

any true rule; and it is well known how long, in spite of facts, false and groundless rules (as the dependence of the weather on the moon) may keep their hold on men's minds. When the facts are such loose and many-sided things as human characters, passions, and happiness, it was hardly to be expected that even the most powerful minds should be able to find a footing sufficiently firm, to enable them to resist the impression of a theory constructed of sweeping and bold assertions, and filled out into a complete system of details. Accordingly, the connection of the stars with human persons and actions was, for a long period, undisputed. The vague, obscure, and heterogeneous character of such a connection, and its unfitness for any really scientific reasoning, could, of course, never be got rid of; and the bewildering feeling of earnestness and solemnity, with which the connection of the heavens with man was contemplated, never died away. In other respects, however, the astrologers fell into a servile commentatorial spirit; and employed themselves in annotating and illustrating the works of their predecessors to a considerable extent, before the revival of true science.

It may be mentioned, that astrology has long been, and probably is, an art held in great esteem and admiration among other eastern nations besides the Mohammedans: for instance, the Jews, the Indians, the Siamese, and the Chinese. The prevalence of vague, visionary, and barren notions among these nations, cannot surprise us; for with regard to them we have no evidence, as with regard to Europeans we have, that they are capable, on subjects of physical speculation, of originating sound and rational general principles. The Arts may have had their birth in all parts of the globe; but it is only Europe, at particular favored periods of its history, which has ever produced Sciences.

We are, however, now speaking of a long period, during which this productive energy was interrupted and suspended. During this period Europe descended, in intellectual character, to the level at which the other parts of the world have always stood. Her Science was then a mixture of Art and Mysticism; we have considered several forms of this Mysticism, but there are two others which must not pass unnoticed, Alchemy and Magic.

We may observe, before we proceed, that the deep and settled influence which Astrology had obtained among them, appears perhaps most strongly in the circumstance, that the most vigorous and clear-sighted minds which were concerned in the revival of science, did not, for a long period, shake off the persuasion that there was, in this art, some element of truth. Roger Bacon, Cardan, Kepler, Tycho Brahe,