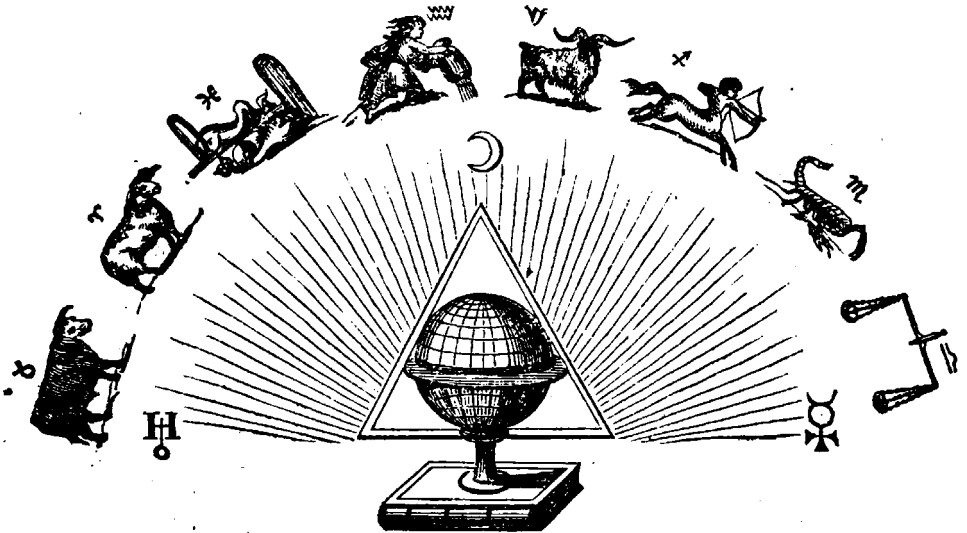


THE  
**ASTROLOGERS' MAGAZINE**  
 AND  
**PHILOSOPHICAL MISCELLANY;**



BEING AN ADVOCATE FOR PURE ASTROLOGY,  
**WITH ALMANACK AND EPHEMERIS FOR 1858,**  
 EDITED 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.

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 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*.

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### ASTROLOGY AND OCCULT SCIENCES.

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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.



time in wondering at the most immense and infinite wisdom and power of God. For the more a man attains to know of these heavenly virtues; the more he sees of the reason and manner of Nature's operation in things that are past; and the more he sees of this reason, the more it makes him to admire him that made and laid the frame of it. And as he attains to see the reason of things past, by the same skill he attains to see things to come; and by the birth of a native, he reads in the heavens most part of that native's whole life, and the story thereof, as, his blessings and crosses, gains and losses, honour and dishonour, sickness and health, and all the years of his life, and the time of death, even as if he had seen them acted in their several times and seasons. For this God hath given unto the wise man to know the time and the judgment. See Eccles. 1.5.

But many men do not believe that by natural skill, all or any of this can fairly and lawfully be procured. And because amongst the many who believe us not, and are therefore enemies to Astrology, I have so much charity as to believe, are some good and godly, as well as wise men, who more out of mistake than malice, have taken up their prejudice. And because amongst these also are many most learned Astronomers, unto whose names the Astrologer is greatly obliged for much of his skill; and especially because amongst these two may be found some, whose prejudice to Astrology has rendered them so unhappy as not to have read that excellent piece of Art, called "The Doctrine of Nativities," published by Mr. Gadbury, (a person famous as well for Astronomy as Astrology) or any other learned treatise of this nature, and yet perhaps out of some curiosity may be drawn in to taste of these few lines. Therefore, for satisfaction of all such, I humbly offer these three propositions.

1. That there is an Astrology in the heavens.
2. That this Astrology, Man (in the state of corruption) may attain in some measure to understand.
3. That this understanding may be fairly and lawfully compassed by natural means, without any diabolical helps.

### THE FIRST PROPOSITION.

---

That there is an Astrology in the heavens ; that is, the heavenly bodies have all their influences, wherewith they operate upon all earthly subjects, and that upon the intellectual and sensitive, as well as the vegetative, to incline and lead them here and there, and more or less, in the constitution of their qualities, and contingencies of their destinies, (though not absolutely to force their wills) according to the power and virtues of that place of heaven, and that band of Stars, unto whose charge every one of those subjects are committed.

God has not fixed the mighty bodies of sun, moon, and stars (which, to such as know their dimensions, are known to move in their orbs as so many other worlds in the heavens) for mere signs, like beacons on a hill ; nor yet for mere seasons or landmarks of time, so as to be no more but mere boundments unto days, months and years ; yea, there is infinitely more in them than so ; for unto every one of them hath he committed an authority and power, as it were a king upon his throne, to sway and rule over all things subject unto day and night. The Sun is the fountain of heat, and that heat is the nurse of life ; and thence, therefore we find every living creature waiting upon this Sun for its life, as it were so many servants upon the master of the house, and this is palpable. Now the moon seems to be as much the fountain of moisture, as the sun is of heat, and moisture being a handmaid unto life ; hence, also, may it seem requisite therefore, that where the Sun is honoured as master of the house, the moon may challenge the title of mistress ; and this also is palpable, though not in that degree of it to the heat of the Sun ; for though the moon doth not sensibly distil dews of moisture, as does the Sun his beams of heat, it is because she is the weaker vessel, and wants of him so exceedingly in comparison of power ; yet that she is the mistress of this moisture, as well as of the night, is apparent by the tides, which constantly attend her motion, and that with increase and diminution of force, as she appears in strength or want of aspect ; and by the eyes of cats, which sensibly swell and fall, as the moon is strong or weak.

But besides these seignories of the Sun and Moon, the stars have also it seems their principalities in the heavens ; the Lord, who giveth the Sun for a light by day, giveth also the ordinancies of the Moon and stars for a light by night. And to these stars also hath God committed a certain rule or dominion over the day and night, and

that promiscuously. Now the stars have no sensible operation upon us, besides that little light they administer unto our eyes, and that is so very small, that all the stars in heaven, besides the Sun and Moon, are not able to compare with the smallest wax-candle; and this little light too, being only by night, and that also only when there be no clouds to hide them; what shall we say now? Did God make all these glorious bodies (many of which are bigger than the whole earth) merely for a twinkle of the night, and that at certain choice times and seasons only? What make they then in the day-time? and what have they to do in the dark and obscure nights? Were they made to ride the heavens for ciphers only, think we, at such times? Lo, every little daisy that grows upon the cold ground, has a secret and insensible virtue wrapped in its leaves and flowers; and have these celestial spangles no influences, but what we catch with our eyes, as they are now and then, once in a week or month, to be found sparkling their dim glances upon us? Nay, they cannot be such mean and empty tubs; no, they are as so many kings and great lords, and all of them have their commands, and that as well by day as by night, and in the cloudy as well as the clear nights. And now seeing this, their Lordship, is not managed by sensible and palpable acts and agitation, it must needs follow that they have a secret and a hidden way of rule, whereby they operate imperceptibly in all their agitations of their dominion. And as these, so also the Sun and Moon, besides their sensible operations, have also their imperceptible actions. For it is not the mere heat which giveth life, nor the mere moisture that helpeth to live; for if so, then might man make living creatures artificially, but this we see he cannot do; the heat may hatch the eggs, but all the art of man cannot make an egg that can be hatched; no, for there is a secret act of Sun and Moon, besides the mere putting to of heat and moisture, which produceth life both in sensitive and vegetative animals. And in these secret and insensible operations or influences, besides the light which they give, consists that rule, which the Sun, Moon and Stars do exercise over all the sons of day and night; and herein are written all those ordinances of the Moon and Stars which are to be a law unto mankind, and to the whole body of mortality, so long as the world endureth. And this mystery of these secret operations, is that which we call the Astrology of the heavens.

Now have the Stars all of them their natural influences, and such natural influences as touch upon all things, as far as day and night extend their limits? then must mankind also come under the touch of this influence, as well as brutes and vegetatives. But what authority can they pretend to over man? speak to him they cannot, to command him ought, for they are not intelligent bodies, no more than is the earth; their authority, therefore, can be nothing else, but the

execution of their secret influences, which in a certain course or order they pour upon mankind, and these—man being unable to avoid—the stars are said to give law to him (*Astra regunt homines*) and to have their ordinances, unto which man also must submit. Thus the stars called the Pleiades have their ordinances, (that is) their sweet influences or virtues, which no power of man is able to restrain. And the stars of Orion have also their ordinances, (that is) their binding faculty, by frost in winter or by showers in summer, bringing to pass such a hard and tough coat of armour upon the ground, as all the art of man is not able to prevent. Thus Mazeroth and Arcturus with his sons, have also their ordinances: and the whole host of heaven hath its course, and its rules in that course, which though a man cannot see, nor perfectly attain to know, yet some track thereof may he apprehend. These names of Pleiades and Orion (it is true) are not found in the Hebrew translation, but only in the Septuagint; but it seems, those seventy interpreters were acquainted with those constellations, and understanding both languages, converted the Hebrew words into such names, as the Greeks called those constellations by

To this purpose, it is said by Debora the prophetess, that “they fought from heaven, the stars in their courses fought against Sisera.” Now this was not by sword nor pistol, nor yet by thunder and lightning, (for that bullets fall from no higher than the air only, but the stars are infinitely in the heavens above and beyond all air) and therefore could it be no other ways but by some secret, yet fatal influences, whereby Sisera and all his host were blasted from their cradles with unlucky aspects of these stars, which were so contrived in Nature, as to fall out, all of them together, and so wrought, as many thousands of them fell in battle, all on one day. For though these men might have been born under as many several hours, as they were men; yet met each man that fatal wound at his several hour of birth, the force of which, as it fell from various evil stars, and from variety of envious aspects, on each man’s pate, so gave it each man his bane, with such variety of limitation, as both old men and young encountered their dooms together; and the limitation of many thousand fates, and it may be of as many different lengths, met all upon one day. And yet infortunated each star so variously, each according to its proper nature, course and method, as every star slew his man or men, and—it might be—by different kinds of death. But, as the Stars fought against Sisera, so fought they as much for Barak and his host, fortunating the several times of each man’s birth in that army; and here each star stuck to his man, and all in such an harmonious contrivance, as though there were as many several minutes of birth, as there were several men; yet were there as many benevolent aspects of the stars to fortunate those births; and that so,

and with such different force, as though each man's birth bare date assunder, yet the younger births, by the nearer speed, overtaking the less half of those which were elder, all men's good fortunes in that army jumped together at one and the same time.

