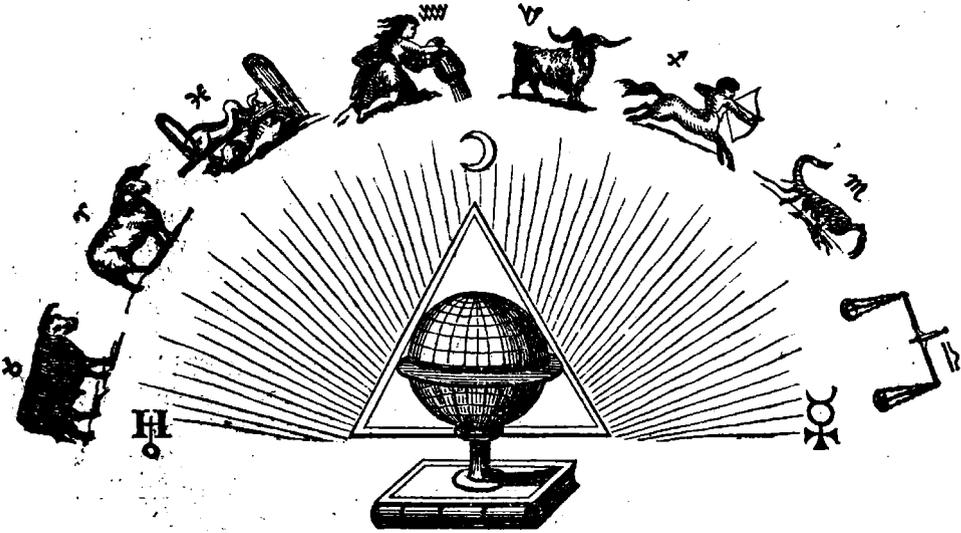


THE  
**ASTROLOGERS' MAGAZINE**  
 AND  
**PHILOSOPHICAL MISCELLANY;**



BEING AN ADVOCATE FOR PURE ASTROLOGY,  
**WITH ALMANACK AND EPHEMERIS FOR 1858,**  
 BY EDWARD VAUGHAN WILLIAMS,

PROFESSOR OF THE SIDEREAL ART,

Author of the "New Astrological Calculating Instruments" with "Key," and the  
 "Celestial Messenger Almanack."

SUCCESSOR TO T. OXLEY, ESQ., AUTHOR OF THE GEM AND PLANISPHERES, ETC.

"God hath granted me to speak according to my mind, and judge worthily  
 the things that are given me, the knowledge of the Planets, the courses of the  
 Years, and the situations of the Stars." Wisdom of Solomon, chap. vii, 18-19.

CONTENTS.

NATIVITY OF E. H. B. F.

ALMANACK WITH MONTHLY PREDICTIONS.

WEATHER GUIDE.

EPHEMERIS.

EXPLANATION OF TECHNICAL WORDS.

HERMES'S RULES, &c, &c.

LONDON:—

PUBLISHED BY J. ALLEN, 20, WARWICK LANE, PATERNOSTER ROW,  
 AND SOLD BY ALL BOOKSELLERS.

PRICE SIXPENCE.

## TERMS FOR NATIVITIES.

In order that I may be able to calculate a nativity correctly, it is necessary that I should be furnished with the exact time of birth and place, with the date of the year, month, day, hour, and minute if possible, (at least it must be given to within half an hour); and in case the nativity is to be calculated so as to point out the time of events for future years the dates to within a month of three or more important past events must be given. For a nativity with a general judgment, which will shew what manner the influence of the heavens will operate on the following questions of human life; namely:—all particulars touching constitutional complaints, and the best means to avoid them, pointing out the mental character of the native, with advice how to improve it; respecting wealth—whether the native will raise himself above his birth or sink below it, and by what means it may be brought about, with advice how to improve their condition; upon employment—what profession or occupation the party may be most fit for, or successful in; marriage—whether the party would be likely to marry, and if so, what kind of person he or she would marry, whether a stranger or not and their condition, and particular description of their person, &c.; children—if the party would have any or not, and if so of what sex, and if likely to live or not; journies—whether the party would be likely to travel much, and the cause, whether fortunate, the best places to travel to or reside in; also, a discourse upon friends and enemies, would be *one sovereign*.

To rectify the estimated time, and find the true moment of birth by reference to past events in life, and compute the aspects (technically termed "Directions,") for ten years to come, with advice to the events they will produce, an extra fee of £1 11s. 6d.; and if for twenty years or more the extra fee is £4; the whole sum for a Nativity for life, with all the directions, being £5.

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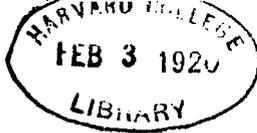
Address, E. V. WILLIAMS, Esq., Professor of Astral Prophecy, 3. Elizabeth Place, Westminster Road.

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### ASTROLOGY AND OCCULT SCIENCES.

**W**. H. IBBETT, BOOK & PICTURE DEALER, 34, Goswell St., London, E. C., Opposite Charterhouse Wall, has on Sale a large collection of Paintings of ancient and modern art. Works on the above sciences comprising Alchemical Manuscripts, Agrippa, Barrett's Magus, Butler, Ball, Blagrove Colley, Culpepper, Flud, Gadbury, Gregory, Goad, Sibley, Raphael, Wharton, Zadkiel &c.

N. B. Extracts from White's Ephemerises from 1800 to the present year, sent post free to all parts, on receipt of the time and date required, inclosing six postage stamps. Books on Alchemy, Magic, Astrology, and the Occult Sciences, bought or exchanged.



NATIVITY OF E. H. B. F., Esq.

THE next geniture which I shall give to the public, is that of E. H. B. F., Esq., who was born August 29th, 1810, and departed this life March, 1853, which nativity is calculated according to the placidian or semidiurnal arc method, which system, however symmetrical and beautiful it may be in its process of calculation, is incompetent to give anything like satisfaction in its results ; it will not stand the test of experience which every one knows who have made it their study. They well know that after bringing up a great number of directions in the zodiac and in mundo parallels in the zodiac by rapt, and other motions, that it has fell far short of giving that desired satisfaction looked for, except in the conjunctions and oppositions, but the most correct are those made to the angles; and sometimes it will turn out that the other directions will answer very well; but then the reason is obvious, for it will be found that the directions fall near the equator, and where the semi-arcs are of a more equal length. I have given this nativity as a fair specimen of that system, and being correctly calculated with many of the most difficult directions, worked out in an abridged form, especially those of Mundane and Rapt Parallels, as well as some directions to the Part of Fortune, which I have done for the purpose of young students, that they may have an opportunity of trying and testing both systems, and judging for themselves which comes the nearest to truth. This being my sole object, not wishing to give offence to any ; and if any one can show me anything better, I should be most happy to receive it, than the system I have given in the two last nativities which was the method I pointed out by proper directions the time of this native's death to the month, which by this method of the semi-diurnal arcs and placidian poles will not do within many months, if you strain art to try to make it do so ; and in this nativity I have calculated the Poles of the Houses to the Sun's Declination, which is acknowledged to be the most correct way of calculating them according to this system. They are as follow :—

|                          |     |     |     |     |         |
|--------------------------|-----|-----|-----|-----|---------|
| Pole of the 11th and 3rd | ... | ... | ... | ... | 22° 32' |
| Pole of the 12th and 2nd | ... | ... | ... | ... | 39 37   |

|  | D.    | H. | M. |
|--|-------|----|----|
| The Moon's O. D. at conception is      | 354   |    |    |
| Add (as in precept 8.)                 | - 90  |    |    |
| Sum = R. A. of the M. C. at birth      | 444   |    |    |
| Subtract the R. A. of the Sun at birth | - 120 |    |    |
| Remain the time in degrees             | - 324 | 21 | 36 |

Therefore the true time of birth is 1734, July the 10th day, at thirty-six minutes after 9 in the morning, the same as was found by the former correction.

Thus have you a full explanation of this ancient and most excellent way of Hermes for rectifying nativities, which I hope will be the more acceptable to my countrymen, as it is the first true account that hath been given in our English tongue; and I have taken such an example, to illustrate the precepts thereof, as exposes to view all possible difficulties which can at any time arise in the practice.

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### ASTROLOGICAL SCRAPS.

From the Duchess of York being represented in one of her portraits looking steadily on her hands, the painter seems to insinuate in her Highness, what is well known to be very prevalent among the Prussians, a passion for chiromancy, or divination by the hand. Her royal father has been celebrated as an illumine, and there is great affinity between the characters.

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It will be difficult to disprove a moral connection between the different parts of any system, if one that is physical be allowed: every wheel in a clock has its meaning, as well as its motion and action.

What were the first astronomers? Astrologers.

What were the first physicians? Astrologers.

What were the first lawgivers? Astrologers.

What were the first Christians, the worshippers of an infant Saviour? Astrologers.

