of constitution—why one kind of food should be wholesome and palatable at one time, at another loathsome and a poison—why the goat should browse and feed luxuriously on that which to the horse and the ox is destructive of life—why the fiercest poisons, mineral and vegetable, should have no effect on the hedgehog—with many other anomalous proceedings in nature, are perfectly inexplicable by any of the known laws and processes of nature. Nor are we incapable of explaining only the growth, nutrition, motion, reproductive efforts, and the other vital phenomena of the animal machine. We are, in many cases, in equal ignorance of the laws and principles which govern the material world. Even of the great principle that combines, animates, and preserves the harmony and existence of the creation—universal gravitation—we have but very imperfect and undefined notions. Of the sublime and mighty truths and principles of geological science—many of the phenomena of the atmosphere—the wonders of the heavens, the earth, the ocean, and the air, are as unknown and as mysterious as if our knowledge was but of the growth and origin of yesterday. In short, though every phenomena of matter and mind is governed by certain and invariable laws, our knowledge in many of the mysterious operations of nature, is mere hypothesis or conjecture; every attempt to trace her steps in the production of those operations having hitherto completely failed; and the only satisfactory answer that can be given (or ever will be given until the mystic veil is removed, and the sealed fountain of knowledge laid open to our vision), to the enquiries of those mysterious processes, in the occult laboratory of nature, must be that given by the doctors to Voltaire's question, as to the process of chylefication. "Demandez ce à Dieu qui nous donne la vie."

—GEOLOGICAL CHANGES OF THE EARTH.—The sea is gradually retiring and encroaching in both hemispheres; hence all the varieties of marine appearances and accumulations of marine remains. It is evident, from observation of those strata, that the periodical changes have occurred at least three times; or, in other words, it appears that every site has been three times covered by the ocean, and three times has afforded an asylum for vegetables and animals! How sublime—how interesting—how affecting is such a contemplation! How transitory, therefore, must be the local arrangements of man, and how puerile the study of the science miscalled Antiquities! How foolish the pride which vaunts itself on splendid buildings and costly mausoleums! How vain the ostentation of large estates, of extensive boundaries, and of great empires! All, all, will in due time be swept away and defaced by the unsparring ocean; and, if recorded in the frail memorials of human science, will be spoken of like the lost Atlantis, and remembered only as a philosophical dream!

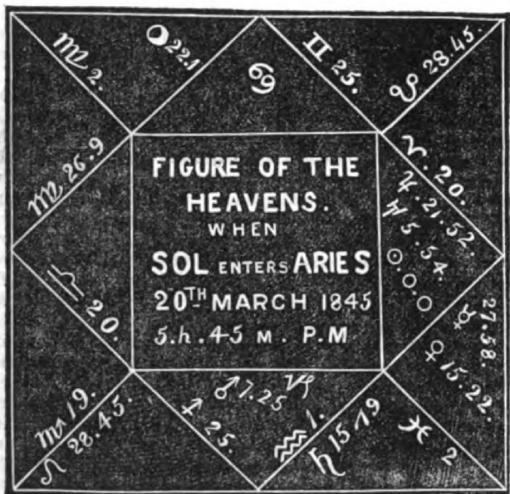
ARE IDEAS INNATE?—Most believe in the truth of their own existence, and in the existence of the material world, yet many there are who, advocating the creed taught by Bishop Berkeley, have doubted both. A doubt of one's actual existence must necessarily lead to the doubting of everything else, for if it be true that there is no such thing as matter, this must be the sole truth in nature, for every-*other* must only be a phantom. The chief part of this extraordinary scepticism consists in a belief of universal immateriality, which has led many to suppose that the whole of what we see, hear, or feel, is purely mental, and has no separate being. This is the natural consequence of a belief that the mind existed prior to the body, and that all ideas are innate; but if ideas were originally formed in the mind, they would have an existence, whether external objects existed or not. It may also be asked how it is that we have ideas of things to-day which we had not yesterday, for if there were no external objects to produce them, whence did they come? If it be replied that they were dormant in the mind before, we would ask what power called them into action then rather than a twelvemonth before or after?

THE ASTROLOGER'S STUDY;

Being Predictions of the Chief Events from Week to Week.