After the same manner as these stars against Sisera, so also discourses the Almighty unto Job, of the treasures of the snow and hail, which he has hid against the time of trouble, and the day of war and battle. Now what can be the meaning of this hiding, but the order of those meteors, so providently lodged and laid up in the arms of the stars, and withheld by their influences, as that they shall fall by course of Nature, in such precise notches of time, as the time of the punishment of God's enemies, (such as was Sisera) shall be just ripe to comply with those falls, so as these shall fall down to be the punishment of those; and yet so come these things to pass without miracle, merely by order of the frame of Nature, as from the beginning it was contrived. And here lies the glory, that God hath so laid his great frame of Nature, that all things in Nature do strangely suit and jump together, in ten thousand thousand several passages and purposes, and yet all in a certain course and order as was laid down from the beginning, without any the least amendment or addition of new contrivance. After the same rate also the light, and the winds, and the rain, and the thunder. and the lightning, and the dew, and the frost, and the ice, are all of them so neatly laid up in the position of the heavens, as all to come to pass in their order, and that so, as to make the grass to grow, even in the wilderness, where no man dwells. Now were it so, that these things were all ordered by a virtue immediately issuing from the bosom of the Deity, then would the rain, and the thunder, and the rest, fall only where men or beasts do dwell, who may see and taste of the same, and to acknowledge him who sends them; but seeing they fall where neither are men nor beasts, it follows therefore, that they fall by virtue of means, and that in a continued order, as those means lead them, making the grass also to grow where eaters are not to be found, as well as where they are.

Thus far speaks the Scripture, and to all such who have tried it, experience speaks as much. But there are some who have not tried and being obstinate will not essay, and therefore knowing nothing of this experience, refuse to believe them who do. Yet methinks they might believe the Scriptures; but if neither that will satisfy. yet they might observe: First, the ebbing and flowing of the sea; there is no imaginable reason can be produced how this is wrought, unless it be by some secret operation of the Moon, beyond all that we understand. Second—They may take notice of the strange sympathy in the healing of the weapon-salve and sympathetical powder. Here also remains not any the least room for reason to say how this may

be effected, unless some celestial or starry virtue secretly carry between. Third—They may behold the admirable power of the loadstone, how it attracts iron at a distance ; and the wonderful carriage of the needle in the compass,—how that dead body, as if it were alive, is always looking towards one of the poles—unless by violence you keep it off. Now, it is not the stone of its own virtue can possibly do this, without the communication of some higher power affecting it: nor is it possible ever the needle could do thus, unless something from the celestial matter about the poles do attract it by some invisible virtue, or else the pole-star or some other of those heavenly bodies do endue it secretly with that strange kind of quality. Fourth—They may consider the natural work of life, how it starts up, grows and continues in the lap of heat and moisture proportionably conjoined, beyond all the utmost we are able to imagine how, whence it comes, or which way it is maintained. Now, be there not this secret influence in the heavens, which we are treating of, I would fain know where or whence the rose, growing on a dunghill, got its fragrant smell ? or how the plantain, growing on the hard pathway side, got its virtue to heal raw sores ? or which way the lily, standing in the mud and mire up to the middle, got its fine coat of so many colours, and so artificially wrought, as many times we see it is ? or how the wheat-corn, dropping only into cold earth, came to multiply into an ear of 20, or 30 or 40 for one ? Or I would as fain know, how the water or thick slime in the egg, by the sitting of a hen, or by baking in an oven, in a few weeks time converts it into a chicken and learns to peep ? or how the seed in the womb, without any art or skill, or knowledge of the mother, coagulates and turns into blood and bones, and forms itself into a living child, and learns to cry and speak and call ? You will say, perhaps, God does all these things ; but that we know well enough, only the question is, how he does them ? whether with means or without ? if without means, then every child that is born, and every seed that grows out of the ground, comes to pass by a new creation, as well as by generation ; for to bring things to pass without means, is all one as to produce them without matter, it being no more but to say, Let there be men ; or, Let there be leaves and flowers ; and, as the Word says, they come to pass. But we know there was never above one Creation, and ever since that, all things have come to pass by Nature, and therefore must there be some kind of natural means for the production of all things ; and now, if with means these things come to pass, it is either by earthly means alone, or by the help of some celestial powers also, aiding and assisting, that they come to pass. But by the earthly means alone it is plain that they cannot come to pass, for it is not either fire, air, earth or water—or all together, that can of themselves bestow that goodly sweet



savour unto the rose. There must, therefore, be for certain some other supernatural power aiding and assisting, or else out of the mere earth could never come to pass such a thing so far expelling earth, and all its adherents, as fire, air, and water: and if so, then came this virtue, either from some spiritual or material substance, exceeding all the terrestrial powers and faculties. If from some spiritual substance, then was it effected, either by angels or by the soul of the world. By angels it could not be, for First, They have their peculiar offices other ways: and, Second, Though they are subjects of Nature, as we are, yet they are no part of the frame of Nature, whereout all things in their order are formed. Now were it by the soul of the world, then for certain must there be such a soul, which as yet we are not sufficiently informed of; and then must that soul have its special seat in the world, worthy of itself where to dwell, and from whence to inform all the whole earth; and if so, then dwells it undoubtedly amongst the celestial matter, and from thence supplies the earth with such store of virtue from the heavens and stars therein, as brings to pass all that shape, colour, smell, life, and increase which we see come to pass. Or if you deny this, then must the earth be supplied with all her wonderful virtues from some supernatural material substances; and if so, then name anything besides the heavenly matter and the stars of heaven, that can be that substance, and I have done. Now either way will there be an heavenly astrology, or an astrology in the heavens. Only the question is, whether these celestial influences create the earth immediately by God's blessing, or whether there be a general soul of the world between, yes or no? *Vtrum horum maior accipis*; I ask no more.

“In the beginning God created the heavens and the earth; and the earth was without form and void, and darkness was upon the deep, and the Spirit of God moved upon the face of the waters.” Here, when there was nothing but earth and water and darkness over all, yet the Spirit of God maintained that rude lump, the earth did he manage by the water, and the water in the dark by himself. But now both the earth and water are under the face of heaven, and the light is upon this heaven, and the Spirit of God moveth upon the face of the heavens in that light, and as he actuateth the earth and the waters by the heavens, so doth he actuate the heavens by himself.

Thus reason complieth with Holy Writ, and both Scripture and reason are witnesses with our experience.

That there is an Astrology for certain lodged in Heaven: and yet farther, the Scriptures also do confirm all that I have brought for reason, to be both truly rational and divine. Concerning Joseph, it is said by Moses, that his blessing shall be of the precious things of

the Sun and the Moon. Now, it is well known, that amongst other of these precious things by that tribe enjoyed, was the kingdom of the ten tribes; whence follows it, that it is in the power of the Sun and Moon, amongst other precious blessings under God, to influence a man unto the dignity of a crown, and so to fortunate his affairs as to bring about the enjoyment of it. God promiseth by the prophet Hosea, how he will hear the heavens, and they shall hear the earth, and the earth the corn and wine and oil, and they Israel. Wherein he shews us, that as man lives by corn and wine, and so they by the earth; and so the earth by the heavens. And if so, then from the heavens is it that the earth receives that virtue, whereby it brings forth all smell, colour and virtue. Moses tells us, God shall open his good treasure, the heaven, and that not only to give rain unto the land, but also to bless all the work of the hand. Whence it is evident, that there lodges in the celestial bodies a faculty of fortunating civil affairs, as well as of managing natural things, and that the root of all earthly blessings is from heaven. Moses says again, that the Sun, Moon and Stars, God hath distributed to all nations under heaven. And the Psalmist, speaking of the Sun and Heavens, says: *They declare the glory of God, and shew forth his handiwork; day and night do continually tell of them, and that their voice is heard into all languages, and their words are gone into the ends of the world.* By which it appears that the Heavens and all the Stars therein, are full of such virtues, as the whole world hath need of: and these virtues God hath given unto the Heavens for this purpose. His Spirit (saith Job) hath garnished the Heavens. And by the Spirit of His mouth (saith the Psalmist) was the whole army of Heaven made.