## JUDGMENT ON THE AFORESAID NATIVITY.

The above data was communicated to me by an admirer of the Astral Science, a Mr M. of Holborn, and can be avouched for its genuineness. It is given as the specimen of a fortunate females' nativity. According to our informant she was born of poor parents and lived as a servant to a lady who died and left her £20,000, she was then 28 years of age. She married at 29 and her husband died four months afterwards, leaving her in possession of £11,000 more, making in all the respectable sum of £31,000, of Fortune, to which she was raised to from an humble birth.

I will now show the Astrological reasons for such extraordinary success. The position of the planets, &c., are so significant upon the whole, that there are few versed in Astrological lore who could miss their mark.

In giving my judgment, however, upon this nativity, I shall refer the student to the well-established rules to be found in works of authority, and which may be found in pages further on of this work. With respect to wealth it is to be judged by the  $\oplus$  and the planet which rules it. Now, in this nativity, Venus rules the  $\oplus$ , being posited in the sign Libra in the 5th, and is in her exaltation in conjunction with the benevolent planet Jupiter, in his own sign, both placed in glory in the mid-heaven—a better position could not be—which according to Ptolemy (who wrote near 2000 years ago), Venus would give gifts by women, and from Jupiter's testimony it would come through some office of trust, &c., see p.p. 172 and 173 of Asmond's Ptolemy; but a much better work for reference, see the "Arcana," by Dr. Simmonite, or our future pages as referred to before. Then, according to the paragraph, 336 of the above work: "observe the position of the  $\oplus$   $\triangleright$  and  $\odot$ , and the strength of the planet ruling the  $\oplus$ , for if despositor of *pars*, be strong, dignified, and elevated," which is the case here, "then the native will have considerable fortune in obtaining Wealth; if the Sun and the Moon give their testimony, which they do, for the Moon is her Natal Planet, and rules the second, and in it by sign as well as the first being in trine to the Sun, both in the zodiac and in Mundo, by the same author, par. 341 Venus, would denote property to come by gifts from females, and par. 338, Jupiter, would show it to come by a legacy and office of trust. I will also add, that Venus ruling love affairs, and the Moon's trine to the Sun, which rules over the marriage, and as the 10 denoted her business (or situation). also is significator of her mistress; and that Venus, ruler of the 5th of the chart—but the

8th from the 10th,—and that of her mistress, house of death and legacy, plainly denoted that she would rise by the means she did.

I will now leave this nativity till some future time, when I will give the Arcs of Direction, both in the zodiac and mundo, that produced those remarkable events. In the meantime let the students that are capable, try their hands at them, and forward them to me worked out in full and equated, no matter by what system,—either the one I advocate or any one else; and the best of them shall be published.

[EDITOR.]

### HIPPOCRATES.

Hippocrates foresaw a dreadful plague among the Greeks long before it broke out; this also he might have done from physical perspicacity.

And therefore Lilly, as attested by the notes and journals of the House of Commons, is a much more illustrious and unequivocal instance of verified prediction in this line. Among a series of hieroglyphics relative to the English nation, and to last for many hundreds of years yet to come, published by him in 1651, were two immediately succeeding one the other; the first of which represented several dead bodies in winding sheets, a church-yard with sextons employed, and cart-loads of dead emptying into the graves. The second was a view of London Bridge on both sides of the water, and the city of London in flames.

After the fire, and when Lilly had for some time retired from business, and lived at Richmond, the House of Commons sent him an order to attend at their bar; where appearing, the Speaker informed him, that as he had, fifteen years before, predicted the plague and fire, the House of Commons wished to ask him, if he could give them any intelligence concerning the cause or authors of that fire? He answered, that the House might readily believe, that having predicted it, he had spared no pains to investigate the cause; but that all his endeavours had been ineffectual; from whence he was led to attribute the conflagration to the immediate finger of God.

N.B. What Lilly was unable or unwilling to discover, every one else has failed in.

I must add, that he has another threatening hieroglyphic against this city, and this is, the twins, London's ascendant, falling hand in hand into flames, which are fed by two men, each pouring on them

out of a jar, a combustible liquor. On a small turf from the ground is placed a regal crown, and a mole running towards it. The republisher of these hieroglyphics in 1682, seems judiciously to refer the signification of this last to party disputes and animosities, as productive of this flaming effect.

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### ANAXIMANDER.

Anaximander foretold to the Lacedemonians a dangerous and great earthquake at hand, advising them at the same time, to quit their houses and the city, and seek for safety in the fields. The earthquake came shortly, ruined the city of Sparta, and overwhelmed a great part of Mount Taygetus. However, if Anaximander wished to gratify any revenge, and obtain the reputation of a prophet at the same time, we know that this was the exact way to do it with little risk of his predictions failing; that is, supposing there were any caverns about the mountains or towns; as wetted nitre and sulphur, or much stronger detonating materials, buried in the earth, were fully adequate to the effect; and, being the author, he could point out the extent and directions of the havoc.

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### DIFFERENCE BETWEEN ANCIENT AND MODERN ASTRONOMY.

Ancient astronomy was so defective, that the moderns are very excusable for having but little studied it: it is certain, that to understand ancient authors, the knowledge of it is necessary. Of the moderns, Scaliger has cultivated it the most, and he was so pleased with the progress that he thought he had made in it, that he considered as his master-piece in this way, his observations on the poet Manilius, where he has condescendingly displayed the lights which he had acquired in this science by a long study. But his ungovernable genius, full of confidence and presumption, has hurried him into a multitude of errors, as I have proved in my remarks on the same Manilius, and on his commentary. Without entering into the detail of many questions on which the new astronomy has departed from the old, I will only superficially expose here several capital differ-

ences in their method of studying astronomy, and in their principles.

In regard to the observations of the stars, I learn from a passage of Simplicius, that Aristotle recommended it to his disciples to follow the most recent observations, as being much more certain than those of the ancients, which did not exactly agree with the phenomena "because," says he, "Calisthenes, a disciple of Aristotle, had not then sent from Babylon into Greece the observations made for more than 1900 years before Alexander, according to the calculation of Porphyry." In fact, the Chaldeans, according to the common opinion, are the most ancient observers that are known, having been invited to that noble study by the situation of the vast and level plains which they inhabited. The Egyptians, for the same reason, were induced to imitate them. Macrobius, nevertheless, makes them the first observers of the heavens, and gives the particulars of an artifice which they employed to attain an exact division of the Zodiac. But the Phœnicians were urged to it by the necessity of navigation and traffic. In the time of the Judges of Israel, they had erected in Palestine some heliotropes, astronomical pillars or dials, which shewed the motions of the sun. That of King Ahaz is a proof that the Hebrews did not neglect the knowledge of the heavenly motions; and I have shewn, in another work, that those pillars, which Joseph mentions, and whose construction he describes to the descendants of Seth, were rather astronomical tables, engraved by the ancient Cananeans on those pillars. It is probable, that those changes in the sun, which Homer tells us (in the *Odyssey*) were observed in the isle of Syria, were by a heliotrope made by the Phœnicians, and which the interpreters pretend to have been erected to mark the solstices, which was afterwards renewed, or repaired, or perfected by Pherecydes. Perhaps another was made more exact, in which the solstices were marked by the shadow of a style. The Greeks, instructed in astronomy by the Egyptians and Phœnicians cultivated it in succeeding times, and after Thales and his successors on one side, and Pythagoras on the other, it made considerable progress successively down to Ptolemy, who surpassed in that science the diligence of those who preceded him: the Arabs corrected his observations; King Alphonso (of Castile) corrected those of the Arabs, and at length, the Rhodolphine tables, of Kepler, founded on the observations of Tycho, carried the exactness of that knowledge farther than ever. These observations of Tycho, and the wonderful instruments which he employed to make them, have, it may be said, renewed astronomy. Not that the Arabs spared trouble and expense to know the heavenly motions, of this we may judge by that instrument which Albategnius employed, who lived 800 years ago, the *Alhidade* or *Index*, of which instrument was ten ells in length.

The spheres which the ancients used to represent the heavens,

were very different from ours. They had armillary spheres, but made in their own manner. Some of them were made of reeds to represent the circles. That of Archimedes, which was so celebrated, displayed his skill in mechanics much more than in astronomy. It was formed of brass circles and of hollow globes of glass, which were moved by pneumatic springs, and represented the heavenly motions. Claudian observes, that those glass spheres, apparently made in imitation of that of Archimedes, were in use in his time. The same effects which were admired in those spheres, have been imitated in our days more than once by other artificers no less ingenious, and produced by a knowledge no less profound of astronomy and mechanics.