The seer, in hailing the advent of spring, hath his attention drawn to the figure of the heavens, as exhibited at the sun's ingress into ARIES on the 20th of March, 5 h. 45 m., p.m. This ingress, which exerts an influence over the nation for six months, is usually termed the radix of the year, and from it the Astrologer derives some of his most important deductions. On the Eastern angle we find twenty-six degrees of Virgo and the Sun, ruler of the 11th, applying to a conjunction with Herschel, retrograde in the 7th, where even the benefic Jupiter is influenced by the fiery Mars. This must tend to a manifestation of discord, and *the peace of the country will be disturbed by conflicting interests*. The landed gentry will suffer during the summer by depreciation of property, and in the houses of legislation we shall find serious and dangerous disputes arise. Mercury in Pisces indicates numerous shipwrecks, and but an indifferent harvest, with, according to Ptolemy, a cold, wet spring. The evil Saturn, in afflicting aspect to the Moon, shows a succession of disasters will beset Italy and the adjoining states; and we shall hear of several accidents on railroads and by steam-boats, through carelessness and neglect. Those born under Aries should decrease their fulness of system during the summer, lest vertigo and apoplexy result. Venus in the 6th denotes prosperity to the fair sex, and happy issues to marriages now formed. During the week ensuing, the death of a brave admiral will cause regret, and the police reports will present some singular revelations of long-concealed frauds and embezzlements.



CORN.—It is curious to remark the changes of custom in England relative to the kind of corn used for bread. The Anglo-Saxon monks of St. Edmund, in the eighth century, ate barley bread, "because the income of the establishment would not admit of their feeding twice or thrice a-day on wheaten bread." Piers Plowman, a satirical writer of the time of Edward III., says that "when the new corn began to be sold,"

"Would no beggar eat bread that in it beanies were,
But of coket, and clemantyne, or else clene wheate."

—Knight's Gallery of Arts.

THE ASTROLOGER'S CALENDAR.

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

WEDNESDAY, March 26th.—Unsettled. Fair at intervals. Surgeons may be consulted, but no affairs of import undertaken.

THURSDAY, March 27th.—Cold winds, frosty air. Fortunate. Woo the fair, who will smile on thy suit.

FRIDAY, March 28th.—Keen winds, but sunshiny. Auspicious for everything. Ask favours, and begin new works.

SATURDAY, March 29th.—Frosty and fair. Good for legal matters and business, but avoid marriage.

SUNDAY, March 30th.—Milder, but cloudy at night. Evil. Beware of disastrous occurrences.

MONDAY, March 31st.—Fair and mild. Write no letters of importance, and journey not.

TUESDAY, April 1st.—Genial weather, but showery. Hire servants and accept engagements.

NOTABILIA.—The Moon enters her last quarter on Sunday, the 30th. Length of day, 12 h. 30 m. Day's increase, 4 h. 44 m. Sun rises, 5 h. 40 m.; sets, 6 h. 29 m. The planet Mercury is visible on the 27th as an evening star.

ASTROLOGY AND MESMERISM.

The enthusiastic and learned astrologer, "Zadkiel," has so ably demonstrated the connection between astrology and Mesmerism, that we feel a greater boon cannot be conferred upon those who are investigating the science than by presenting them with his deductions. He says, "If the Sun be rising at the birth, the man will have a large brain, organs of fortitude and self-esteem full, and but small susceptibility to the magnetic action, yet the most powerful ability to Mesmerise others. If Saturn rise, the native will have a middle sized head, large organs of 'secretiveness' and 'acquaintiveness,' and still larger 'caution'; he will have a pale complexion and black leering eyes, and in general will be difficult to Mesmerise, yet, when Mesmerised, will be deeply so, and be likely to become clairvoyant. When Jupiter rises at the birth, the person born will be tall, with a ruddy, handsome, and commanding aspect, and be noted for large moral organs, but will not be very easily Mesmerised. Lastly, if the Moon be rising when any one is born, that person will be of full stature, fair, and pale, with grey eyes and phlegmatic body; the organ of 'locality' will be large, and 'fortitude' and 'combativeness' small; there will be but little 'ideality,' and the native be extremely susceptible to the Mesmeric action, and very likely to be a natural somnambulist. Here the philosopher will find abundant matter for contemplation and investigation. He will perceive that, if these facts really exist in nature, we have a clue to the origin of that variety in the formation of persons and characters, which the physiologist is at a loss to account for, which the Mesmerist observes with admiration, and which modern philosophy confesses to exist, at the same time that it evades the task of explaining.

"The idea that the planets of our system act, in accordance with the Sun and Moon, upon our earth's atmosphere by means of their light, is by no means a new one; but we believe that we were the first to put forth the opinion that solar, stellar, and cometary light, acts by means of electrical currents. If, however, the intimate relation between light and electricity be taken as evidence that, wherever there is a stream of light falling on any portion of this earth, there must, in that locality, be a peculiar electrical condition induced; then may we easily conceive that, when first the rays of a heavenly body fall on any place (by that body rising above the horizon), there will a powerful electric current be excited. And, as we know that 'every body traversed by an electric current acquires magnetic properties,' we perceive how it is that, when the newly-formed brain of an infant is first subjected to a strong electrical current, it will be powerfully acted upon, and become accordingly magnetic. And as we find that the *gymnotus electricus*, for instance, retains its magnetic character through life, and is capable at all times of discharging