Known unto God (saith St. James) 'are all His works from the beginning of the world. These works are either natural or miraculous. The natural works of God are that whole frame of the Creation, together with all circumstances and concerns relating thereunto, in times past, present, and future, which, as a most curious piece of Art, consisteth of all the story of the whole world, and yet is all set together in one only entire piece of workmanship; it is like unto a watch, made up of a world of small wheels wrapped up together, one within another, and yet all taking one from another, and working one by and under another, until you come unto the master-wheel or first Mover, which being wound up at the Creation with the line of time, of a seeming infinite length of thread wreathed up together upon the wheel, has ever since the beginning been winding off until this present age; and yet is there still more line upon the wheel, but how much remains is kept only in the breast of the Almighty; but when this line shall be utterly wound off, then will this frame of Nature find its period, and all wheels must cease their motion.

To be continued.

# GENETHLIACAL ASTROLOGY

IMPROVED,

BEING A COMPLETE SET OF PRACTICAL RULES

FOR JUDGING NATIVITIES,

FOUNDED UPON MANY YEARS EXPERIENCE.

## CHAPTER V.

**A TABLE OF ESSENTIAL DIGNITIES AND DEBILITIES OF THE PLANETS AND QUALITY OF THE SIGNS; FREQUENTLY REFERRED TO IN THE INSTRUCTIONS UPON GENETHLIACAL ASTROLOGY.**

ESSENTIAL DIGNITIES.					DEBILITIES, NATURE AND QUALITIES.				
Signs.	Houses of Planets	Exaltation.	Triplcities	Powerful Joy.	Detri-mental.	Fall.	Nature of the Sign.		
♈	♈	♌	♌	♌	♎	♏	Fiery	Movable	Cardinal Signs.
♉	♈	♍	♍	♍	♏	♏	Earthy	Fixed	
♊	♈	♎	♎	♎	♏	♏	Airy	Common	
♋	♏	♏	♏	♏	♏	♏	Watery	Movable	Tropical Signs.
♌	♏	♏	♏	♏	♏	♏	Fiery	Fixed	
♍	♏	♏	♏	♏	♏	♏	Earthy	Common	
♎	♏	♏	♏	♏	♏	♏	Airy	Movable	Equinoctial Signs.
♏	♏	♏	♏	♏	♏	♏	Watery	Fixed	
♐	♏	♏	♏	♏	♏	♏	Fiery	Common	
♑	♏	♏	♏	♏	♏	♏	Earthy	Movable	Cardinal Signs.
♒	♏	♏	♏	♏	♏	♏	Airy	Fixed	
♓	♏	♏	♏	♏	♏	♏	Watery	Common	

### EXPLANATION OF THE PRECEDING TABLE.

1. The first column shows the twelve signs of the Zodiac.
2. The second, Lords of Houses, and so on with the other columns, as the titles indicate.

## OF THE LENGTH OF LIFE.

1. "Of all events that occur subsequent to the birth, the duration of life is most essential; for it would be useless to calculate a series of events for one who will not live to experience them. The term of existence, therefore, should be the first consideration; and to do this is no very easy task, as it depends on a variety of considerations, arising from those which have dominion in the ruling places. The method to which we adhere, and which seems most agreeable to reason and nature, is this, that the whole duration of life, depends on the aphetic places and their rulers, and the manner which the anaretic places or planets are disposed; the rules for which are as follows:—

THE ONLY TRUE AND ESTABLISHED METHOD OF  
SELECTING THE HYLEG IN ANY GENITURE.

2: The real aphetical places observe, that they commence with five degrees past the cusp of the Second House, in the Ascendant, and extend as far as five degrees above the horizon: and from the centre of the Eleventh House, the whole of the 10th and 9th, from 5 degrees below the Western horizon, to 5 degrees past the 8th house, are aphetical places, and none other. Among these again are preferred, as stronger and more powerful: first, those which are in the tenth, then those in the East, next to those in power are those in the 1st half of the 11th house; then the West and lastly the 9th house or points which precede the mid-heaven; for whatsoever house of the twelve above the earth, hath no configuration with the horoscope, is not proper to be taken; and in a subterranean place (or those under the earth) are not qualified for such dominion, except what come into light with the ascendant.

3. The Aphetas, or significators of life, are five; and these are: the Sun, Moon, Ascendant, Part of Fortune, and that Planet which has most dignities in the place of the Sun, Moon, Horoscope and Part of Fortune, in the Figure of Birth; and in the place of the Conjunction or Opposition of the Luminaries, preceding the Geniture, in which this regularity must be observed.

In a diurnal Nativity, the Sun shall be preferred if he is in an aphetical place, but if he be not let the Moon; if she be not, that Planet shall be accepted that hath most titles of Dominion in the place of the Sun, the preceding Conjunction and the Horoscope; (and in a prerogatory place also) that is, when he hath Dominion three ways or more, in the above-mentioned places, for all the ways

of Dominion are five: *the Essential Dignities or Titles of Dominion are by House, Exaltation, Triplcity and Powerful Joy, in any of the Places named,* , and if there be none such, the Horoscope shall be taken as the true significator of life

4. By Night, the Moon shall be preferred if she be in an apfetical place; but if she be not, the Sun shall if he be; (*which is very seldom the case as the Sun is generally below the earth*) if neither of the luminaries should be so qualified, then take that Planet who hath most Dignities, in the place of the Moon, the preceding full Moon, and the Part of Fortune, and in an apfetical place; if there be none such, the Horoscope shall be taken if a conjunction preceded, but if it was a full Moon, the Part of Fortune shall be allowed that Dominion, when found in an apfetical place, but if not take the Asc.

5. The place of the Apheta must be determined by calculation and adjusting the distance by the number of the degrees of the equator which may be intercepted between the pole of the house and the pole of the planet, to claim the dominion of Hyleg (or in other words, find the difference) by oblique ascension, under the pole of the house and of the planet; as for instance, suppose in a birth the Sun was in the ascendant and his oblique ascension under his own pole, was  $127^{\circ} 30'$ , and the oblique ascension of the asc.  $103^{\circ} 10'$ , subtracted from the oblique ascension of the Sun which would leave  $24^{\circ} 20'$  for the Sun's distance below the Ascendant, being within the prescribed limits that is allowed, viz.:  $25^{\circ}$  below the Ascendant, therefore is in an hylegical place.

6. In addition to the above, it is my opinion that each planet and house has its *distinct* office and signification: that as the ☉ rules the vital heat, and the ♃ the radical moisture, so has the ascendant great government of life; and the Moon has much to do with health and diseases at all times—but more particularly with children under 5 or 6 years of age, unless it be to the light of time, (*the Sun is the light of time from sun-rise till sun-set; and the Moon from sun-set till sun-rise*), which may sometimes happen in a weak Nativity. But no one dies but by some evil direction to the Hyleg, chosen according to our instructions.

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#### UPON THE LENGTH OF LIFE AND OF THE ANARETIC PLANETS AND PLACES.

7. The Anaretic places are the 12th, 2nd, 3rd, 4th, 5th, 6th and 8th house, also the place of the anaretic. The Anaretic Planets are ♄ Saturn, and ♃; but in some cases the ☉ ♃ and Mer. will kill. The ☉ will kill when the ascendant is hyleg. The Moon the same, or to the

the opposition conjunction par, square  $SS \square S \square$  or rapt parallel to each other, if the one be giver of life and afflicted by the malefics. The planet Mercury the same, and the more so as he partakes of the planets that he is aspect to.

8. If Jupiter or Venus be in their own dignities and in good aspect to the hyleg, they will save life, even when imminent danger surrounds the native, either from disease or otherwise,—especially if within a few degrees of aspect, viz.:  $\mathcal{J}$  within 12 and Venus 8 degrees. If such directions be found at birth, the party dies a natural death; if their directions come up when the anaretics are in force, the same without a doubt; if not, they themselves are afflicted by the anaretical planets; but if they are overpowered by the malefics the party dies, and their office is then to point out the nature of disease or cause of death, which generally is by consumption or decline, or wasting away of the body.

9. The saving aspects of the benevolents at birth must be approaching, and they act as a body-guard. The opposition and square, or almost any aspect of  $\mathcal{J}$  or  $\mathcal{V}$ , if strong at birth, are free from affliction and will save.

10. No planet under the Sun's beams has power either to kill or to save, unless when afflicted by the malefics and then directed to the hyleg, receiving no help from  $\mathcal{J}$  or Venus. But, on the other hand, should  $\mathcal{J}$  or  $\mathcal{V}$  be with the  $\odot$ , then the  $\odot$  would be rendered benefic by it, and in consequence of this the Sun would be the producer of good, and would act even with more benevolent power, than either of the benefics to the hyleg, in strengthening the constitution, with other Beneficial Effects at the same time, if by Direction.

11. Having selected the hyleg by the previous rules, take particular notice of the five vital points, which are those that stand eligible to be chosen as the givers of life—the chosen hyleg included, which are the  $\odot$ ,  $\mathcal{D}$ ,  $\oplus$ , ascendant, and that planet which claims the hylegical power, and then notice if any of these are afflicted,—if so, then the native's constitution will be delicate; and, if at the same time it is not assisted by the good aspects of the benefics, will seldom live to years of maturity, and would die upon the first violent train to the hyleg, especially if  $\mathcal{J}$  or Venus were weak and afflicted, either at birth or when an anaretic train arrived by direction.