The division of the heavenly circles has successively received various improvements. The most ancient is that of the Zodiac. The twelve signs made the first division of it. The 365 days, of which the year was composed, and which the sun took up in traversing the heavens naturally led the observers to the division of that circle into 360 degrees. It is thus mentioned by Pliny, l. 2 c. viii. "Certum est Solis meatum esse partium quidem trecentarum sexagesima. Sed ut observatio umbrarum ejus redeat ad notas, quinos annis dies adjecit, superque quartem partem diei." And he afterwards employs (ch. xv.) the same division of the zodiac into 360 parts. Manilius (book 1, vers. 667,) applies the same division to the zodiac, and he gives twelve of those degrees to the breadth of the zodiac, which the moderns have extended to sixteen. This division into 360 degrees was at first confined to the zodiac, of which the Sun seemed to be the first author; but the other great circles, and principally the Equator, were generally divided into sixty degrees; and no other division was used before Eudoxus, who was the disciple of Plato. They reckoned four of these degrees from the Equator to the Tropic, and fifteen to the Pole.

The ancients had also other divisions. They called the signs of the Zodiac Dodecatemories, that is to say, twelfth parts; and they divided each of these twelfth parts, or Dodecatemories, into twelve other Dodecatemories, each of which contained two degrees and a half of the number of thirty, which each sign occupied; or five half degrees, to each of which they also gave the name of Dodecatemories; Manilius has remarked these three sorts of Dodecatemories; but the moderns have either not observed or neglected them. I find however, in a passage of Sextus Empiricus, (Adv. Math. p. iii. A.B.) who lived under Marcus Aurelius, that at that time each of the 360 degrees of the zodiac was divided into sixty minutes. Eusebius quotes, in his Evangelical preparation, b. 6, ch. vii. a large fragment of the Commentaries of Origen on Genesis, by which it appears, that in his time the astrologers, desiring to cast the nativities of children, not only sought what sign was ascending, but also what part of the

number of the sixty parts into which the sign was divided ; and that carrying their inquiry and precision still farther, and dividing each of these parts into sixty others, they examined which of these hundred and sixty lost parts was ascending ; and that they used the same diligence in the observations which they made of the course of the planets. The divisions and subdivisions of those motions were practised in the time of Ammianus Marcellinus, and he styles (b. 20, ch. xxx.) parts of parts that we style minutes. This shews that the exactness and curiosity of the moderns have not in that surpassed those of the ancients.

The postures which have been given to the constellations on the artificial globes, were another occasion of difference between the old and new astronomers. For when they would represent on the globe what they had seen in the heavens, they marked on the convex surface of the globe, what they saw in the concave face of the heavens ; so that if a constellation appeared to them in the heavens, with the face turned towards them, that is, towards the earth and towards the centre of the heavens, as, for instance, that of Andromeda, or of Aquarius, when they would represent it on the artificial globe, as they had seen it, that is, turned towards them, this situation was necessarily contrary and opposite to that which it has in the heavens ; for it must be reversed, and as it were, lying on the back and looking up and above it ; whereas, in the heavens, it looks down and below it. Thus the face of the artificial globe was, properly speaking, the wrong side of the face of the heavens. Hence ensued a strange confusion in the construction of artificial globes ; for that which was on the right in the heavens was found on the left in the globe. This occasioned two different sects among the astronomers. The one was that of Theon, which would have the constellations drawn with their backs turned towards us, in order to shew that the fore part of their bodies was that which appears to us in the concave face of the heavens. The other sect was that of Hipparchus, which, on the contrary, would have them drawn with the inside of the body turned towards those who view them on the globe, unless there is something on the opposite side which deserves to be marked there : that is to say, Hipparchus would have the constellations represented on the outward surface as they appear to our eyes, being viewed from the earth ; and Theon would have them represented as they would have appeared to the eyes of those who had viewed them through the outside of the globe, if that globe had been transparent.

Besides this confusion, time also has disfigured those constellations, and the moderns have not expressed the ancient figures. I will here mention some of them, which may serve as a specimen. The Ram (Aries) is now represented on the globes lying down and looking behind him. The ancients represented him running, and looking

towards the west, that is, before him. The Balance (*Libra*) is represented with its two scales, resting only on the earth. Manilius adds to it a man who supports it, and holds it in action : *Humana est facies Libræ*, says he. The old almanacks made it be supported by the virgin ; but that employment was delegated to Augustus by the flatterers of his time. The Egyptians ascribed it to a man, who supporting the balance with his right hand held in his left a perch or surveyor's measure. The Twins (*Gemini*) were formerly represented as two boys embracing each other. The Lacedæmonians drew them fore-shortened in two parallel lines, joined together by two other cross lines, as they are still represented at this time. They called this sign *dokana*, a word derived, as I suppose, from *dokos*, which signifies a beam or rafter ; for, in fact, it is two beams, joined by two cross beams. A beam is styled in Latin, *trabs*. And as *dokanon* is derived from *dokos*, *trabale* is derived from *trabs*, from whence, as I conjecture, proceeds the words *travail* (*travaise*), which, in its proper signification, denotes that machine in which farriers confine mettlesome and vicious horses in order to shoe them. And indeed this machine represents the figure which serves to mark the twins. It is pretended that these twins are Castor and Pollux ; others will have them to be Apollo and Hercules ; and they still retain those names in the sphere of the Arabs, who took them from the Egyptians. Pliny (b. 18, chap. xxix.) does not dissemble that the ancients confounded the situation of the constellations of the great Dog and the little Dog. They gave the name of the Dog and of *Sirius* to the constellation of the great Dog, and to that bright star which he has in his mouth. They also gave the name of *Canicula* to the great and the little Dog. The constellation of Orion was called *Jugula* by the ancients, on account of three stars which they placed on his neck. Manilius and all the moderns place them on his face. In short, to show at once the difference between the ancient sphere and the modern, it is sufficient to say, that the latter places forty-eight constellations in the heavens, and the ancient had only thirty-five, as Martianus Capella has expressly shewn.

But the changes which time is accustomed to introduce in human sciences, are not to be compared with those with which the Arabs introduced in Astronomy, when they would adapt it to their religion. They would have thought themselves guilty of idolatry, if they had placed, and as it were consecrated, human figures in the heavens. They therefore put two Peacocks in the place of the Twins, a sheaf of corn instead of the Virgin, a quiver in the place of Sagittarius, a Mule loaded with panniers in that of Aquarius, a Sea-cow in that of Andromeda, and so on.

Astronomers have no less varied in fixing the points of the Solstices and the Equinoxes. Some have placed them in the first

degree of Cancer, and in that of Capricorn ; in the first degree of Aries, and in that of Libra ; others in the eighth degrees of those signs, others in the tenth, others in the twelfth, and some in the sixteenth, which is ascribed to Eudoxus. Others enlarged the space in which they placed the tropical points into the whole extent of those signs. Manilius bears witness of these variations at the end of his third book. Nevertheless, the opinion of those who placed them in the eighth degrees of those signs has prevailed ; and it seems to deserve that preference by its antiquity, and by the authority of Anaximander, who appears to have been the inventor of it. And hence it follows, that in the calendar re-formed by Julius Cæsar, the first days of the months fall in the eighth parts of the signs of the Zodiac, according to the ancient astronomy, to which Geminus refers also the opinion of those who extended the Solstices and the Equinoxes through the whole length of the tropical signs.

The variation was still greater, when the beginning of Spring was to be fixed. Some had regard to the degree which the sun occupied in Aries, when the west wind begins to blow, or to the first flight of the swallows. Others placed the beginning of the Spring some days after those marks. The blowing of the West wind, the flight of the swallows, the return of Spring, the entrance of the sun into Aries, and the equinox, are even remarked in ancient authors as distinct epochs.

Astronomers were no better agreed as to the situation and order of the planets. Plutarch, in his second book of the Dogmas of the philosophers, has a chapter on this variation. He says, that Plato made the Sun and the Moon the lowest of the planets ; then Anaximander, on the contrary, and others after him, placed them in the highest rank. The author of the book "De Mundo," which bears the name of Aristotle, places Mercury immediately below Mars, Venus afterwards, and at last the Sun and Moon ; and some others have placed Mercury below Venus.

From the Huetiana of the celebrated Bishop of Avranches.

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# BOTANIC PRACTICE

OF

## PHYSIC.

---

SIR,

I beg respectfully to hand to you the accompanying position of the heavens for the time named therein.

The writer was called to visit a young lady, about twenty-seven years of age, who was very seriously ill. I examined her and found her afflicted with fever, the *cause* and *symptoms* of which, exactly corresponded with directions given in Simonite's Medical Botany — Article No. 326\*—the *treatment* therein, I followed, and in a few days the disease was destroyed and the lady convalescent.

Without any further preamble, if you think the circumstance of use to your readers it is at your pleasure,

Yours, &c.

MEDICUS BOTANICUS.

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\* This is a very valuable Work, and no family or student should be without, we have very frequently consulted its pages in reference to our own family and that of our friends with great success.