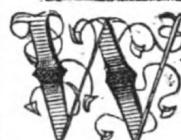
the store of its electrical force *at will*, so potently as to stun even a horse, we may readily understand how, in those men who are born when there are strong electric currents, caused by the Sun rising above the horizon, there shall exist a degree of magnetic force which may be put forth at will. And thus we may comprehend the facts observed by Mesmerists—such as that by merely *willing* that a patient shall rise, or shall lift his arm, or let it fall, &c., the event does actually take place. The power of the *gymnotus* is not equal upon all men; thus the fish at the Adelaide Gallery merely contracted the features of Professor Schonbein (though in full force at the time), while Captain Basil Hall was so violently shocked that he fell on the floor. And the power of the Mesmerist is scarcely perceptible upon some patients, while we have witnessed a case where, the patient being in a standing position, the mere entrance of the Mesmerist within the door of the room has thrown such a mass of magnetic fluid upon him that he staggered backwards, and would have fallen but for assistance. Thus we see that, while one man is susceptible of an entire electric shock by the will of a fish, and another man hardly affected at all, so one patient is magnetised in a few moments, while another cannot be acted on in several hours. This obvious difference in the recipient scale of the brains of different men, assuredly shows that the magnetism of those brains is different, which we contend is caused by a positive or negative electric current operating to produce a greater or less degree of magnetism at the moment of birth, and, doubtless, also at the moment of the first pulsation of the fetus. It will be found that large organs of ‘fortitude,’ ‘combativeness,’ &c., denote little Mesmeric susceptibility, because they were caused by positive electricity; and, when those organs are defective, there is great susceptibility, because there was negative electricity, and hence little magnetism at birth. Thus we may see why females are more easily Mesmerised than males; because they are devoid of positive electricity, and are more influenced by the Moon than by Mars or the Sun. If, however, a lady be born under the Sun’s influence, then she will be a powerful Mesmeriser. The same reason accounts for females having less fortitude and courage, combativeness, &c., than males, unless they happen to be born when the Sun is rising, when they are fond enough of bearing rule. Thus we conceive we have shown some close analogy and intimate relation between the doctrines of astral influence, cerebral condition, and Mesmeric powers. And we shall be content if this may lead some persons who support one of those branches of natural philosophy, to consider that the rights of intellect demand that other men should be listened to and other sciences examined, if they would demonstrate the truths of nature beyond all the powers of contradiction.”

These arguments, so convincing and logical, have drawn the attention of some of the first medical authorities of the age, but no attempt has been made to disprove or controvert their accuracy.

INFLUENCE OF THE EXTERNAL WORLD.—If people had not always been convinced of the influence of external and internal conditions relative to the determination of our will upon our actions, why, in all times and among every people, have civil and religious laws been made to subdue the direct desires of men? There is no religion that has not ordained abstinence from certain meats and drinks, fasting and mortification of the body. From the time of Solomon the Wise down to our own time, we know of no observer of human nature that has not acknowledged that the physical and moral man is entirely dependent on the laws of the creation.

FATE AND FATALISM.—Under the name of materialism things very different from those generally understood are designated; it is the same with respect to fatalism. If it be maintained that every thing in the world, and the world itself, are necessary—that all that takes place is the effect of chance or of blind necessity, and that no supreme intelligence is mixed with, nor, in fact, mixes with existing objects—this doctrine is a kind of fatalism, differing very little from atheism. But this fatalism has nothing in common with the doctrine which establishes the innateness of the faculties of the soul and mind, and their independence upon organisation. We cannot, then, under the first consideration, be accused of fatalism.

DIFFERENT MODES OF DIVINATION ADOPTED BY THE ANCIENTS.