12. Children dying before 5 years of age are destroyed by the malefic influence to the hyleg and most of the vital points aforesaid, afflicted at birth, and  $\mathcal{H}$ , Saturn or Mars rule the Sun, Moon or hyleg, and afflict them, which are sure signs of death in early infancy, and this is the more certain, if at the same time both Jupiter and Venus be afflicted, being then deprived of their saving power, and cannot render any assistance to the hyleg.

13. The child will be in danger of dying within a month or two after birth, if most of the significators are afflicted by the anaretic's and any of them angular, and their ill aspects close and Jupiter and Venus also afflicted; but if not, and instead the benefics assist or only one, will most certainly save, if Jupiter be within  $12^{\circ}$  and Venus  $8^{\circ}$  of the hyleg or anaretic point; yet, if the evil predominate, the constitution will be weak, and the first evil direction will without doubt destroy life.

14. The child will be born almost dead if the malefics are in opposition, and the Sun and Moon in opposition, and the malefics being at the same time in Square to both the Sun and Moon, this is properly called a double opposition. If this should exist, but the Sun and Moon separating, and the planet Jupiter and Venus preceding the Sun or Moon, the child will then live, but will frequently be weakly and the anareta will certainly kill.

15. The hyleg being afflicted, yet assisted by powerful influence of the benefics, life may then be saved with great care.

16. The Sun in  $\Omega$  on the ASCENDANT in good aspect to the benevolents Jupiter and Venus or only one, although afflicted by the malefics Saturn, Mars and sometimes  $\text{♃}$ , shall notwithstanding live to years of maturity, and until the anaretic train arrives to the Giver of life, and Jupiter and Venus in the train and themselves afflicted.

17. If the birth be precisely on or near a full moon, and the moon in her nodes.

18. If the Moon be in Conjunction of Saturn and Mars, in the 6th, 8th, or 12th houses of the figure.

19. If the Moon be in Conjunction  $\square$  or  $\text{♁}$  of Saturn, or Mars in the 4th.

20. If the Moon be besieged by the Sun and Mars.

21. If an eclipse impede the light of time in the hour of birth.

22. If all the planets be subterranean, and neither the Sun or Moon essentially fortified.

23. If two malefics are conjoined in the ascendant.

24. If an infortune be in the ascendant, vitiate the degrees thereof, or by Square or Opposition.

25. These configurations, by long experience, are found to destroy life in infancy, or to denote short life, except the benefic rays of Jupiter and Venus interpose, and, by joining in the aspect, modify and remit their malignant effects.

26. Observe particularly this original rule: that if most of the vital points are afflicted at birth, then the hyleg will by meeting the anaretic by any aspect, even a Sextile or Trine, will most assuredly kill; also the same with any other planet; yes, even either Mercury, Jupiter, or Venus, that is if either of them were afflicted by the Conjunction,

♄, Square, Semisquare, Sesquiquadrat or parallel of Saturn or Mars at birth, for they then become partakers of their malefic influence, and become malefics themselves, and thus convey by any aspect to the hyleg, that influence which is destructive to life.

27. If the hyleg be well aspected by Jupiter or ♀ or both, and not afflicted by ♃, Saturn, Mars, then will the health be good, the constitution strong, and this is a sign of long life. Jupiter ascending gives a good constitution, so does Venus, but she gives a strong inclination for pleasure, that the native often injures his health in its pursuit. But the greatest sign of long life, is when the hyleg Sun, Moon, asc. and the ☉ are in some good aspect to Jupiter and Venus, and they free from any afflictions of the malefics.

28 The last aspect of the Sun and Moon with each other and what they may have separated from, (previous to the hour of birth) are of importance for if they have separated from a benefic, the constitution is much strengthened thereby, and from the malefics weakened.

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## THE DISEASES THAT THE NATIVE MAY BE MOST SUBJECT TO.

In the first place notice the planets afflicting the hyleg or other vital points, also the 1st, 6th, and 12th houses, and so judge by the following Rules :—

29. Saturn, with the Sun in ♈, ♁ or ♆, signs hot and dry: the diseases will be hectic fevers.

30. Saturn in Cancer, ♋ and ♌, cold and moist signs: which give fluxes, pains in the joints, and the like; cancer or dropsy to females.

31. Saturn in earthly signs, ♄, ♃, and ♁, melancholy; or if Saturn be in evil aspect to Mercury, or the Moon or the latter to each other, which never fails to cause some nervous affliction under evil arcs sometimes from the very birth; also rheumatism, lumbago and other chronic distempers.

32. Saturn in fixed signs, ♄, ♁, ♃, fevers durable, subtle distempers, ague and the like, also leprosy, diseases in the joints, gout in the hands, feet, or hips.



33. Saturn in moveable signs ♋, Cancer, ♌, and ♍ brings a flow of humours which weakens the generative parts.

34. Saturn in common signs, ♌, ♍, ♎ and ♏, sickness is soon alleviated and diseases change, even if chronic.

35. If Saturn be with Venus combust, or with violent stars, or in ♏ or ♐, it denotes pestilent destructive fevers.

36. Mars found in ♋, Leo or ♌, afflicting the luminaries, the ascendant or hyleg, or in some cases the ruler of the ascendant, called the natal planet, causes pestilential and inflammatory fevers and all diseases of that class. If Saturn joins with them there will be melancholy and black bile; and if Mars be in the 6th or 12th house, he will cause ardent pestilential fevers, particularly in fiery signs as above. In common signs, acute fevers.

37. Saturn, for the most part, gives long, and Mars short diseases, and Mars with the Sun causes scarlet fevers, and contemial or putrid fever.

38. Jupiter in ♋, ♌ or Leo, will cause scarlet fever, but inclined to putrid.

39. Venus in ♋, ♌ or Leo, a quartidian or daily fever; with Mars also putridity, arising from phlegm.

40. Mercury in ♋, ♌, or Leo, denotes the fever to be more composed, as also the ♃ in putrid phlegm.

41. The Moon in opposition to Mars in the aforesaid (fiery) signs, portends infections, fevers of a malignant kind.

42. The Moon with Mars in aerial signs, ♌, ♍, and ♎, particularly in ♌, causes danger from iron or other martial things.

43. The Moon in Aries in the 8th house, causes brain fevers and inflammation in the head.

44. Jupiter afflicted, or Venus by Saturn, usually causes consumption, and other disorders of the chest, lungs and liver.

45. The Sun afflicted by Saturn, or in evil aspect to Jupiter or Venus, the same, but if these aspects occur in a female's nativity, she loses her husband, or a lover or friend dies, of similar complaints, if she escapes herself. This I have very many times proved.

## CHAPTER VI.

## SICKNESSES PRODUCED AND RULED BY THE PLANETS.

## HERSCHEL'S DISEASES.\*

46. Herschel rules all those complaints produced by bathings, sudden exposures to cold and dampness. By combining the effects of Mercury, Venus and Saturn, in the twelve signs, we shall come at a tolerable knowledge of Herschel's complaints.

47. The lord of 1st or 6th, afflicted by Herschel, in Aries, give demoniacal complaints, brought about by bathing.

## SATURN'S DISEASES.

48. Saturn gives all impediments in the right ear, toothach, agues, breakings out, consumption, tremblings, vain fears, rheumatic gouts, jaundice, dropsy, apoplexies, too much flux of the hemorrhoids, and ruptures, if in Scorpio or Leo, in any ill aspect with Venus.

49 Saturn in Aries signifies rheum, melancholy, vapours, cold in the head, obstructions, stoppage in the stomach, pains in the teeth, deafness, &c.

50 Saturn in Taurus signifies swelling in the neck and throat, king's evil, scurvy, hoarseness, melancholy, chronic distempers about the neck and throat, and stoppage in the stomach, gouts.

51 Saturn in Gemini signifies infirmities incident to the arms and shoulders, consumption, black jaundice, and diseases proceeding from bad blood, pleurisies, dry bellyache.

52 Saturn in Cancer denotes phthisic, ulcerations in the lungs, asthma obstructions and bruises in the breast, ague, scurvy, cancer in the breast, consumptions.

53 Saturn in Leo signifies the heart afflicted by grief or poison, consumption of the reins or inward parts, vapours, weakness and pains in the back, wasting of the liver, nervous affections.

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\* We have given before what diseases are produced by the planets and signs, but considered it would be much more complete, if we gave them again here with the rules.

54. Saturn in Virgo shews the blood corrupted, obstructions in the bowels, costiveness, weakness in the thighs, melancholy, gripings, stone, stoppage in the urine.

55. Saturn in Libra shews the blood corrupted, back and kidneys distempered, strangury, consumptive pains in the knees and thighs, rheumatism, sciatica, and gout.

56. Saturn in Scorpio, denotes swellings or distempers of the secret parts, melancholy, piles, palsy, gout in the hands and feet, tumours in the groin, fistula.

57. Saturn in Sagittarius signifies weakness in the hips and thighs, old aches and bruises in those parts, and sciatica or gout.

58. Saturn in Capricorn denotes the gout in the lower parts, pains and obstructions in the head, ague, rheumatism, &c.

59. Saturn in Aquarius signifies disorders in the head and teeth, defects in the ears, pains in the joints, bruises, swellings in the legs, and sometimes a sore throat, deafness, cramps, &c.