## JUDGMENT ON THE AFORESAID ILLNESS.

The planet Mercury ruling the ascendant is taken to denote the patient. Mercury in the 9th house is opposed by Saturn, which denotes a disease brought about by taking cold. Mars rules the 6th, the house of sickness and located therein, posited in his own dignities—which according to the “ASTROLOGER’S MAGAZINE” rules all complaints in the head, burning fevers, &c. Now, the head was afflicted with burning pain, which according to the “Arcana”<sup>\*</sup>—Mars in Scorpio—denotes pain in the bladder,” which the patient did suffer, for there was a complete suppression of urine.

The Moon (in the house of sickness) the “Magazine” tells us, “shows the choleric and all diseases in the left side,” in the pluratic region which was most acutely afflicted—hence the truth of Astrological rules on the discovery of disease.

### WILL THE AFFLICTED LADY RECOVER ?

The ruler of the 6th strong, and the lord of the 8th—the house of death—weak ; the Moon first applies to a benevolent sextile of Mars, then to the trine of Jupiter, and immediately after to a conjunction of Venus, all of which configurations denote RECOVERY.

### WHEN MAY THE PATIENT EXPECT RECOVERY ?

At the time the Moon reaches the Trine of Mars by Ephemeral motion, which trine takes place on the 18th day of January—happy am I to say that was the day she was walked out—the Moon was also in sextile of Jupiter, together with Venus in conjunction of Mercury.

---

### TREATMENT :

Simmonite, in his Medical Botany, says, “apply hot bricks to the feet ; hot vinegar cloths to the side”—by this direction we proceeded with almost magic effect.

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<sup>\*</sup> This is a very valuable work on Genethliacal Astrology, and contains also a good set of Astronomical Tables, published by Simpkin, Marshall & Co. [Ed.]

## THE PRESCRIPTION :

|                               |           |
|-------------------------------|-----------|
| Pulverised Pluracy Root ..... | 4 drachms |
| “ Willow bark .....           | 2 “       |

simmered for half-an-hour in a pint of water; when cold, strain and add

|                             |         |
|-----------------------------|---------|
| Sulphate of Magnesia .....  | 1 ounce |
| Sweet Spirit of Nitre ..... | 1 f. “  |

*Dose*—Two table-spoonsful every 3 hours.

This, together with the former application, destroyed the fever in about 40 hours. This medicine repeated till the 5th day. Then the following was administered :

|   |                         |            |
|---|-------------------------|------------|
| R | Pulverised Bogbean..... | 4 drachms. |
|   | “ Centuary .....        | 2 “        |
|   | “ Pluracy Root .....    | 2 “        |
|   | “ Ginger “ .....        | 2 “        |
|   | “ Anniseed .....        | 1 “        |
|   | “ Dandelion .....       | 1 “        |

Infuse in hot water for two hours, then strain.

*Dose*—A wine-glassful 4 times a day.

The above quoted Author says: “by this treatment the worst cases are cured in eight days.” The patient recovers in that very brief time. The above method the writer has found to *cure all forms of fever*.

**STRANGE INSTANCES OF CONSOLATION AND PROTECTION, RELATED BY DEAN TURNER.**

**POLYCARP,**

being conducted to the theatre, in order to his suffering martyrdom, was comforted and encouraged by a voice from heaven, "Be of good cheer, O Polycarp, and play the man!" the speaker no man saw, but the voice was heard by many of us; said his church at Smyrna, in their epistle to the brethren of Pontas.

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**ORIGEN**

mightily encouraged the martyrs of his time, visited such as were in deep dungeons and close imprisonment; and, after sentence of death, accompanied them to the place of execution, putting himself often in great danger thereby; he kissed and embraced them at their last farewell, so that once the heathens, in their rage, had stoned him to death, if the Divine power of God had not marvellously delivered him; and the same Providence did at many other times protect and defend him, even so often as cannot be told.

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**AUGUSTINE**

going abroad to visit his churches, was laid in wait for by the Circumcellions, who designed to murder him; and they had certainly effected it, but that the person who was his guide, by a special providence of God, mistook his way, and so led him into a bye-path, whereby he escaped their hands, as afterwards came to his knowledge; for which he praised God as his only deliverer.

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At Seven Oaks, in Kent, was taken up an infant of unknown parents, but by charitable people was baptizel, and brought up, and bound apprentice in London, and came at last to be Mayor of the City.

## PAULUS FAGIUS,

when the town of Isna, where he was minister, was greatly afflicted with the pestilence, understanding that many of the wealthiest inhabitants intended to forsake the place, without having any respect or care for such as laboured with that disease, and that the houses of such as were infected, were commanded to be shut up by the magistrate, openly admonished them, either to continue in the town, or liberally to bestow their alms before their departure, for the relief of such as were sick, and during the time of the visitation he himself, in person, would visit those who were sick ; he would administer spiritual comfort unto them, pray for them, and would be present with them day and night, and yet by the providence of God he remained untouched, and was preserved by the all-powerful hand of God.

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 MASSACRE OF PARIS.

In the massacre of Paris, one Merlin, a minister of the reformed religion, fled from the persecutors to save his life, and hid himself in a hay-mow, where he was strangely preserved and nourished, for the space of a fortnight, by a hen that came constantly, and every day laid an egg by him, by which he was sustained.

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A gentlewoman, having lain in a trance for some days, was at length buried for dead, with a gold-ring on her finger ; the sexton knowing thereof, he and his wife, with a lantern and candle, went privately the next night, and dug up the coffin and opened it, untied the winding-sheet, and was going to take off the ring, when suddenly the buried lady raised herself up, (being just then supposed miraculously to come out of her trance) the sexton and his wife ran away in a horrible fright, leaving their lantern behind them, which she took up and made haste to her house, and she knocking hard at the door, and the maid servant asking who was there, she said, "'tis I, let me in." The maid being much surprised thereat, neglected to open the door, but ran away to her master, and acquainted him therewith ; he would scarce believe it till himself went to the door, and heard her voice, and let her in ; got her into a warm bed and being well looked after she perfectly recovered and lived to have three

children afterwards. This is related in a book called the "Victory of Patience."

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### MASSACRE OF PARIS.

A man being closely pursued for his life, got into a little cellar of an old castle, over the door of which presently came a spider and spun a thick web, where the persecutors came presently after to look for him, but they, seeing a thick web over the door, declined seeking him there, by which he was miraculously saved

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### JEWEL.

It is recorded of our famous Jewel, that about the beginning of Queen Mary's reign, the inquisition taking hold of him in Oxford, he fled to London by night, but providentially losing the road, escaped the inquisitors who pursued him; however, he fell that night into another imminent hazard of life; for, wandering up and down in the snow, he fainted, and lay starving in the way, panting and labouring for life, at which time Mr. Latimer's servant found and saved him.

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### QUEEN ELIZABETH.

Queen Elizabeth's preservation in the Tower, in the time of her imprisonment, is a remarkable providence not to be forgot, viz.: when her bloody sister, Queen Mary, had designed her death, she was preserved by King Philip, Queen Mary's husband, who had not perhaps his fellow in Christendom at that time, for cruelty and persecution of the reformed, and was moved to the saving the Princess Elizabeth's life, not so much by his bowels of compassion, as a principle of policy: for, if Queen Mary should die childless, (as indeed

he feared) if the Princess Elizabeth had been taken out of the way, the Queen of Scots, a papist, would have come to the crown of England, who, being inseparably joined in league with France, might (both of them together) being too hard for Spain; and that his gentleness to the Princess could be on no other account, appears plainly, by his putting his eldest son to death upon no other account, than for his being so mercifully inclined to the protestants in the Netherlands.

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### HENRY WIAT.

When several oppressed with the tyranny and cruelty of Richard the Third, confederated to raise Henry, Earl of Richmond, to the crown, and by his marriage with Elizabeth, eldest daughter of Edward the Fourth, to unite the houses of York and Lancaster, Mr. Henry Wiat was one therein engaged and intrusted, in the association and correspondence between the Duke beyond sea, and his friends in England, and passed with messages, for which he was suspected and examined, but for want of proof discharged; he was afterwards thereof accused, committed to the Tower and tortured, for discovery of the Duke's design, and friend's in England; but neither threats, torture, or fair promises of reward, could prevail, so that he was cast into the dungeon, and fed with bread and water, and there lay at the Duke's descent and victory, where a cat did use to come to him and bring provision, or he had been starved. He, for his fidelity, was preferred, made a Knight Baronet, by Henry the Seventh; and of the Privy Council to Henry the Seventh and Henry the Eighth.

This relation hath been received true in the family in Kent, and in memory thereof his picture is preserved, with a cat creeping in at a grate, with a pigeon in its mouth, and these verses added—

“Hunc macrum rigidum mastum fame frigore cura  
Pavi, fovi acui carne calore Joco.”

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The Protestants besieged in Beziars in France, were delivered by a drunken drummer, who going to his quarters at midnight, rang the alarm-bell of the town, not knowing what he did, and just when their enemies were making their assault. And as weak and impro-

bable means have been blessed with success to the Church in general, so to the preservation of its particular members also.

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### THE PRINCE OF ORANGE.