WITH a view to afford our readers an opportunity of seeing, at a glance, the various methods formerly adopted to tear away the veil from the future, we here proceed in detail to describe the operations most in vogue. Axinomancy was an ancient species of divination or method of foretelling future events by means of an axe or hatchet. The word is derived from the Greek. This art was in considerable repute among the ancients; and was performed, by laying an agate stone upon a red hot hatchet, and observing the changes of colour. Alectromantia is an ancient kind of divination, performed by means of a cock, which was used among the Greeks, in the following manner.—A circle was made on the ground, and divided into twenty-four equal portions or spaces: in each space was written one of the letters of the alphabet, and upon each of these letters was laid a grain of wheat. This being done, a cock was placed within the circle, and careful observation was made of the grains he picked. The letters corresponding to these grains were afterwards formed into a word, which word was the answer decreed. It was thus that Libanius and Jamblicus sought who should succeed the Emperor Valens; and the cock answering to the spaces ΘΕΟΑ, they concluded upon Theodore, but by a mistake, instead of Theodosius. Arithmomancy is a kind of divination or method of foretelling future events, by means of numbers. The Gematria, which makes the first species of the Jewish cabala, is a kind of arithmomancy. Belomancy is a method of divination by means of arrows, still practised in the east, but chiefly among the Arabians. Belomancy has been performed in different manners: one was to mark a parcel of arrows, and to put eleven or more of them into a bag; these were afterwards drawn out, and according as they were marked, or otherwise, they judged of future events. Another way was, to have three arrows, upon one of which was written, *Heaven forbids it me*; upon another, *Heaven orders it me*; and upon the third nothing at all. These were put into a quiver, out of which one of the three was drawn at random; if it happened to be that with the second inscription, the thing they consulted about was to be done; if it chanced to be that with the first inscription, the thing was let alone; and if it proved to be that without any inscription they drew over again. Belomancy is an ancient practice, and is probably that which Ezekiel mentions, chap. xxv. 21. At least St. Jerome understands it so, and observes that the practice was frequent among the Assyrians and Babylonians. Something like it is also mentioned in Hosea, chap. vi., only that staves are mentioned there instead of arrows, which is rather rhabdomancy than belomancy. Grotius, as well as Jerome, confounds the two together, and shews that they prevailed much among the magi, Chaldeans, and Scythians, from whom they passed to the Slavonians, and thence to the Germans, whom Tacitus observes to make use of belomancy. Cleromancy is a kind of divination performed by the throwing of dice or little bones; and observing the points or marks turned up. At Bura, a city of Achaia, was a temple, and a celebrated temple of Hercules; where such as consulted the oracle, after praying to the idol, threw four dice, the points of which being well scanned by the priests, he was supposed to draw an answer from them. Cledonism is derived from the Greek, and which signifies two things; viz. *rumour*, a report, and *avis*, a bird; in the first sense, cledonism should denote a kind of divination drawn from words occasionally uttered. Cicero observes, that the Pythagoreans made observations not only of the words of the gods, but those of men; and accordingly believed the pronouncing of certain words,

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e. g., *incendium*, at a meal very unlucky. Thus, instead of prison, they used the words *domicilium*; and to avoid erinnyses, said *cuminides*. In the second sense, cledonism should seem a divination drawn from birds; the same with *ornithomantia*. Coscianomancy, as the word implies, is the art of divination by means of a sieve. The sieve being suspended, after repeating a certain form of words, it is taken between two fingers only; and the names of the parties suspected repeated: he at whose name the sieve turns, trembles, or shakes, is reputed guilty of the evil in question. This doubtless must be a very ancient practice. Theocritus, in his third Idyllion, mentions a woman who was very skilful in it. It was sometimes also practised by suspending the sieve by a thread, or fixing it to the points of a pair of scissars, giving it room to turn, and naming, as before, the parties suspected: in this manner cosconomy is still practised in some parts of England. From Theocritus it appears, that it was not only used to find out persons unknown, but also to discover the secrets of those who were. Capnomancy is a kind of divination by means of smoke, used by the ancients in their sacrifices. The general rule was—when the smoke was thin and light, and ascended straight up, it was a good omen; if on the contrary, it was an ill one. There was another species of capnomancy which consisted in observing the smoke arising from poppy and jessamin seed, cast upon burning coals. Catoptromancy is another species of divination used by the ancients, performed by means of a mirror. Pausanias says, that this method of divination was in use among the Achaeans; where those who were sick, and in danger of death, let down a mirror, or looking-glass, fastened by a thread, into a fountain before the temple of Ceres; then looking in the glass, if they saw a ghastly disfigured face, they took it as a sure sign of death; but, on the contrary, if the face appear fresh and healthy, it was a token of recovery. Sometimes glasses were used without water, and the images of future things, it is said, were represented in them. Chiromancy is the art of divining the fate, temperament, and disposition of a person by the lines and lineaments of the hands. There are a great many authors on this singular and ancient art; Artemidorus, Fludd, Johannes De Indagine, Taconerus, and M. De le Chambre, are among the best. M. De le Chambre insists upon it that the inclinations of people may be known from consulting the lines on the hands; there being a very near correspondence between the parts of the hand and the internal parts of the body, the heart, liver, &c., "whereon the passions and inclinations much depend." He adds, however, that the rules and precepts of chiromancy are not sufficiently warranted; the experiments on which they stand not being well verified. He concludes by observing, that there should be a new set of observations, made with justness and exactitude, in order to give to chiromancy that form and solidity which an art of science demands. Dactyliomancy is a sort of divination performed by means of a ring. It was done as follows, viz., by holding a ring, suspended by a fine thread, over a round table, on the edge of which were made a number of marks with the twenty-four letters of the alphabet. The ring in shaking or vibrating over the table, stopped over certain of the letters, which, being joined together, composed the required answer. But this operation was preceded and accompanied by several ceremonies; for, in the first place, the ring was to be consecrated with a great deal of mystery; the person holding it was to be clad in linen garments, to the very shoes; his head was to be shaven all round, and he was to hold vervein in his hand. And before he proceeded on anything, the gods were first to be appealed by a formulare of prayers, &c. The whole process of this mysterious rite is given in the twenty-ninth book of Ammianus Marcellinus. Extispicium (from *exta* and *spicere*, to view, consider) is another mode. The name of the officer who shewed and examined the entrails of the victims was Extispex. This method of divination or of drawing presages relative to futurity, was much practised throughout Greece, where there were two families, the *Jamidae* and *Clytidei*, consecrated or set apart particularly for the exercise of it. The Etrurians, in Italy, were the first *Extispices*, among whom likewise the art was in great repute. Lucan gives a fine description of this in his first book. Gastro-mancy was a species of divination, practised among the ancients, and performed by means of words coming, or appearing to come, out of the belly. There is another kind of divination called by the same name, which is performed by means of glasses, or other

