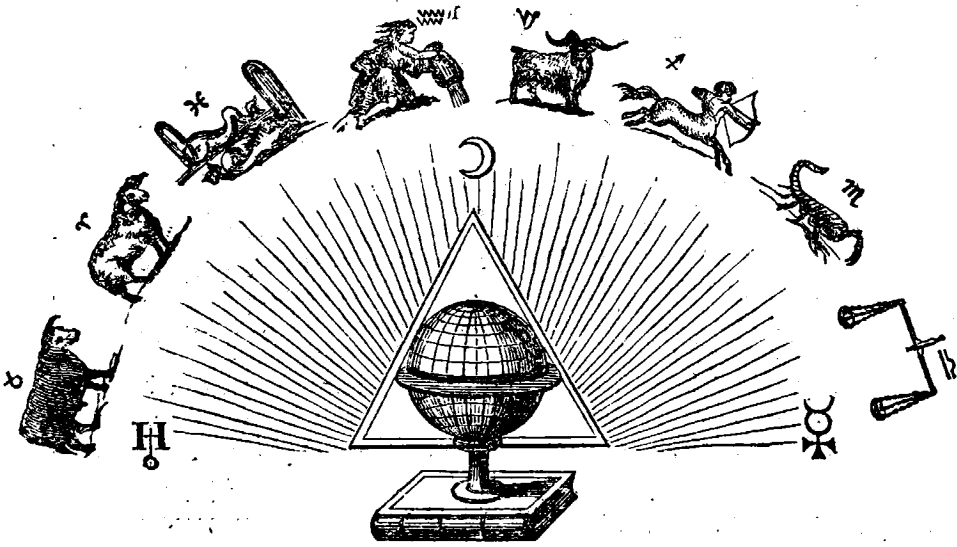


THE  
**ASTROLOGERS' MAGAZINE**  
 AND  
**PHILOSOPHICAL MISCELLANY;**



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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ASPECTARUM.

BISHOP BUTLER ON ASTROLOGY.

LETTERS, &c.

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# ASTRO-PHRENOLOGY,

BY DR. SIMMONITE, A.M.

(From the "Meteorologist.")

## ON TEMPERAMENT.

### Nature and Character of the Twelve Zodiacal Signs.

- ♈ Hot and dry ; bilious, attractive, moveable and rather barren.
- ♉ Cold and dry; nervous, retentive, fixed and barren.
- ♊ Hot and moist; sanguine, common, digestive, and rather fruitful.
- ♋ Cold and moist; lymphatic, expulsive, moveable and fruitful.
- ♌ Hot and dry; bilious, attractive, fixed, and rather barren.
- ♍ Cold and dry; nervous, retentive, common, and barren.
- ♎ Hot and moist; sanguine, digestive, moveable, and rather fruitful.
- ♏ Cold and moist; lymphatic, expulsive, fixed, and fruitful.
- ♐ Hot and dry; bilious, attractive, common, and rather barren.
- ♑ Cold and dry; nervous, retentive, moveable, and barren.
- ♒ Hot and moist; sanguine, digestive, fixed, and rather fruitful.
- ♓ Cold and moist; lymphatic, expulsive, common and fruitful.

## TEMPERAMENT OF THE PLANETS.

- ♅ Uranus, cold and dry; nervous, eccentric, and barren.
- ♄ Saturn, cold and dry; nervous, reserved, grave and barren.
- ♃ Jupiter, hot and moist; sanguine, temperate, liberal, and fruitful.
- ♂ Mars, hot and dry; bilious, hasty, and barren.
- ♀ Venus, warm and moist; sanguine, temperate, unless afflicted by Mars or Saturn; fruitful.
- ☿ Mercury, cold and moist; nervous, ingenious, temperate, when unafflicted by other planets; rather fruitful.
- ☾ Luna, cold and moist; lymphatic, and rather fruitful.
- ☼ Sol, hot and dry; bilious, rather fruitful.

## HOW TO TAKE THE TEMPERAMENT.

Take the nature of the sign ascending, the nature of the Sun and

Moon with regard to the signs they possess, and the true nature of any planet which may be found in the Ascendant, or in conjunction of the Sun or Moon, without any regard to the signs they occupy.