William of Nassau, Prince of Orange, as he lay in camp near to the Duke of Alva's army, some Spaniards in the night broke into his camp, and some of them ran as far as the Prince of Orange's tent, where he was fast asleep; but he had a dog lying by him on the bed, that never left barking, and scratching him in the face, till he had awaked him, whereby he escaped the danger.

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### THE PHILOSOPHICAL JESTER.

John Evigena, surnamed Grotius, was so renowned for his learning, that in regard thereof, Charles the Bald, King of France, often invited him to his table, where he generally behaved himself like a slovenly scholar, not at all courtly, which the King one day observing, asked him merrily, what was the difference between a Grot and a Sot? Please your Majesty, the table! answered he quickly, and without hesitating, meaning the King was the Sot, and he the Grot.

At another time, the King sent him a dish with three fishes, two large and one small, desiring him to serve two scholars which sat on his left. John, who was a very little man, laid the two great fishes on his own plate, and set down the third little fish to the two scholars, who were remarkably big men; which, when the King perceived, he smiling said, in faith master John, you are a special divider. Yes, an't please your Highness, (said he) for here (pointing to himself and the two great fishes) be two great ones a little one; and there (pointing to the scholars) are likewise two big ones and a little one!

FORE STREET, LONDON.

Jan. 30th, 1858.

SIR,

I have taken your Magazines, and hearing of you through Mr. Ibbit's also, I have enclosed you the natus of my son's birth drawn by Mr. Hurst of Leeds, whom I have known many years and have sent him many nativities to calculate, but as you say in your work, the way he and Zadkiel uses is often wrong. I have never seen one drawn quite right as to time. I have studied the Science myself for more than 20 years; you judge on aspects of planets to angles in the zodiac, many others reject them; you differ from numerous others about Napoleon III's birth, I think you are correct as to the protection of Jupiter. You have no doubt seen Zadkiel's judgments on his son's birth.

I have three children; I should like you to look over their births. I have enclosed you that of the two eldest, drawn and calculated by Hurst, but I differ with him as to my daughter's natus, as ☉ ♀ rising, although afflicted by ☽ ♃ ♃ is protected by ♃'s sextile, ☉ near par. ♀ also. Be so good as to let me know what you will charge for calculating my child's natus—merely a few important aspects—as I have but few books now. I used to calculate a little 20 years ago, but I have no time now.

I have sent you the maps of my own and child's natus, merely to show you the position of ♃ ♄ ☉ ♁ ♃, which most Astrologers differ about; my son born February 12, 1849, asc. ♄ ♃ Hurst predicts the end of life; my daughter at 9 years, ♃ ♄ ♃ ☉ ☽ ♃. I think ♃ will protect her from so early a death; when you have a little time I shall be glad to hear from you.

I remain, Sir, yours truly,

Mr. Williams.

J. W. B.

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We take the liberty of inserting the above letter to show that other persons as well as ourselves are dissatisfied with the semi-diurnal arc system of calculating nativities practised by some Astrologers, and also of some of their methods of judging. [Ed.]

ASTROLOGY ;  
A SACRED SCIENCE,  
SHEWING  
THE EXCELLENCY AND GREAT BENEFIT  
THEREOF, WHERE IT IS RIGHTLY UNDERSTOOD,  
AND RELIGIOUSLY OBSERVED,  
BY THE  
RIGHT REVEREND FATHER IN GOD,  
JOHN BUTLER,  
LORD BISHOP OF NORWICH.

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INTRODUCTION.

It may seem something strange, in this censorious age, that the pen of a Divine should be found writing in vindication of Judicial Astrology ; but be it so, yet blush we not, nor know why I should be ashamed. True, it is indeed, that through mistake, this noble science hath greatly suffered in its reputation, and that from the tongues and pens of the pious and learned, as well as ignorant and envious adversaries ; insomuch as many young students, however sufficiently well qualified with the endowments of Nature, to read the sacred lessons of Heaven, yet have feared to employ their talents that way, merely because of the ill-name. But God forbid that all the world should be pusillanimous ; for is it not evident that it is not the blame, but the ill-luck rather of this celestial science, that here and there a wise man hath despised it.

First, it hath fallen into the hands of many chimney-sweeping fellows, who have so besmudged it with their unclean and sooty fingers, that many times it looks not like itself. And next, being in this case, it hath happened upon the fists of many such angry zealots, whose hair-brained wisdom having no leisure to examine the reason of the abused disguise, have persecuted in their chase they knew not who nor what. And now, if a wise and good man hath sometimes met with a prince in his exile, clothed in rags and beaten all over black and blue, and besmeared with blood and dirt; is it not so much the more a case to be pitied, if he also has gone by with scorn, and despised even Virtue itself, because under the clouds of its persecution he could not know its face?

Myself also must needs acknowledge, that some years since, I also was one of those enemies to this noble science, who buffeted in the dark I knew not what; until soberly tempted to taste a few lines reading of this subject, although it was with a serious purpose, to take up the apter occasion to throw dirt at it; yet by this means attaining to understand who it was I spoke to, it begat in me a reverence to those grey hairs, which as unjustly as ignorantly I had despised. My study of duty is Theology, and they are not the title of my meditations, which by Astrology are claimed. Wherefore counting it a kind of treason to my function, to rob it of so much leisure as would carry me thorough-stitch with the acquaintance of the Arabian, Chaldean, and all other foreign authors of this subject; I contented myself only to peruse such English books as came ready to my hand, (for it was but merely a divertisement, and, as it were, an handmaid to Divinity, all whatsoever I have meddled or dealt with in this kind, and no more than what the most learned and famous of our modern reformed writers have done before me.) Wherefore I am none of those who pretend to be read in state astrology, or to be versed in the curious tracks of meteorology; nor am I any professed artist, either in the understanding of hororary questions, or in scanning the abstruse paths of genethliacal predictions. Only so much have I learned, as shews me the great glory of my Creator, written in the sacred frame of the heavens; while I behold their admirable operations and productions, and how the frame of Nature hangs upon them, and is contrived from the beginning, continuing and going on, as if all things came to pass by chance; and yet is there a dependance of all things one upon another, and of all sublunary things upon the heavens, and of the heavens upon God; as if Nature itself were nothing else but an artificial fabric, made by God from the beginning. And now Astrology is nothing else but that study, whereby a man perceiveth the secret virtue of the heavens, and the shining bodies therein contained, and is induced by the more he knows of his handiwork, to spend the more

To be continued.

## TRUTH AND UTILITY OF ASTROLOGY AND PHYSIOGNOMY,

Astrology and Physiognomy, are the principal scientific methods of judging future events:—a variety of other operations (which we may be inclined to consider in their due order) have claimed the attention of men, in the different ages and nations of the world. The moderns are generally inclined to ridicule predictions, and not only the ominous appearances, or flights of birds, are treated as chimerical; but every other mode of prophecy for which the ancients contended, and in support of which there still remain a few undaunted advocates.

We wish not to subject ourselves to the yoke of superstition, but at the same time, without regard to consequences, we would follow truth wherever she may lead us.—The spirit of divination operates in every breast; all our transactions have relation to future times;—in every action we perform, and every service we render to our fellow creatures, we are influenced by a regard to what will most probably be the result thereof; experience having instructed the husbandman, he sees with a considerable degree of confidence, in the success of his labours. Observations and reflections lead the man of understanding to foresee probable occurrences, by which his own conduct is regulated and on which is founded the counsel or advice he imparts to others. But the Scientific Speculator searches deeper, he looks for probabilities and certainties, beyond the reach of common observation, logical discussion, or the ordinary exercise of reason; with his bodily organs he takes his observations, and his mind exerts her strength to comprehend them; he compares bodies with one another, he regards their positions and motions, he studies their effects from the historic page, unfolded before him, — from oral and scriptural tradition, blended with his own remarks and experience, he professes a sagacity to predict what will happen, in the present and future ages. Let the bigot be silent; “an underout astronomer is mad”—an astrologer therefore, who contemplates the agency of those ministers the astronomer only describes, must be mad indeed, if destitute of reverence for the Divine Architect and Governor of the universe.

The great first cause hath formed the several parts of the universe, dependant on each other. The sun's influence on the air and the moon's effects on the water, the enemies of astrological truth will not dispute.

Is not the growth of plants proportioned to the fitness of their situation, to their respective natures? too much heat, too much cold

excessive drought, or a superabundance of moisture, is prejudicial, as it prevents their arriving at maturity, lessens their virtue, and commonly destroys them. In like manner the four humours of the human body called phlegm, blood, choler, and melancholy, when increased or diminished, more than what nature assigned to be the due proportion in each body, disorder ensues, diseases are engendered, the harbingers of death begin to make their appearances, and the only hope of recovery is from the restoration of the body to its proper temperature. That the planets operate in these respects, is perhaps too much to assert in this part of our paper, except to the professed friends of this sublime science.