round transparent vessels, within which certain figures appear by magic art. Hence its name, in consequence of the figures appearing as if in the belly of the vessels. Geomancy was performed by means of a number of little points or dots, made at random on paper; and afterwards considering the various lines and figures which these points present; thereby forming a judgment of futurity, and deciding a proposed question. Polydore Virgil defines geomancy a kind of divination performed by means of clefts or chinks made in the ground; and he takes the Persian magi to have been the inventors of it. Hydromancy is the art of divining or foretelling future events by means of water, and is one of the four general kinds of divination; the other three, as regarding the other elements, viz., fire and earth, are denominated pyromancy, aeromancy, and geomancy already mentioned. The Persians are said by Varro to have been the first inventors of hydromancy; observing also that Numa Pompilius and Pythagorus made use of it. There are various hydroomatic machines and vessels, which are of a singularly curious nature. Necromancy is the art of communicating with devils, and doing surprising things by means of their aid, particularly that of calling up the dead and extorting answers from them. Oneirocritica is the art of interpreting dreams, or a method of foretelling future events by means of dreams. From several passages of Scripture it appears that, under the Jewish dispensation, there was such a thing as foretelling future events by dreams; but there was a particular gift or revelation required for that purpose. Hence it would appear that dreams are actually significative of something to come; and all that is wanting among us is, the oneirocritics, or the art of knowing what.

With respect to Joseph's dream, "it was possible," says an old author, "for Him, who knew all things, to discover to him what was in the womb of fate; and to introduce that he might avail himself of a dream; not but that he might as well have foretold it from any other accident or circumstance whatever; unless, to give the business more importance, He should purposely communicate such a dream to Pharaoh, in order to fall in with the popular notion of dreams and divination, which at that time was so prevalent among the Egyptians."

The name given to the interpreters of dreams, or those who judge of events from the circumstances of dreams, was oneirocritics. There is not much confidence to be placed in those Greek books called Oneirocritics; they are replete with superstition of the times. Rigault has given us a collection of the Greek and Latin works of this kind, one of which is attributed to Astramisichus; another to Nicephorus, the patriarch of Constantinople; to which are added the treatises of Artemidorus and Achmet. The secret of oneirocritism, according to all these authors, consists in the relations supposed to exist between the dream and the thing signified; but they are far from keeping to the relations of agreement and similitudes; and frequently they have recourse to others of dissimilitude and contrariety. Onomancy, or onomamancy is the art of divining the good or bad fortune which will befall a man from the letters of his name. This mode of divination was a very popular and reputable practice among the ancients. The Pythagoreans taught that the minds, actions, and successes of mankind, were according to their fate, genius, and name; and Plato himself inclines somewhat to the same opinion. Ausonius to Probus expresses it in the following manner:—*Qualem creavit moribus, iussit vocari nomine mundi supremus arbiter.* In this manner he sports with tipping Meroe, as if her name told she would drink pure wine without water, or, as he calls it, *merum mereim*. Thus Hippolytus was observed to be torn to pieces by his own coach horses, as his name importred; and thus Agamemnon signified that he should linger long before Troy; Priam, that he should be redeemed out of bondage in his childhood. To this also may be referred that of Claudius Rutilius:—

Nominibus certis credam decurrere mores?
Moribus aut Potius nomina certa dari?