60 Saturn in Pisces gives defluxions of rheum, king's evil, consumption, all distempers of the feet and toes, such as the gout, and illness by colds, taken by wet feet, dropsy.

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### JUPITER'S DISEASES.

61. Jupiter gives all infirmities in the liver, pleurisies, inflammation of the lungs, palpitation and trembling of the heart, cramps, pain in the back bone, quinsies, flatulence: all putrefaction in the blood, or fevers proceeding from too great abundance thereof.

62. Jupiter in Aries produces distempers in the head, a quinsey or swelling in the throat, chiefly from ill-blood in the veins of the head and causes strange dreams and imaginations, faintings or swoonings.

63. Jupiter in Taurus brings distempers in the throat, spasms, gripings in the bowels, and goutish humours in the hands and arms, flatulency.

64. Jupiter in Gemini produces pleurisy, or disorder of the reins and liver, too much blood.

65. Jupiter in Cancer gives the dropsy, the stomach affected, indigestion, corrupt blood, scurvy, surfeit, &c.

66. Jupiter in Leo indicates a fever, pleurisy, the heart affected, colic, gripings, &c.

67. Jupiter in Virgo indicates a consumption, obstructions of the lungs, melancholy, cold and dry liver, weakness in the back.

68. Jupiter in Libra shows the patient has too much blood, whence

arises, obstructions, corrupt blood, fevers, piles, surfeits, tumours, inflammations, &c.

69. Jupiter in Scorpio signifies the strangury, scurvy, piles, the blood discharged with watery humours, whence arises dropsy (lithiasis), &c.

70. Jupiter in Sagittarius denotes some choleric distemper, arising from putrefaction of the blood; tumours, fever, pains and swellings about the knees, disorders of the head and neck.

71. Jupiter in Capricorn—the patient is afflicted with melancholy, obstructions in the throat.

72. Jupiter in Aquarius portends the blood abounds too much, whence it is corrupted, and many diseases and flying pains afflict the body, lumbago, &c.

73. Jupiter in Pisces the blood is too thin and waterish, swellings in the face, which breeds dropsy: very frequently these diseases, under these significators, are incurable.

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### MARS' DISEASES.

74. Mars portends the gall, tertian fevers, megrims in the head, carbuncles, the plague, scarlatina, and all plague sores, burnings, ring-worms, blisters, phrensies, distempers in the head, yellow jaundice, bloody flux, fistulas; all wounds and diseases in men's genitals, the stone, both in the reins and bladder, small-pox.

75. Mars in Aries signifies violent pains in the head, rheum in the eyes.

76. Mars in Taurus denotes pains in the throat and neck, king's evil, weakness in the loins, and the gravel.

77. Mars in Gemini denotes that the blood is corrupted, itch, breakings out, surfeit, fever, pains in the arms and shoulders, disorders in the secret parts, strangury (dysuria).

78. Mars in Cancer gives pains in the breast and stomach, bilious dry coughs, tumours in the thighs, accidents to the feet.

79. Mars in Leo denotes affliction at the heart, choleric humours, fever, gravel in the kidneys, pains in the knees.

80. Mars in Virgo signifies choleric humours, obstructions in the bowels, dysentery, bloody flux, worms in children, humours in the legs.

81. Mars in Libra produces diseases in the reins and kidneys, gravel, urine hot lues, &c.

82. Mars in Scorpio produces some venereal distemper or ulcer in

the secret parts, pains in the bladder, pains in the head, overflowing of courses, rheum in the eyes.

83. Mars in Sagittarius produces pain or ulcers in the hips and thighs, by humours settled in those parts, and an extreme heat in the mouth and throat.

84. Mars in Capricorn produces lameness in the knees, hands, or arms, swellings, or a flying gout.

85. Mars in Aquarius signifies blood over-heated, pains in the legs, surfeit, or intermittant fever, and other febrile indisposition.\*

86. Mars in Pisces produces lameness in the feet by corrupt humours settled there; sometimes the heart is afflicted, and pectoral affection.

### DISEASES OF THE SUN.

87. Sun gives acne, palpitation, diseases of the brain and heart, infirmities of the eyes, cramps, tympanies, sudden swoonings, diseases of the mouth and impure breath, catarrhs, putrid fevers, scrofula.

88. Sun in Aries produces sore eyes, megrims, headache, fevers.

89. Sun in Taurus produces tumours in the knees, quinsey or sore throat, breakings out and swellings in those parts.

90. Sun in Gemini produces inflamed blood, epidemic fevers, breakings out of the body, scurvy, pains and weakness in the legs.

91. Sun in Cancer produces measles or small-pox, a disordered stomach, hoarseness, dropsy, and swelling in the feet.

92. Sun in Leo, violent pains in the head, madness, stone, pains in the back, plague, spotted fever.

93. Sun in Virgo produces humours in the bowels, obstructions in the stomach, bloody flux, sore throat, or swellings in the neck.

94. Sun in Libra, inflammation of the blood, pains in the arms and shoulders, stone and gravel, the venereal distemper.

95. Sun in Scorpio, distempers in the secrets, sharpness of urine, obstructions in the stomach, also phlegmatic dolens.

96. Sun in Sagittarius, the thighs are afflicted by hot humours, a fistula, fevers, swoonings.

97. Sun in Capricorn, lameness about the knees, bowels disordered, and a fever.

98. Sun in Aquarius, inflamed blood, breakings out, reins disordered, gravel, stone, strangury.

99. Sun in Pisces, indicates the secret parts afflicted, strangury, and violent pains in those parts.

### VENUS'S DISEASES.

100. *Venus's* diseases signify principally in the matrix and members of generation; in the reins, belly, back, navel, and those parts; the

gonorrhœa, lues, venerea, or any disease of the genitals, kidneys, loins, heart-burn, priapism, impotency, hernias, diabetes, or an involuntary discharge of the urine.

101. Venus in Aries produces diseases in the head, from abundance of moist humours, lethargy, reins afflicted, and head disordered by cold.

102. Venus in Taurus produces pains in the head and secret parts, swellings in the neck, from moist humours in the head.

103. Venus in Gemini produces corrupted blood, scrofula, dropsy, and flux of rheum.

104. Venus in Cancer shews the stomach is much afflicted with cold, raw, undigested humours; many times with surfeit.

105. Venus in Leo produces ill affection of the heart, illiac passion, pains in the legs, of bad consequence.

106. Venus in Virgo, distemper in the bowels, flux, mucus in the bowels, pain in the private parts, and worms in children.

107. Venus in Libra produces a gonorrhœa, or surfeit by too much eating or drinking, also windy disorders, bilious flatulency.

108. Venus in Scorpio produces venereal distemper and pain in the private parts.

109. Venus in Sagittarius produces hip gout, surfeits, cold and moist humours.

110. Venus in Capricorn, gout in the knees and thighs, and swelling in those parts.

111. Venus in Aquarius, pains and swellings in the legs or knees, from a cold, and the heart afflicted.

112. Venus in Pisces, lameness in the feet, swellings in the legs, flux, windy complaints.

#### MERCURYS' DISEASES.

113. *Mercury* produces vertigos, lethargies, or giddiness in the head; madness, phthisic; all stammering and imperfection in the tongue, vain imaginations, defects in the memory, hoarseness, dry coughs, too great abundance of spittle, snuffling in the head or nose, the hand and feet gout, dumbness, foul diseased tongue; convulsions.

114. Mercury in Aries shews the disease lies in the head and brain, vertigo and spasms in the head, and sometimes disorders in the womb.

115. Mercury in Taurus produces defects in the throat, swellings in the neck, hoarseness, and also pains in the feet.

116. Mercury in Gemini produces bilious flatulency, gouty pains in the head and arms.

117. Mercury in Cancer produces a cold stomach, gripings, spasms, distillation of rheum, lameness in the legs and knees from colds.

118. Mercury in Leo, tremblings, melancholy, pains in the back, occasioned by colds caught in the feet.

119. Mercury in Virgo produces much wind in the bowels, obstructions, pains in the head, short breath, and flatulent colic.

120. Mercury in Libra shews stoppage of urine, obstructions, disordered blood; breast, lungs, and reins afflicted.

121. Mercury in Scorpio denotes distempers in the secret parts, afflictions of the bowels, rheumatic pains in the arms and shoulders.

122. Mercury in Sagittarius shews distempers in the reins, weakness in the back, stoppage at the stomach, coughs, swellings in the hips and thighs.

123. Mercury in Capricorn denotes stoppage of urine, goutish humours above the knees, pains in the back, melancholy.

124. Mercury in Aquarius produces wind in the blood, running pains in the different parts, fluxes, and disorders in the bowels, cholera.

125. Mercury in Pisces signifies pains in the head, weakness in the legs and feet, a gonorrhœa, or a distemper in the reins.

#### MOON'S DISEASES.

126. *Moon*, apoplexies, palsy, the colic, diseases in the left side, the bladder, and members of generation; the menstrues and liver in women, dropsies, fluxes of the belly, cold rheumatic diseases, cold stomach, gout in the joints, sciatica, worms, hurts in the eyes, surfeits, coughs, convulsive fits, falling sickness, scrofula, abscess, small-pox, measles, vertigo and lunacy.

127. Moon in Aries signifies convulsions, defluxions of rheum from the head, lethargy, weakness in the eyes, and pains in the knees.