But if the animating power of the sun can invigorate a reptile enclosed in the egg, and enable it, so vivified, to burst its tegments, may we not fairly conclude that its influence over the vital parts does not cease to operate so long as the creature itself continues?

If the moon acts upon large bodies of water, we do not I trust assume too much to say that it operates in a proportional degree upon all moist places and substances, whether the latter be simple or compound. Should any object to its attractive influence I shall be contented with their admitting it to operate directly contrary.

The moon's influence over madmen, is a fact which the world at large will contend for; and instead of noting, superficially, the time of new and full moon, they were to observe the moons aspects, with respect to the principal planets in the deceased persons geniture; or where the nativity cannot be ascertained, the corporature, complexion, &c. would be a sufficient index to point out to the skilful medical man, what remedies to make use of, and at what time to apply them with the greatest probability of success. With respect to the other planets, concerning which the enemies to astrology are most likely to cavil; why should we not conceive them to have a power over terrestrial objects, as well as the two luminaries.

If the magnitude of their bodies be regarded, astronomers assign to some of them a far greater bulk than to either the moon or the sun; and if their distances be an objection, let it be remembered, the lesser planets are nearest in situations to us. Now, if a candle can emit and disperse its particles of light, so as to occupy (provided there be no obstacle) the space of two miles, before it is in the least sensibly diminished, need we wonder that a planet such as Saturn, whose diameter is upwards of 90,000 miles, should act upon this world by the darting of his rays—by the attractive or repulsive power of his body, or by the frigidity of his aspect?

Having trespassed upon the patience of our readers, more than I at first intended, I shall only add at present, how admirable is the wisdom of the great Creator, who has placed Saturn and Mars, the great destroyers of Nature, to bring things to an end; whereas Jupiter and Venus are permitted to counteract them in a degree, and hinder for

a time their baneful effects; whilst Mercury, the Sun, and the Moon, augment or abate their malefic influences, and aid or retard the salutary benignities, according to their respective positions in the glorious firmament of heaven.

**PHYSIOGNOMY.**—To attempt anything on this subject may be thought too presuming, since the valuable works of Lavater, are before the public.

I should be glad, if I could persuade physiognomists to study astrology, as much as astrologists are inclined to regard the physiognomical science. The impress of the Creator is distinct on the several subjects of his creative power—the dissimilarity between the individuals of every species, is nevertheless preserved—species of grass resemble each other—the countenances of the human race have an affinity among themselves; yet, like the striped grass, commonly called American grass, no two are found exactly similar, and although not so easily discovered by superficial observers, the same concordant variety, (if I may be allowed the expression), is universally preserved between all created substances or figures of the same genius—and if the several members of the body are formed for their respective purposes—if the numerous folds of the entrails are of peculiar use—if the different humours of the eye are essentially necessary—if the excrescences of hair, nails, &c. are all of manifold utility, which I conceive no one will attempt to deny; why should we not believe that every mole about the body, every mark on the forehead, or countenance, is placed there to some end? they are at least either useful in themselves, or the natural consequences of the composition and structure of the human frame; that they are the latter, I think no cavalier will oppose, for how otherwise should he be able to account for them; and as to their use, I should be obliged to any one who differs from me, to point out wherein it can be made apparent, otherwise than for the lovers of wisdom to descry by the external appearances, the internal propensities, dispositions, &c. Similar causes produce similar effects; from whence observation and experience will enable us to predict the subsequent events of an individual's life, according to the correspondences or dissimilitudes of the mark and characteristic signs, when compared with those of other men, his contemporaries or his predecessors.

Botanical Physiognomy, has in these latter days, arrested a considerable degree of attention, and, I trust, that kind of physiognomy, which judges of the nature of man, will, through the medium of your scientific periodical Publication, be regarded with the respect to which it is entitled to by its intrinsic worth, and find adequate support among the sons of genius, who lack only the necessary information to induce them to contend on the side of lawgivers and prophets, and to exclaim with Solomon, when speaking of wisdom,

(vide Wisdom of Solomon, viii, 8.) "If a man desireth much Experience, she knoweth all things of old, and conjectureth aright what is to come; she knoweth the subtilties of speeches, and can expound dark sentences; she foreseeeth signs and wonders, and the events of times and seasons." With all good wishes for the success of your Publication,

I remain,

Yours, &c.

THEOPHILUS.

Islington,

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### CURIOUS PHILOSOPHICAL RECEIPT OF THE GENERATION OF SILK-WORMS OUT OF VEAL.

Take about ten or twelve pounds of veal, all flesh, without bones warm, and as soon as it is killed; chop this with a chopping-knife: as fine as you can, afterwards put it into a new earthen pot, thus, at the bottom make a layer of mulberry-leaves, and then of veal, and thus proceed till your pot is full; then cover the top with mulberry-leaves, and take an old shirt, which has been well worn and sweated in by a labouring man; put this at the top upon the leaves, and then tie the pot close with leather. After this is done, set the pot into a cellar, which is not too cool, but rather warm and damp, let it stand for three or four weeks, till the veal turns into maggots, which happens sometimes sooner, sometimes later, according to the nature of the place into which it is put. Of these maggots, take as many as you will, and set them upon fresh mulberry-leaves, which they will eat till they change their form to Silk-Worms, they will soon content themselves with that nutriment, and spin and generate like other Silk-Worms. They have been produced, and not without great admiration, yet it is the opinion of many that this generation is not male and female, but a kind of neutral species; the same opinion is held of toads or frogs, which are produced out of barren earth.

The time wherein Silk-worms are to be thus raised, is in the beginning of July, to the eighth day of the month, when the process is to begin.

*Uranian Magazine.*

# E. V. WILLIAMS'S ASTRONOMICAL EPHEMERIS.

## February, 1858.

| D. M. | Moon's Node. | Uran. South. | Uran. Lat. | Satn. Lat. | Juptr. Lat. | Mars Lat. | Ven. Lat. | Mer. Lat. | Suns S. Dia. |
|-------|--------------|--------------|------------|------------|-------------|-----------|-----------|-----------|--------------|
| 1     | 19 47        | 6h 45'       | 0 S 12     | 0 N 9      | 0 59        | 1 N 35    | 0 S 58    | 1 N 46    | 16' 16'      |
| 7     | 19 28        | 6af 21       | 0 12       | 0 10       | 0 58        | 1 34      | 1 8       | 0 40      | 16 14        |
| 13    | 19 9         | 5 58         | 0 12       | 0 11       | 0 57        | 1 32      | 1 16      | 0 S 17    | 16 14        |
| 19    | 18 50        | 5 35         | 0 12       | 0 11       | 0 55        | 1 31      | 1 21      | 1 4       | 16 12        |
| 25    | 18 31        | 5 11         | 0 12       | 0 11       | 0 54        | 1 30      | 1 25      | 1 40      | 16 11        |