It is a frequent and no less just observation in history, that the greatest empires and states have been founded and destroyed by men of the same name. Thus, for instance, Cyrus, the son of Cambyses, began the Persian monarchy; and Cyrus, the son of Darius, ruined it; Darius, son of Hystaspes, restored it; and again, Darius, son of Asamis, utterly overthrew it. Philip, son

of Amyntas, exceedingly enlarged Macedonia; and Philip, son of Antigonus, wholly lost it. Augustus was the first Emperor of Rome; Augustulus the last. Constantine first settled the empire of Constantinople, and Constantine lost it wholly to the Turks. There is a similar observation that some names are constantly unfortunate to princes: e. g., Caius, among the Romans; John, in France, England, and Scotland; and Henry, in France. One of the principal rules of onomancy among the Pythagoreans was, that an even number of vowels in a name signified an imperfection in the left side of a man, and an odd number in the right. Another rule was, that those persons were the most happy in whose name the numeral letters, added together, made the greatest sum; for which reason, say they, it was that Achilles vanquished Hector; the numeral letters in the former name amounting to a greater number than the latter. And doubtless it was from a like principle that the young Romans toasted their mistresses at their meetings as often as their names contained letters. Rhodius describes a singular kind of onomantia. Theodosius, King of the Goths, being curious to learn the success of his wars against the Romans, an onomantical Jew ordered him to shut up a number of swine in little styes, and to give some of them Roman, and others Gothic names, with different marks to distinguish them, and there to keep them till a certain day; which day having come, upon inspecting the styes they found those dead to whom the Gothic names had been given, and those alive to whom the Roman names were assigned. Upon which the Jew foretold the defeat of the Goths, which prediction was verified by the event. Onycomancy, or onymancy, is performed by means of the finger nails. The ancient practice was, to rub the nails of a youth with oil and soot, or wax, and to hold up the nails, thus prepared, against the sun; upon which there were supposed to appear figures or characters, which showed the thing required. Hence, also, modern chiromancers call that branch of their art which relates to the inspection of nails, onycomancy. Ornithomancy is a kind of divination, or method of arriving at the knowledge of futurity, by means of birds; it was among the Greeks what augury was among the Romans. Pyromancy was a species of divination performed by means of fire. The ancients imagined they could foretel futurity by inspecting fire and flame; for this purpose they considered its direction, or which way it turned. Sometimes they added other matters to the fire, e.g., a vessel full of wine, with its neck bound round with wool; and narrowly watched the side in which it would burst, and thence took their prognostic. Sometimes they threw pitch in it, and if it took fire instantly they considered it a favourable omen. Pyscomancy, or sciomancy was an art among the ancients of raising or calling up the manes or souls of deceased persons, to give intelligence of things to come. The witch who conjured up the soul of Samuel, to foretel Saul the event of the battle he was about to give, did so by sciomancy. Rhabdomancy was an ancient method of divination, performed by means of rods or staves. St. Jerome mentions this kind of divination in his Commentary on Hosea, chap. vi. 12, where the prophet says, in the name of God, " My people ask counsel at their stocks, and their staff declareth unto them;" which passage that father understands of the Grecian rhabdomancy. The same is met with again in Ezekiel xxi. 21, 22, where the prophet says, " For the King of Babylon stood at the parting of the way," at the head of the two ways, to use divination; he made his arrows bright; or, as St. Jerom renders it, he mixed his arrows; he consulted with images; he looked in the liver. Among the various other kinds of divination, not here mentioned, may be enumerated: Chilomancy, performed with keys; alphitomancy or aleuromancy, by flour; keraunoscopia, by the consideration of thunder; electromancy, by cocks; lithomancy, by stones; euchnomancy, by lamps; ooscropy, by eggs; Icanomancy, by a basin of water; palpitation, salisatio, by the pulsation or motion of some member, &c. &c. &c.

FRAGMENTS FOR THE FANCIFUL

INFLUENCES OF THE MOON.—It is now generally acknowledged that atmospheric meteorological phenomena are connected with the lunar motions—that the lunar light tints the human complexion and darkens the skin—that the human body gains 2 lbs. at the beginning of the month which it loses before it ends—that

the critical seasons of maladies (especially insanity, and other mental aberrations, as well as nervous diseases) are affected by its phases—that the tendency to the decomposition or putrefaction of animal substances is increased—that shell fish become larger during the increase—that the quantity of animal matter in slaughtered animals varies according to the phase—that the lunar light kills plants—and that the planting, pruning, and grafting of vegetables, plants, and trees, during the increase of the moon, promote their growth and production.