128. Moon in Taurus, pains in the legs and feet, swellings, stoppage in and sore throat.

129. Moon in Gemini, gout in the legs, arms, hands, and feet, surfeits and obstructions.

130. Moon in Cancer, the stomach much afflicted, surfeit, small-pox, convulsions, falling sickness, tympany, or dropsy.

131. Moon in Leo, the heart affected, (*carditis*) sore throat, quinsy, king's evil (*scrofula*).

132. Moon in Virgo, pains and disorders in the bowels, cold blood, obstructions, weakness in the arms and shoulders.

133. Moon in Libra, the reins are distempered, dry belly-ache, weakness in the back, fluor albos, surfeits, pleurisy.

134. Moon in Scorpio, distemper in the secrets, small-pox, dropsy, poison, the heart afflicted, swoonings.

135. Moon in Sagittarius, lameness. or weakness in the thighs, distemper in the bowels.

136. Moon in Capricorn, the stone, weak back, gout in the knees, whites in women.

137. Moon in Aquarius produces hysterics, swelling and pains in the legs and secret parts.

138. Moon in Pisces, cold taken in the feet, and body disordered thereby: swellings in the legs, dropsies, and the body overcharged with moist humours.

## CHAPTER XI.

## DISEASES RULED BY THE SIGN.

## ARIES DISEASES.

139. All gumboils, swellings, acne, small-pox, hair-lips, polypus, ringworms, epilepsy, falling sickness, apoplexies, megrims, toothache, headache, baldness, eruptions, measles.

## TAURUS'S DISEASES.

140. The king's evil, sore throats, wens, fluxes of rheums falling into the throat, quinseys, abscesses in those parts, croup.

## GEMINI'S DISEASES.

141. Signifies accidents or infirmities in the arms, shoulders, and hands; corrupted blood, flatulency, distempered fancies, nervous diseases, brain fevers, bilious complaints.

## CANCER'S DISEASES.

142. Produces imperfections in the breast, stomach, and paps; weak digestion, asthma, phthisic, salt phlegms, rotten coughs, dropsical humours, imposthumes, cancers, which are mostly in the breast, consumptions, and all pulmonary affections, pleurisy.

## LEO'S DISEASES.

143. All sicknesses in the ribs and sides, as pleurisies, convulsions, synopes, pains in the back, palpitation, small-pox, inflammatory fevers, measles, sore eyes, epidemics, and jaundice.



## VIRGO'S DISEASES.

144. The worms, wind, cholick: all obstructions and croaking of the bowels, infirmities in the testicles, any disease in the belly, illiac passion, dysentery.

## LIBRA'S DISEASES.

145 All diseases in the reins of the back and kidneys, heats in the loins or haunches; imposthumes or ulcers in the reins, or bladder; debility, weakness in the back, corruption of the blood, wasting of the body (*atrophia*), syphilis.

## SCORPIO'S DISEASES.

146. Produces the gravel, the stone, ruptures, fistulas, or the piles; priapisms, all afflictions in the private parts, defects in the matrix, lues; injuries, &c. to the spermatic cord, the groin, &c.

## SAGITTARY'S DISEASES.

147. It rules the thighs and buttocks, all fistulous tumours or hurts falling in those members; gout, and generally denotes heated blood, fevers, endemics, falls, or hurts from four-footed beasts; also prejudice by fire, heat, and intemperateness in sports, rheumatism.

## CAPRICORN'S DISEASES.

148. It has the government of the knees, and all diseases incident to those places; either by strains or fractures; it denotes, leprosy, itch, cutaneous complaints, hysterics, rheumatism, disorder of the chest and lungs.

## AQUARIUS'S DISEASES.

149. It governs the legs, ancles, and all manner of infirmities incident to those members; spasmodic and nervous diseases, cramps, winds, rheumatism, and all disorders produced from corrupted blood.

## PISCES'S DISEASES.

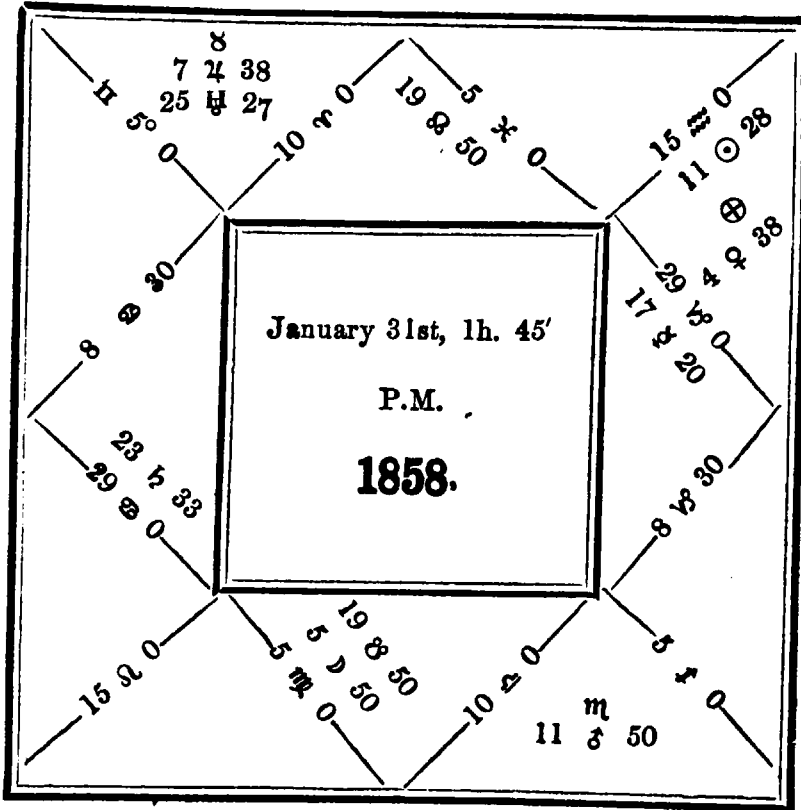
150. Produces all diseases in the feet, as the gout, and all lameness and pains incident to those members, mucous discharges, itch, blotches, breakings out; boils and ulcers proceeding from corrupt blood; cold and moist diseases, and bowel complaints, caused by wet feet, corns.

SIGNS.	♈	♉	♊	♋	♌	♍	♎	♏
♈	breast arms	throat bowels	head bowels eyes	thighs	reins feet	secrets legs	head knees	head brain
♉	breast heart bowels	neck shoulders bowels	throat reins	knees	secrets head;	thighs feet	throat legs	breast stomach
♊	bowels	breast reins	breast arms secrets	legs ankles	throat thighs	head knees	shoulders thighs	heart back
♋	reins	heart thighs	breast feet	feet	shoulders knees	eyes throat legs	head stomach	bowels
♌	reins secrets	bowels thighs knees	heart bowels	head	heart breast legs	throat arms feet	arms shoulders bowels	loins
♍	thighs secrets	reins knees	bowels	throat neck	stomach heart feet	heart breast	arms shoulders	secrets
♎	knees thighs	head eyes secrets	reins feet	arms shoulders	head intestines	throat heart stomach	heart bowels	thighs
♏	legs	thighs feet	head secrets thighs	breast heart	throat reins	arms back bowels	stomach bowels	knees
♐	legs	head knees	throat hands	bowels	arms shoulders thighs	breast reins	back bowels thighs	ankles
♑	head feet	eyes neck legs	arms shoulders legs	back bowels	breast thighs	stomach secrets	reins thighs	feet
♒	neck head	arms breast feet	breast legs	rein	heart knees	heart bowels	secrets legs	head legs
♓	shoulders neck	head breast heart	heart bowels ankles	thighs	throat bowels	reins thighs	thighs feet	face

The above Table is so plain that it may be understood at sight, as for instance, Saturn in Aries rules the breast and arms, Jupiter in the same sign rules the throat and bowels, and Mars the head, bowels and eyes, and so on as the Table directs.

CHART OF THE LEVIATHAN.

(See the Judgment next page.)



## FATE OF THE LEVIATHAN.

In forming a Judgment upon this great enterprise I shall, in the first place, deliver my Judgment in the form of several Questions and Answers, as follows :—

## WILL SHE BE A SWIFT SAILER ?

— The sign Cancer ascending and the Moon ruler of the Ship, denote a moderate swift sailing vessel.

## WILL SHE BE IN ANY DANGER ?

## OR LIKELY TO MEET WITH ANY ACCIDENT ?

The planet Saturn in the sign Cancer, the sign on the Ascendant, will show some damage likely to occur to her bottom or floor, and Mars in Scorpio in opposition to the planets Jupiter and Uranus, denote that a fire will be likely to occur in the SEAMAN'S BIRTH, CABIN or SALOON. The Moon under the earth, although in good aspect to Mars, Jupiter and Uranus, does not denote anything like a prosperous VESSEL; as regards the profit, the planet Saturn, ruler of the Part of Fortune is in the sign ascending, opposing the planet Mercury who disposes of the Moon; the planet that rules the Vessel from the second and eighth houses, most certainly points out a dead failure, or that the owners will have great losses on her account.

She certainly will be in great danger and some derangement or accidents will occur in the machinery. It will be found that the vessel needs improvement before she is perfectly successful. Next August seems to be about the time of trial, and the best time will be on the 13th. I must conclude my remarks for the present with respect to this Vessel, but may at some future time say something more if I should see an occasion to do so. In the meantime let our friends and students try their hands at it.