| D. M. | Siderl. Time. | ☉ Longi- tude. | ♃ Longi- tude. | ♄ Longi- tude. | ♅ Longi- tude. | ♆ Longi- tude. | ♁ Longi- tude. | ♂ Longi- tude. | ♁ Longi- tude. |
|-------|---------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|
|       | H. M. S.      | ♈              | ♉              | ♊              | ♋              | ♌              | ♍              | ♎              | ♏              |
| 1     | 20 45 36      | 12 24          | 25 17          | 23 31          | 7 43           | 12 14          | 5 49           | 17 49          | 22 15          |
| 2     | 20 49 33      | 13 25          | 25 17          | 23 26          | 7 49           | 12 43          | 7 4            | 18 28          | 5 14           |
| 3     | 20 53 29      | 14 26          | 25 17          | 23 21          | 7 55           | 13 11          | 8 19           | 19 11          | 17 51          |
| 4     | 20 57 26      | 15 27          | 25 17          | 23 16          | 8 2            | 13 39          | 9 34           | 19 58          | 0 m 9          |
| 5     | 21 1 22       | 16 27          | 25 17          | 23 12          | 8 9            | 14 7           | 10 50          | 20 48          | 12 14          |
| 6     | 21 5 19       | 17 28          | 25 17          | 23 8           | 8 16           | 14 35          | 12 5           | 21 42          | 24 9           |
| 8     | 21 9 15       | 18 29          | 25 17          | 23 5           | 8 23           | 15 2           | 13 20          | 22 40          | 6 1            |
| 8     | 21 13 12      | 19 30          | 25 18          | 23 1           | 8 30           | 15 29          | 14 35          | 23 40          | 17 54          |
| 9     | 21 17 9       | 20 30          | 25 18          | 22 57          | 8 37           | 15 56          | 15 51          | 24 43          | 29 51          |
| 10    | 21 21 5       | 21 31          | 25 18          | 22 53          | 8 45           | 16 23          | 17 6           | 25 48          | 11 57          |
| 11    | 21 25 2       | 22 32          | 25 19          | 22 49          | 8 53           | 16 49          | 18 21          | 26 56          | 24 14          |
| 12    | 21 28 58      | 23 32          | 25 19          | 22 45          | 9 1            | 17 15          | 19 36          | 28 5           | 6 45           |
| 13    | 21 32 55      | 24 33          | 25 20          | 22 41          | 9 9            | 17 41          | 20 52          | 29 16          | 19 29          |
| S     | 21 36 51      | 25 34          | 25 20          | 22 37          | 9 17           | 18 7           | 22 7           | 0 30           | 2 28           |
| 15    | 21 40 48      | 26 34          | 25 21          | 22 34          | 9 25           | 18 32          | 23 22          | 1 45           | 15 41          |
| 16    | 21 44 44      | 27 35          | 25 21          | 22 30          | 9 34           | 18 58          | 24 37          | 3 1            | 29 6           |
| 17    | 21 48 41      | 28 35          | 25 22          | 22 27          | 9 42           | 19 23          | 25 52          | 4 19           | 12 43          |
| 18    | 21 52 38      | 29 36          | 25 23          | 22 23          | 9 51           | 19 48          | 27 7           | 5 39           | 26 30          |
| 19    | 21 56 34      | 0 36           | 25 24          | 22 20          | 10 0           | 20 12          | 28 23          | 7 0            | 10 36          |
| 20    | 22 0 31       | 1 37           | 25 25          | 22 16          | 10 9           | 20 37          | 29 38          | 8 22           | 24 30          |
| 8     | 22 4 27       | 2 37           | 25 26          | 22 13          | 10 18          | 21 1           | 0 53           | 9 45           | 8 41           |
| 22    | 22 8 24       | 3 37           | 25 27          | 22 10          | 10 27          | 21 25          | 2 8            | 11 10          | 22 56          |
| 23    | 22 12 20      | 4 38           | 25 28          | 22 7           | 10 37          | 21 48          | 3 23           | 12 36          | 7 12           |
| 24    | 22 16 17      | 5 38           | 25 29          | 22 4           | 10 46          | 22 11          | 4 38           | 14 3           | 21 27          |
| 25    | 22 20 13      | 6 38           | 25 30          | 22 2           | 10 56          | 22 34          | 5 53           | 15 31          | 5 36           |
| 26    | 22 24 10      | 7 39           | 25 31          | 21 59          | 11 5           | 22 56          | 7 8            | 17 1           | 19 35          |
| 27    | 22 28 7       | 8 39           | 25 32          | 21 57          | 11 15          | 23 18          | 8 23           | 18 31          | 3 22           |
| S     | 22 32 3       | 9 39           | 25 33          | 21 54          | 11 25          | 23 40          | 9 38           | 20 3           | 16 52          |

| D. M. | Sun's Dec. | Moon's Dec. | Uran. Dec. | Satn. Dec. | Jup. Dec. | Mars Dec. | Ven. Dec. | Mer. Dec. | Mars South. |
|-------|------------|-------------|------------|------------|-----------|-----------|-----------|-----------|-------------|
| 1     | 17 S 6     | 2N 44       | 18 N 54    | 21 N 33    | 13 N 9    | 14 S 1    | 19 S 46   | 20 S 31   | 5h 58'      |
| 7     | 15 18      | 26 S 21     | 18 54      | 21 38      | 13 23     | 14 51     | 17 55     | 20 53     | 5 43        |
| 13    | 13 21      | 17 21       | 18 55      | 21 43      | 13 39     | 15 38     | 15 45     | 20 36     | 5 30        |
| 19    | 11 16      | 18 N 56     | 18 56      | 21 47      | 13 57     | 16 20     | 13 19     | 19 34     | 5 16        |
| 25    | 9 5        | 22 N 19     | 18 58      | 21 50      | 14 15     | 16 59     | 10 41     | 17 47     | 5 3         |

# CELESTIAL MESSENGER ALMANACK, 1858.

## February XXVIII Days.

### MOON'S CHANGES.

Last Quarter, 5th day, 9h. 13m. aft. | First Quarter, 21st day, 0h. 58m. morn.  
New Moon, 13th day, 10h. 12m. aft. | Full Moon, 27th day, 10h. 5m. aft.

| D  | M  | D | W | DIARY.                          | ☉ RISE & SETS | ☽ RULE IN MEMBERS. | THE GOOD AND EVIL DAYS ACCORDING TO THE NATAL PLANET AND SIGN.   |
|----|----|---|---|---------------------------------|---------------|--------------------|--|
|    |    |   |   |                                 | H. M.         |                    |  |
| 1  | M  |   |   | Hilary Terms ends               | R7 27         | belly              | The first is evil for those born under the Sun or Mars, the third to those under Venus or Jupiter, the 7th to those under the planet Mercury or Saturn, the 9th evil for those under Venus or Mars, 14th Sun or Uranus; 17th Venus or Uranus; 21st Mercury or Jupiter. Good for those under the planet Mars or Saturn on the 24th but evil for those under the Sun or Venus on the 26th, but good for those under the Sun on the 28th. For those born under the Moon their best days will be |
| 2  | Tu |   |   | Purif. B. V. Mary. Cand. D.     | S4 34         | reins              |  |
| 3  | W  |   |   | Bliase                          | R7 24         | loins              |  |
| 4  | Th |   |   | Great Fair on the Thames, 1814  | S4 38         | secret             |  |
| 5  | F  |   |   | Agatha. Low tide                | R7 20         | mem-               |  |
| 6  | S  |   |   |                                 | S4 41         | bers               |  |
| 7  | S  |   |   | Sexages. Sun. Moon in apogee    | R7 17         | hips               |  |
| 8  | M  |   |   | Mercury s grt. elong. 25° 40' W | S4 44         | and                |  |
| 9  | Tu |   |   |                                 | R7 14         | thighs             |  |
| 10 | W  |   |   | Queen Victoria married 1840     | S4 48         | knees              |  |
| 11 | Th |   |   | G. Washington born 1732         | R7 10         | hams               |  |
| 12 | F  |   |   | ☿ rises 6h. 21m. a.m.           | S4 52         | legs               |  |
| 13 | S  |   |   | High tides                      | R7 7          | ankles             |  |
| 14 | S  |   |   | Quin. or Shrove Sunday          | S4 56         | feet               |  |
| 15 | M  |   |   | Mars souths. 5h. 26m. a.m.      | R7 3          | and                |  |
| 16 | Tu |   |   | Shrove Tuesday                  | S4 59         | toes               |  |
| 17 | W  |   |   | Ash Wednesday                   | R6 59         | head               |  |
| 18 | Th |   |   | Cambridge Term divides          | S5 3          | face               |  |
| 19 | F  |   |   |                                 | R6 55         | neck               |  |
| 20 | S  |   |   |                                 | S5 7          | throat             |  |
| 21 | S  |   |   | Quadrages. 1 Sun. in Lent       | R6 51         | arms               |  |
| 22 | M  |   |   | Moon in perigree                | S5 11         | shouldr            |  |
| 23 | Tu |   |   | ☿ sets 11h. 39m. p.m.           | R6 47         | breast             |  |
| 24 | W  |   |   | St. Matthias. Ember week        | S5 15         | stomch             |  |
| 25 | Th |   |   | ♃ souths. 9h. 13m. p.m.         | R6 43         | heart              |  |
| 26 | F  |   |   | Thomas Moore poet d. 1852       | S5 19         | back               |  |
| 27 | S  |   |   | High tides. ☽'s. eclip. vis.    | R6 39         | bowels             |  |
| 28 | S  |   |   | 2nd Sun. in Lent ♀ sup. ☿ ☽     | S5 22         | belly              |  |

this month on the 1st, 2nd, 8th, 10th, 15th, and 19th, but must be careful of signing of papers or having to do with law or lawyers on the last date, good on the 23rd. The rest either evil or indifferent.

Those born under the sign Taurus will for the most part do well this month as they will have Jupiter direct in their ascendant; but let them take care on the 3rd, 9th, 17th and 26th. Those under Mars will do pretty well if born under Scorpio, except on the 1st and 9th. Those under the moon are still under evil rays, but should take advantage of the good days pointed out, by conducting their affairs on those days as much as possible.