A QUESTION FOR THE MATERIALISTS.—And now one word of respectful and sympathizing accost to those reverent and humble spirits who painfully question men's right to exercise faculties whose scope is a new region of insight and foresight. They ask whether to use these faculties be not to encroach on holy ground, to trespass on the precincts of the future and higher life. May I inquire of these, in reply, what they conceive to be the divinely appointed boundary of our knowledge and our powers? Can they establish, or indicate, any other boundary than the limit of the knowledge and powers themselves? Has not the attempt to do so failed from age to age? Is it not the most remarkable feature of the progress of time that, in handing over the future into the past, he transmutes his material, incessantly and without pause, converting what truth was, mysterious, fearful, impious to glance at, into that which is safe, beautiful and beneficent to contemplate and use,—a clearly consecrated gift from the Father of all to the children who seek the light of his countenance?—*Miss Martineau.*

COFFEE WITHOUT SUGAR.—The practice of drinking coffee without sugar may seem a strange one to English people; but in the East it is so prevalent, that an exception to it is often deemed inexplicable. Lieutenant Welsted relates an amusing instance of this: "A party of Bedouins were disputing respecting the sanity of Lady Hester Stanhope, one party strenuously maintaining that it was impossible a lady so charitable, so munificent, could be otherwise than in the full possession of her faculties. Their opponents alleged acts in proof to the contrary. An old man, with a white beard, called for silence—a call from the aged among the Arabs is seldom made in vain. 'She is mad,' said he; and, lowering his voice to a whisper, as if fearful such an outrage against established custom should spread beyond his circle, he added, 'for she puts sugar to her coffee!' This was conclusive."

THE ORACLE OF DESTINY.

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.

M. F.—You have neglected correspondence with a friend who now has it in his power to do you a service. There will be a considerable change, for the better.

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LOUISE.—Without being yourself conscious of it, you are deeply, passionately, and truly loved. You will be happy, and if no malicious female influence intervene, may anticipate an enviable share of connubial bliss.

JULIA.—Expect its termination with the close of the present year.

EMMA.—Shun the frightful vice of vanity, love those around you, seek to obtain an amiability of temper, wait five years, marry a dark youth with a situation under government, and—then write again.

R. J. (Liverpool).—The gentlemanly tone of your letter and the gratification we feel in finding fellow labourers in the vineyard of true science would ensure responses from one even more occupied with his art than the Astrologer. From the enclosed sheme we judge the native to be a well-formed person, rather tall, with dark hair, and of a strong, active constitution. Mild and reserved in manner, slow in forming attachments, but steady and faithful in maintaining them; he owes to Herschel the connexion with some public body, whence, or from architectural pursuits, his chief sources of income are derived. The remaining questions will be answered as proposed. Could our correspondent favour us with some communication of his mesmeric experience.

C. MOORE.—If the time of birth be correctly given, you have both lost a near relative and gained a faithful companion during the space of time mentioned. Your 27th year should have been the most prosperous; but, owing to a neglected opportunity the 40th may now be considered the prosperous year.

E. MC COY.—Your unfortunate brother, subject to the evil influences which have pursued him through life, is now in Australia, still submitting to the harsh decrees of his destiny.

W. W.—A voyage, probably a brief residence in a foreign clime and a prosperous return to your native place.

CLARA BELL.—Enclose address and time of birth. The Astrologer will then decide.

LEO.—Fair, light hair, blue eyes, a winning softness of demeanor, moderate intellectual powers, age about twenty-three, and in tolerable circumstances.

RICHARD SAVAGE.—The native seems to have been subject to vicissitudes and changes of scene. His life has been frequently in jeopardy and his love affairs not happy.

L. B.—There is many a slip, &c. Be not too sanguine. Hopes sown in sand seldom grow.

A. B. C.—Adopt a mechanical employment in what way your taste may direct.

JAMES MILTON.—Though many would supplant thee, thou shalt win and wear her.

ANTOINETTE.—Yes. Rely not too much just now on your most officious male acquaintance. You may be disappointed.

W. W. W. (Birmingham).—The work will never be published, and you should avoid the profession altogether. Court the rays of a southern sun, and you will succeed.

J. R. B.—You will remain. Let your friend write himself.

ANNA L.—Your future life will evince an improvement on the past. Place not confidence in your female associates.

J. H.—A hasty partnership in business leading to pecuniary embarrassments, and insolvency should place you on your guard.

G. N.—The dreams forbode no evil, but should prepare you for hearing strange news of a distant relation.

T. S. (Gosport).—Most readily would we accede to our learned correspondent's request, did leisure allow, but we will seize the earliest opportunity. This work has regularly appeared at the usual time, and all delay in its appearance can arise solely from the neglect of the local news-agent.

M. A. Y.—Your faithless swain should have better taste. Look out for another by all means.

NINA.—At present almost a stranger; he seems to be linked with the musical profession, and is tall, dark, and of an amiable disposition.

LAURA.—Thou needest not fear. What sayest thou to a dancing master?

SARAH.—You have already attracted his attention, but have you overlooked the obstacles that will ever prevent a close intimacy.

A. A. S.—The circumstances imperatively forbid it. Forget him as a lover—respect and pity as a friend.

INGRAM.—You will receive benefits, but not to the extent you have been led to suppose.