FEBRUARY 21, 1836.

(*To the Editor.*)

DEAR SIR,

I have gone through your four Publications on the events of the life of Napoleon the Third with much pleasure, and perfectly agree with you in the conclusions you draw; and allow me to say, I wish you may meet with encouragement in the carrying out of your undertaking; but still you must not despair, if you do not, for there is a large amount of opposition against this science from the religious body, and as much indifference of the worldly class, who shake their heads, they fancy wisely, and pooh! pooh! the idea of planetary influence; so it ever was and ever will be; we, PERHAPS, have no just right to imagine the world will be converted to our system, seeing they have ever neglected one, *the one scheme*, which is capable of removing every evil; for the obedience to its laws are within the power of all to obey, and would render them and the world happy—*I mean Christianity*, not what the Surr;-garden gentleman says; how strange it is that so many thousands of our thinking men should go to the leader of the blind, for fate decidedly unalterable, is his doctrine; how absurd. Did he know the Bible alone in its true meaning, he would find that all its commands, as well as its punishments are conditional, and which truth is beautifully shown by the study of the laws which govern the world and man—planetary influence.

The world as a body, perhaps, comes to the conclusion that because you appear only before them, that you are alone in the study, and therefore no heed need be taken of what you say; its merely guess-work, say they, but if they knew as much as I

do, they would form a different opinion; for the truly wise study it, and they are legion. I will take the liberty of directing your and their attention to the following facts, that all the persons named in the subjoined list had at their birth the planets in fixed signs, which are known to give the tendency to acquire or do.

Johnson the Poet, born Sept. 18, 1749; 5 Fixed, Jupiter, Mars, Venus, Scorpio, Moon, Leo, Uranus, Aquarius.

George the IV, August 12, 1762; 5 Fixed, Jupiter, Moon, Taurus, Venus, Sun, Leo, Mars, Scorpio.

Duke of York, Aug. 10, 1763; 6 Fixed, Saturn, Taurus, Mars, Sun, Venus, Mercury, Leo, Moon, Scorpio.

William the IV, Aug. 21, 1765; 3 Fixed, Jupiter, Mars, Taurus, Leo.

Napoleon Buonaparte, Aug. 15, 1769; 4 Fixed, Jupiter, Scorpio, Sun, Venus, Leo, Uranus, Taurus.

Duke of Wellington, May 1, 1769; 3 Fixed, Jupiter, Scorpio, Sun, Uranus, Taurus.

Sir R. Peel, Feb. 6, 1788; 3 Fixed, Sun, Mercury, Moon, Aquarius.

Earl Grey, March 13, 1764; 2 Fixed, Saturn, Taurus, Mercury, Aquarius.

Lord Brougham, Sept. 19, 1778; 2 Fixed, Saturn, Scorpio, Mars, Leo.

Napoleon III, 3 Fixed; Moon, Aquarius, Saturn, Uranus, Scorpio.

If I had time, I would give you more to prove to them, (the world) that all the great and good had planets in fixed signs at their birth, and that it never can be shown that the reverse holds good.

## A FRIEND IN THE SCIENCE.

Our Correspondent is quite correct, and the more we search into these matters the more obvious do the facts appear.—EDITOR.

# E. V. WILLIAMS'S ASTRONOMICAL EPHEMERIS.

## March, 1858.

D. M.	Moon's Node.	Uran. South.	Uran. Lat.	Satn. Lat.	Juptr. Lat.	Mars Lat.	Ven. Lat.	Mer. Lat.	Suns. S. Dia
1	13 $\times$ 13	4h56	0 S 12	0 N 12	0 S 54	1 N 28	1 S 26	1 S 58	16' 10'
7	17 59	4af33	0 12	0 12	0 51	1 25	1 26	2 11	16 8
13	17 40	4 10	0 12	0 13	0 50	1 22	1 23	2 S 9	16 7
19	17 21	3 49	0 12	0 14	0 50	1 17	1 19	1 51	16 5
25	17 2	3 28	0 12	0 15	0 49	1 11	1 12	1 14	16 3

D. M.	Siderl. Time.	☉ Longi- tude.	♃ Longi- tude.	♄ Longi- tude.	♅ Longi- tude.	♆ Longi- tude.	♁ Longi- tude.	♂ Longi- tude.	♀ Longi- tude.	♃ Longi- tude.	♄ Longi- tude.
1	H. M. S.	♌ 10 $\times$ 39	♈ 25 8 36	♈ 21 0 51	♈ 11 8 35	♈ 24 m 2	♈ 10 $\times$ 53	♈ 21 $\times$ 35	♈ 0 $\times$ 4		
2	22 36 0	11 $\times$ 39	25 37 21	21 49	11 45	24 23	12 8	23 8	12 57		
3	22 39 56	12 39	25 39 21	47	11 55	24 44	13 23	24 44	25 33		
4	22 43 53	13 39	25 41 21	45	12 6	25 5	14 38	26 20	7m53		
5	22 47 49	14 39	25 43 21	43	12 17	25 25	15 52	27 57	20 0		
6	22 51 46	15 39	25 45 21	41	12 27	25 45	17 7	29 35	1 $\uparrow$ 58		
7	22 55 42	16 39	25 47 21	39	12 38	26 4	18 22	1 $\times$ 15	13 51		
8	22 59 39	17 39	25 49 21	37	12 49	26 23	19 37	2 55	25 45		
9	23 3 36	18 39	25 51 21	36	13 0	26 42	20 52	4 36	7 $\vee$ 43		
10	23 7 32	19 39	25 53 21	34	13 11	27 0	22 7	6 19	19 50		
11	23 11 29	20 39	25 55 21	33	13 22	27 18	23 22	8 3	2 $\times$ 10		
12	23 15 29	21 39	25 57 21	31	13 33	27 35	24 37	9 48	14 47		
13	23 19 22	22 39	25 59 21	30	13 45	27 52	25 51	11 35	27 42		
14	23 23 18	23 38	25 61 21	29	13 56	28 9	27 6	13 22	10 $\times$ 57		
15	23 27 15	24 38	26 0 21	28	14 7	28 25	28 20	15 11	24 $\vee$ 32		
16	23 31 11	25 38	26 2 21	28	14 19	28 41	29 35	17 1	8 $\vee$ 23		
17	23 35 8	26 38	26 5 21	27	14 30	28 56	0 50	18 52	22 29		
18	23 39 5	27 37	26 7 21	26	14 42	29 11	2 $\vee$ 5	20 44	6 44		
19	23 43 1	28 37	26 9 21	26	14 54	29 25	3 19	22 37	21 5		
20	23 46 58	29 36	26 11 21	25	15 6	29 39	4 34	24 32	5 $\uparrow$ 2		
S	23 50 54	30 36	26 13 21	25	15 18	29 52	5 48	26 28	19 4		
22	23 54 51	0 $\vee$ 36	26 15 25	25	15 30	0 $\uparrow$ 4	7 3	28 25	3 $\vee$ 5		
23	23 58 47	1 35	26 17 25	25	15 42	0 16	8 18	0 $\vee$ 23	18		
24	0 2 44	2 35	26 19 25	25	15 54	0 28	9 33	2 23	1 $\vee$ 5		
25	0 6 40	3 34	26 21 25	25	16 7	0 39	10 47	4 23	15 3		
26	0 10 37	4 34	26 23 26	25	16 19	0 49	12 2	6 24	29		
27	0 14 34	5 33	26 25 26	26	16 31	0 59	13 16	8 26	12m2		
28	0 18 30	6 32	26 27 26	26	16 44	1 8	14 31	10 29	25 34		
S	0 22 27	7 31	26 29 26	28	16 56	1 17	15 45	12 32	8 $\uparrow$ 27		
29	0 26 23	8 31	26 31 26	29	17 9	1 25	17 0	14 35	21 $\uparrow$ 7		
30	0 30 20	9 30	26 33 26	29	17 22	1 33	18 14	16 39	3m34		

D. M	Sun's Dec.	Moon's Dec.	Uran. Dec.	Satn. Dec.	Jup. Dec.	Mars Dec.	Ven. Dec.	Mer. Dec.	Mars South.
1	7 S 34	1 S 4	18 N 59	21 N 52	14 N 28	17 S 22	8 S 49	16 S 10	4 N 52
7	6 19	27 43	19 2	21 55	14 49	17 54	5 55	13 5	4 37
13	2 55	13 59	19 4	21 57	15 10	18 22	2 55	9 13	4 21
19	0 N 38	22 35	19 7	21 58	15 32	18 47	0 N 7	4 38	4 4
25	1 49	18 51	19 11	21 59	15 54	19 8	3 10	0 N 37	73 45

# CELESTIAL MESSENGER ALMANACK, 1858.

## March XXXI Days.

### MOON'S CHANGES.

Last Quarter, 7th day, 6h. 10m. aft.      First Quarter, 22th day, 7h. 42m. morn.  
 New Moon, 15th day, 10h. 12m. aft.      Full Moon, 29th day, 0h. 7m. aft.