# BEING A GUIDE TO THE WEATHER, &c.

## Astral Conjectures of the Weather.

February, 1858.

|                                  |                                    |
|----------------------------------|------------------------------------|
| 1 } Cloudy, threatening rain,    | 15 } Variable.                     |
| 2 } probably thunder about.      | 16 }                               |
| 3 } Pleasant in the first part,  | 17 Cloudy, drizzling in the night  |
| 4 } but a change in the evengs.  | 18 Showers.                        |
| 5 } Signs of storms at intervals | 19 Winds, but fairer with frost.   |
| 6 } with winds attended with     | 20 } Colder, with frost at times & |
| 7 } rain or snow on the 7th aft. | 21 } cutting winds, but change-    |
|                                  | 22 } able to rain or snow.         |
| 8 Variable.                      | 23 } Warmer, but the weather is    |
| 9 Rain or snow.                  | 24 } variable.                     |
| 10 Changeable.                   | 25 } Fair for the season, with     |
| 11 Colder and cloudy, threatng.  | 26 } wind and frost.               |
| 12 Winds, but fairer.            |                                    |
| 13 Showers.                      | 27 } Rain or mist at times, and    |
| 14 Colder, snow or rain in parts | 28 } in some places snow.          |

FOR FARMERS AND GARDENERS. During fine days turn up fallows, manure on frosty days; and begin to sow vegetables after the New Moon. If potatoes for an early crop the 19th day would be a good day as the Moon being in the sign Taurus a rich earthly sign and in conjunction with Jupiter. Herbs in flower: foalfoot, common daisy, lungwort, (gather it on, the 19th in the hour of Jupiter or Venus) pile wort, field speedwell, chickweed, shepherd's purse, and broom mosses.

## The Revelings of the Heavens:

February, 1858.

At the Lunation on the 13th, the sign Libra ascends, giving Venus for the significator of the people, and is partly with the Lunation on the 5th, but by the motion of the Earth is descending to the 4th, and just separated from the Square aspect of Mars, the latter being in the 2nd, whilst the planet Saturn is on the mid-heaven, and the whole approaching his opposition by converse motion; I conjecture from the above great distress among the working classes, although it denotes some slight improvement in the North and the West Riding through the rise of Cotton, but the workpeople will not be much the better for it as the price will go down again next March.

I also expect many accidents this month, loss of property by Fire and Railway Accidents in a North Western and North Eastern direction, an Accident is liable to occur to some Theatre or place of Amusement and to Children. The most likely times for such events to occur will be on the 1st, 7th, 9th, 21st and 26th, of this month, and the 3rd, 4th and 6th of the next. The press will be active and great struggles for reform commence. Mars has now entered the ruling sign of Morocco Algiers where we may shortly hear of violence or that those parts are in a disturbed state; it is also evil for Liverpool and Ireland. We still receive important news from India: Oude will be the point of concentration, it is here evidently that the first act of reassertion of our rule in the East is to be played out, and it is very likely it will be the scene of the last.

ASPECTARUM; OR, READY RECKONER FOR  
SECONDARY DIRECTIONS.

February 1858.

| D. | H. | M. |             |
|----|----|----|-------------|
| 1  | 2  | 18 | ♃ * ♃       |
|    | 5  | 36 | ♃ ♃         |
|    | 15 | 3  | ♃ SS □ ☉    |
|    | 17 | 27 | ♃ Sta.      |
| 2  | 15 | 2  | ♀ □ ♃       |
| 3  | 4  | 29 | ♃ □ Mercury |
|    | 10 | 48 | □ ♃         |
|    | 21 | 0  | ♀ p. ♃      |
| 4  | 15 | 48 | Moon ♂ ♃    |
|    | 20 | 54 | □ ♀         |
| 5  | 2  | 57 | ♃ ♃         |
|    | 7  | 47 | ♂ ♂         |
|    | 8  | 19 | * Mercury   |
|    | 9  | 16 | □ ☉         |
| 6  | 2  | 18 | ♂ ♃         |
| 7  | 9  | 22 | Mercury ♂ ♃ |
|    | 15 | 44 | Moon * ♀    |
| 8  | 0  | 0  | ☉ par. ♂    |
| 8  | 3  | 30 | Moon * ☉    |
| 9  | 2  | 30 | ♀ □ ♂       |
|    | 12 | 54 | Mercury Δ ♃ |
|    | 17 | 41 | Moon Δ ♃    |
| 10 | 8  | 54 | ♂ ♂         |
|    | 20 | 57 | ♂ ♃         |
| 11 | 2  | 4  | Δ Uranus    |
|    | 11 | 47 | Moon ♂ ♀    |
| 12 | 4  | 20 | □ ♃         |
|    | 13 | 33 | □ ♂         |
| 13 | 2  | 3  | ♂ Ven.      |
|    | 10 | 12 | Moon ♂ ☉    |
|    | 10 | 50 | □ ♃         |
|    | 18 | 30 | ☉ □ ♃       |
| 15 | 5  | 7  | Moon Δ ♂    |
|    | 12 | 16 | Δ ♃         |
| 15 | 17 | 19 | Moon * ♃    |
| 16 | 8  | 1  | Moon * ♀    |

| D. | H. | M. |                    |
|----|----|----|--------------------|
|    | 14 | 17 | Venus □ ♃          |
| 17 | 15 | 26 | Venus par. ♃       |
|    | 16 | 52 | Moon Qrtl. Saturn  |
| 18 | 1  | 10 | * Venus            |
|    | 5  | 42 | * ☉                |
|    | 17 | 14 | Moon Qrtl. ♀       |
| 19 | 2  | 14 | ♂ ♃                |
|    | 17 | 6  | Moon ♂ ♂           |
|    | 21 | 44 | * Saturn           |
| 20 | 5  | 43 | ♂ Uranus           |
|    | 9  | 32 | Qrtl. Venus        |
|    | 12 | 58 | Quartile ☉         |
| 21 | 1  | 59 | Moon Δ ♀           |
|    | 9  | 54 | ♀ par. Uranus      |
|    | 10 | 24 | ♀ Quartile ♃       |
| 22 | 16 | 58 | Moon Δ Venus       |
|    | 19 | 21 | Δ Sun              |
| 23 | 5  | 50 | * Jupiter          |
|    | 17 | 33 | ♂ Trine Saturn     |
|    | 23 | 54 | Moon ♂ Saturn      |
| 24 | 1  | 17 | Trine ♂            |
|    | 6  | 51 | * Uranus           |
| 25 | 9  | 0  | Sun Sessqr. Saturn |
|    | 9  | 16 | Moon Quar. Jupiter |
|    | 19 | 4  | Moon ♂ Mercury     |
| 26 | 6  | 1  | Moon Quar. Mars    |
|    | 10 | 22 | Quartile Uranus    |
|    | 16 | 34 | Mercury p. Mars    |
| 27 | 4  | 15 | Moon Trine Jupiter |
|    | 9  | 50 | ♂ Venus            |
|    | 10 | 5  | ♂ Sun              |
| 28 | 1  | 36 | Sun ♂ Venus        |
|    | 9  | 8  | Moon * Saturn      |
|    | 12 | 44 | Sextile Mars       |
|    | 15 | 52 | Trine Uranus       |

## TO CORRESPONDENTS.

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Those gentlemen who have written to know when the new Calculating Instrument, or Belt Planispheres, with the Key will be published, are respectfully informed that we are endeavouring to complete any orders received by the end of this month or the beginning of next, and those persons who wish to possess them should forward their **ORDERS AT ONCE.**

Dr. T. of Birmingham will be pleased to find in this number of the Magazine a very valuable article on "Botanical Practice of Physic," by one that is well versed in this kind of knowledge, this liberal-minded gentleman has promised more of his contributions, as well as some of his friends, this is as it should be, and for which he has our thanks. By the by there is an Astrological gentleman who resides somewhere at the Sand Pitts, in the same town, to whom we have written but the letter has been returned, we shall feel obliged to that gentleman if he should see this, to send us his present address.

Mr. Doman, (of Bath) we are sorry that you should have troubled yourself to write such an angry letter as you did on the 30th of December last, you certainly were under the evil influence of Mars to Mercury; you complained of our not answering you, the facts are these, the letter had been delivered by the postman but by mistake had been placed with the answered ones; the thought struck us, when the second one came, that such may probably be the case, which we found correct, and feel much obliged for the time of birth given in the first, as regards the mistakes or typographical errors, these cannot at all times be avoided. During the time that the second number was being printed my mother died, and this caused me to be between 100 and 200 miles from London, in consequence of this I was not able to see and correct the proof sheets, and in one case, through mental anxiety, a wrong sheet was given in, it was re-printed with corrections when I came back to town, but notwithstanding this there still remains an error, the words East and West are misplaced in the old english line in the explanatory Chart of the Heavens, which could not be of injury to any one, as he could correct it with his pen, which any one knowing anything about the matter would do. There are however mistakes and misprints, in works of this description, of far more serious consequences, for instance, many Astrologers mainly depend upon the mutual and lunar aspects as given in the Ephemeris; now looking over the Prophetic for 1857 there will be found some errors, such as sextiles and trines for squares, as in December of the above year. Any person wishing No. 2 exchanged, can have the corrected number of the same; it has the Emperor's Portrait, Arms and Chart.

There are some of my friends who no doubt are getting very impatient with me for not sending the answers to their questions and the calculations of the r Nativities; this delay has been caused by a death in the family, &c., and my own delicate health, —which is very much improving. The gentleman at Bangor will no doubt receive his before he does this, the one at Fisbury, Hendon, about the same time. Next Month's Magazine will contain, among other useful matter, "A Complete System of Judging Nativities.

No letters answered except a stamped directed envelope be sent.

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