DEX.—A difficulty has arisen in solving the last question, which our considerate querist has altogether overlooked. Of what sex is the native?

S. T. B.—Your son will arrive safe, and your change of residence be beneficial.

W. T. G.—We must defer a full reply—at present we have not an ephemeris for the year mentioned; but at the earliest opportunity we will obtain the information for our correspondent. A bookseller named "Wright, 265, High Holborn," will supply the books mentioned. The striking proof of the truth of astrological deductions in the unfortunate Clara Webster's scheme, would convince the most sceptical, and we thank our contributor the more sincerely as it exactly accords with our own calculations made at the time.

SAIREY GAMP.—Embrace the earliest opportunity of forming a new acquaintance—She loves another, though she will not acknowledge it to you.

I. A. T.—The nativity shall receive prompt attention. To the horary question we should reply in the negative, as better things seem in store.

WILLIAM THOMAS.—It is too much to expect an answer in one number, to a dozen questions; but we can inform him there is no probability of a speedy issue to any one. You will gain nothing by the death.

MARY ANNE ROSE.—You know you are only coqueting; your sister is more sincere, and will.

TACIFRA.—You will be disappointed in the amount, but it will be accessible in three months. The son of Anteverta still lives, and will be soon in England. She will not reside abroad.

JOHN H. O.—They may be occasionally met with at bookstalls. The planets' places may be obtained in the almanac published by Charlton Wright, in Paternoster-row.

ZELLA.—Abandon one portion of your present business and persevere in the other, when you will prosper; wait not for dead mens' shoes.

"ESPERANCE."—The daughter will return—the other never. You will obtain the appointment, but must not expect to be much benefited by it.

SOPHIA BAKER.—You will be placed in more auspicious circumstances at the latter end of this year.

VERITAS.—You have talent that might be better employed, and a disposition in which firmness occasionally degenerates into obstinacy. You have once loved and might have been happy—it is now too late.

OMICRON.—A benefit. Matrimonial prospects good. To the last question "yes," but not from the source anticipated.

THOMAS MILLER.—Your suit will be successful and the union advantageous.

W. MC M.—You seem to have had some losses in business, and may expect more. Remember that intrigues with married ladies may prove dangerous. The rest at intervals.

E. S.—The north of England. The 40th year will see you in possession of comfort, but we decline answering the last question. The study would occupy more time than you could devote to it.

J. MARTYN.—You cannot marry her from circumstances, and will have cause to repent the connexion. Give up all idea of the musical profession.

BENJAMIN HART.—On the whole, fortunate, but the moon being sextile with Mars should make the native cautious in gambling and drinking.

R. H. (City-road).—From the horary scheme which we have inspected in contrast with the nativity, an improvement should be looked for when Jupiter transits the place of the sun, at birth, which shortly occurs. Sol in aspect to the M. C., with Venus dignified, ought to produce benefit from matrimonial connexions.

TRAO.—Astral influence is, unquestionably, owing to the existence of different planetary electrical currents which exercise an occult power over the mental as well as bodily faculties. Excite, by friction, a bottle or stick of sealing wax, and try if you can see the electrical connexion that will cause the paper toadie!

WOODYARD.—Have we the privilege of publishing any portion of the memoirs of the Rosicrucian? The papers shall be carefully preserved and returned.

RECEIVED.—G. E. ("Yes, go!").—T. M. HARRIS (He will remain).—W. H. G. (Stop and prosper).—L. A. E. ("Yes" to both questions).—S. E. H. (None).—X. Y. (Consult the calendar).—J. O. S. (No, neither).—J. J. (wait awhile).—MARY JANKE (It is fortunate).—MALVINA D. (The former).—S. F. HALL (You may take it for granted).—EDWARD F. (Yes, June next).—M. C. SHAW (Abandon all hopes).—AUGUSTUS (Yes).—S. J. A. (No).—AURORA (F. H. speedily).—ADELINE (Ask your own heart).—W. V. (You have erred—repent and be forgiven).—GABRIELLE (None you love better!).—JESSIE. (No).—T. L. (Not this year).—M. D. (No).—PYTHO, MARY B. (No horary time given).—ELIZA MESS. (It will occupy too much time).—SAGITTARY. (Next week).

Many letters have been received, which, after bearing complimentary testimony to the accuracy of our replies, promise that the writers will support and extend the sale of our periodical amongst their friends and acquaintances. To such we can only thus generally offer our grateful acknowledgements; as to do so individually would occupy a space greater than can be conveniently spared.

* * All querists not answered this week must consult our next Oracle for their replies, as the requisite calculations will, in many instances, take considerable time.

* * All letters and communications are requested to be addressed to "The Astrologer," 11, Wellington-street North, Strand, London.

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