D	D	DIARY.	☉ RISE & SETS	☽ RULE IN MEMBERS.	THE GOOD AND EVIL DAYS ACCORDING TO THE NATAL PLANET AND SIGN.
M	W		H. M.		
1	M	St. David	R 6 35	reins	The two first days are good for those born under either the Sun, Moon, Jupiter or Venus, on the 3rd and 4th, evil for those born under either Mars or Mercury; be aware of accidents, avoid law and quarrels. Accidents are very likely to occur in many parts about this time. The 12th is an excellent day for those born under the Sun or Saturn to commence any new undertaking, and the 13th for those under Venus or Saturn; 14th Mercury or Jupiter; 15th for those under Venus or Mars; a
2	Tu	Nicholas of Russia, 1855	S 5 26	and	
3	W		R 6 32	loins	
4	Th	American Repub. est. 1759	S 5 30	secret	
5	F	Covent Grdn. Thea. brnt. 1856	R 6 28	mem-	
6	S	Mich. Angelo b. 1474	S 5 34	bers	
7	☾	3 Sun in Lent, ☽ in apogee	R 6 25	hips	
8	M	Very low tides	S 5 38	and	
9	Tu		R 6 19	thighs	
10	W	Mars rises 0h. 4m.	S 5 42	knees	
11	Th		R 6 16	hams	
12	F	Gregory	S 5 46	legs	
13	S		R 6 12	ankles	
14	☽	4 Sun. in Lent	S 5 50	feet	
15	M	High tides. ☉ eclip. visible	R 6 8	toes	
16	Tu		S 5 54	head	
17	W	St. Patrick	R 6 4	face	
18	Th		S 5 58	neck	
19	F	Moon in perigree	R 6 0	throat	
20	☽		S 6 2	arms	
21	☽	5 Sun. in Lent. Benedict	R 5 56	shouldr	
22	M		S 6 6	breast	
23	Tu		R 5 52	stomch	
24	W	Queen Elizabeth died 1603	S 6 10	head	
25	Th		R 5 48	and	
26	F		S 6 14	back	
27	S	Oxford Term ends	R 5 44	bowels	
28	☽	Palm Sunday	S 6 18	belly	
29	M	High tides	R 5 40	reins	
30	Tu	Procl. Peace signed 1856	S 6 22	loins	
31	W	Cens. United Kingd. takn. 1851	R 5 36	secrets	

good day to marry, also a good day for those under the Moon. The 18th a good day for those under Mercury or Saturn, and the 19th for those under Moon; the 20th for those born under the Sun or Mars; but those born under the sign Sagittarius should be careful from the 22nd of this month till the end of April, and guard against fevers or accidents, especially if under the first five degrees of that sign. Any person wishing merely to know what sign or planet they or their friends are born under, so as to benefit by the instruction above; they may have the same sent by sending the hour, day of the month, and year of the party's birth, enclosing 12 postage stamps for each person and one stamped directed envelope for the answer.



# BEING A GUIDE TO THE WEATHER, &c.

## Astral Conjectures of the Weather.

March, 1858.

1 } Winds, with frosty air, yet	17 } Winds and downfall, very
2 } fair.	18 } cold weather.
3 } Wind, with downfall,	19 } Cold, threatening.
4 } rather changeable.	20 } Fair, for the most part with
5 } Downfall, with wind.	21 } frosty air.
6 } The most part fair & frosty.	22 } Changeable.
7 } Rain or snow	23 } Wind, perhaps rain or
8 } Cold, rain or snow. High wnd	24 } hail.
9 } damage at home & on the sea	25 } Fair and frosty.
10 } Much downfall	26 } A change to downfall.
11 }	27 } Fair and frosty, with a
12 }	28 } slight change.
13 }	
14 }	
15 }	
16 }	

**FOR FARMERS AND GARDENERS.** Lucern should be early sown this month with or without a small portion of barley, in drills, eight or nine inches apart; it is excellent food for cattle or horses in its green state. Plant potatoes eight inches apart, in rows at least two feet asunder. Sow savoys, German greens and Brussels sprouts; clear away weeds, hoe drill crops; finish pruning fruit trees, except fig. See to wood sorrel as soon as any is to be found, which is under Venus, cures putrefaction of the blood and ulcers in the mouth and body, strengthens a weak stomach and procures appetite. Dandelion sprouts should now be gathered, which is under Jupiter, makes a wholesome and delicious salad with the best Olive oil and vinegar, and is peculiarly of service to persons of a relaxed state of bowels. A spoonful of syrup of fox-glove, taken morning and evening, is an efficacious remedy for the two first stages of consumption.

## The Revelings of the Heavens:

March 1858.

I have not room to explain the charts from which I take my judgment for this month; suffice it to say it is taken from the eclipses of the 15th and also from the Sun, entrance in the first scruple of equinoctial sign Aries. In the first place Jupiter ruling the eclipses and posited in the sign Taurus in the 11th, denote great reform in favor of the people, in which our sister, Emerald Isle, will take a share, &c. There will be plenty of corn and fruit this year. But, alas for India; her cup is not yet full; the war will last for some time. Saturn, ruler of the 7th on our ascendant in the watery sign, Cancer, is evil for Holland, Scotland, Manchester and all places under that sign. There will be many public meetings and a liability to sedition; continuance of war for about 2 years and-a-half, its most prominent effects will be felt in the next ten months. We may expect many accidents on the coast and on the banks of rivers and coal-pits, etc. Trade will be a little more brisk; Parliament much agitated, but will make a head ere long, and many laws will be passed or amended for our advantage, for which this month they will make great efforts.

ASPECTARUM; OR, READY RECKONER FOR  
SECONDARY DIRECTIONS.

March 1858

D.	H.	M.	
1	15	31	Venus Sextile ♃
2	2	53	☉ Sextile ♃
0	16	53	Moon Qrtl. ♃
0	22	13	„ Trine ♃
3	0	0	♃ Quartile ♃
	12	46	♃ Quartile ♃
4	7	50	Moon Oppo. ♃
	12	7	Moon Trine ☉
	14	53	„ Trine ♀
5	3	45	„ Trine ♃
	11	27	„ Opposition ♃
	14	21	„ Conjunction ♂
	18	28	„ Quartile ♃
	21	28	♂ Opposition ♃
7	6	10	Moon Square ☉
	10	1	„ Square Venus
8	16	44	„ Sextile ♃
9	13	43	♀ Trine ♃
	23	36	Moon Sextile ☉
10	3	22	„ Oppos. Saturn
	4	56	Moon Sextile ♀
	11	21	Moon Sextile ♂
	11	44	Moon Trine ♃
11	3	11	Moon S.square Sun
	20	54	Sun Trine Saturn
	21	37	Moon Square Jup.
12	22	42	Moon Square ♃
13	0	20	Moon Square ♂
	0	21	Sun Par. ♀
	1	38	♀ Sextile ♃
14	5	20	Moon Sextile ♃
	6	32	Moon Conjun. ♃
	8	16	Moon Sextile ♃
	18	35	Moon Trine Saturn
15	0	15	Moon Conjun. Sun
	2	2	♀ Trine Mars
	2	33	Moon Sextil. Uran
	6	52	Moon Trine Mars
	9	21	Moon Conjun. Ven.
	17	54	Venus Semisqr. ♃
16	14	19	Sun Sextile Uran.

D.	H.	M.	
	22	15	Moon Square Satn
13	5	59	♃ Trine Saturn
	9	57	Moon Semisq. Sun
	16	19	Moon Conj. ♃
19	0	9	Moon Sextile Satn
	2	57	Moon Sextile ♃
	9	36	Sun par. Venus
	10	35	Moon Conj. Uran.
	13	31	Moon Sextile Sun
	14	12	Moon Oppos. Mars
	22	25	Moon Sextile Ven.
20	1	33	Sun Trine Mars
	15	0	Sun Semisqr. ♃
	20	51	♃ Sextile Uranus
21	14	0	Moon Square Mer.
	17	42	Moon Square Sun
22	5	49	Moon Square Ven.
	20	2	Moon Sex. Jupiter
	22	25	Mercy Trine Mars
23	3	54	Mer. Semisq. Jup
	4	44	Moon Conj. Saturn
	14	25	Moon Sextl. Uran.
23	21	30	Moon Trine Mars
24	1	18	Moon Trine Mer.
	3	9	Moon Trine Sun
	14	44	Moon Trine Venus
25	0	54	Moon Square Jup.
	4	15	Sun Conj. Mer.
	10	24	Moon Sesqui. Sun
	15	27	Venus Sem Uran.
	19	10	Moon Sext. Uran.
26	0	19	Moon Sqr. Mars
27	7	34	Moon Trine Jupr.
	16	27	Moon Sextile Sat.
28	1	47	Moon Trine Uran.
	10	29	Moon Sext. Mars
	12	25	Merc. Semi. Ura.
29	0	7	Moon Oppos. Sun
	9	14	Moon Oppos. Mer
	15	24	Moon Oppos. Ven.
3	0	4	Moon Sqr. Saturn

## TO CORRESPONDENTS.

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We are obliged to our correspondents and beg to inform some of them that their papers shall be inserted in our next.

Mr. Tilly shall be attended to as soon as possible, and the nativity shall be published.

Mr. S—. Before printing your nativity we wish the rules to be published by which we shall judge it &c., not only so, but we could not find room for the whole of it in this number and it would be much more complete to insert it altogether.

With respect to the Planispheres we are getting on with them as fast as we can, and hope soon to supply those that are ordered.

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