When heat and moisture predominate, the native is **SANGUINE**; when cold and dryness, **NERVOUS**; when cold and moisture, **LYMPHATIC**; when hot and dry, **BILIOUS**.

When the Sun, Moon, and Ascendant, are in signs of the same nature, and in conjunction of planets of a similar nature to the signs they occupy, the temperament will be extreme, and prove detrimental to health.

#### UNMIXED TEMPERAMENT.

**THE SANGUINE TEMPERAMENT.**—The sanguine person has a clear, florid, blooming and pleasant complexion, what is usually termed fair complexion, and has an animated air of the countenance. The more florid complexion the more sanguine, as far as this singular is concerned. The sanguine temperament is further indicated by light or chestnut colored hair, blue eyes, and sparkling; by the easy and voluble motions of the body; the muscles hard and firm; combining grace and variety; body rather plump and fleshy. With this temperament, of which the physical circumstances I have stated are the indications combined—spirits lively and boisterous; but the feelings are singularly evanescent and liable to be easily displaced, and succeeded by new impressions.

Persons of this temperament, from their great nervous susceptibility, are addicted to voluptuous pleasures. Light and inconstant—severe application is intolerable to them, and, though often versatile and accomplished, they are seldom accurate and profound.

Inconstancy and levity are certainly invariable concomitants, and variety seems as much a necessity as an enjoyment; the sanguine person, however, is rather disposed to good, generous, feeling, impassionate and delicate, but his affections want intensity. His feelings render him ready to serve, but not to long contention with opposition; almost more ready to promise than perform, and is rather fitted for the companionship of the hour, than for the vicissitudes of mortal destiny.

In the gay days of hilarity and prosperity, the sanguine person basks beneath the sunny beams, lively, joyful and extravagant; but we look in vain for this character in the hour of darkness and adversity. The sanguine is not the temperament of the martyr or the hero; no, he swerves from courage or fortitude. He is rather respectable, more agreeable than consistent. Inconstant in everything, even female charms, to which he is highly susceptible, exert over him only evanescent influence. It is hot and moist.

## THE BILIOUS TEMPERAMENT.

The **BILIOUS** or **CHOLERIC** Temperament is more noble than the sanguine. Is indicated by a darker swarthy complexion, of a ruddy character, dark brown, black, or red bushy hair; harsh skin, the eyes brown or hazel, vigorous, ardent, and piercing; strong and well defined muscular features. They are less than in the sanguine, but harder, and of a fiery, confident aspect. Bilious persons have, in everything, a character of vigour and intensity; their susceptibilities, though as easily excited, are more vivid than in the sanguine, and are more under the dominion or real feeling.

The body abounds with yellow bile; the blood is hot and thin, moves with great rapidity through the veins, disposes the body to inflammations and acute distempers, and the mind to promptness and impetuosity in all its movements. He should avoid all occasions of dispute, strong liquors, violent exercise, and everything by which he is apt to be overheated.

The Bilious temperament indicates a less tender, but more impressive character: a character capable of firm and lasting attachments, and of steady pursuits; ardent, imperious; proud, irritable, bold and impetuous: a character which, when united with commanding intellect, is noble in ambition, fearless in its enterprises, fitted to grasp and retain the sceptre of the universe. As the bilious have more courage, so also have they more integrity, than the sanguine, who, from the latter's more timidity, frequently manifest a disposition to equivocation and cunning.

The bilious man dares to think for himself, not like the sanguine, which panders to fashion, kneels to other men's opinions, and harliquinizes himself to the oscillating fancies of gaiety and sensuality; the bilious has a pride that will not suffer him to generate into meanness. He has mental rather than animal excitement, therefore less addicted to voluptuous pleasures, which frequently seduce, and eventually brutify the extravagant sanguine character.

This temperament is under the influence of the good aspects of Saturn and Mars, when they are well posited in the Horoscope. It is hot and dry.

## THE NERVOUS TEMPERAMENT.

The **NERVOUS** or **MELANCHOLIC** Temperament evinces itself by a dry spare constitution; by a pale sallow complexion; by a languid, sunken eye; by the hollows of the countenance; by the cold, soft, heavy, languid outline; by its large, long features; by the delicate feminine form; by the fine black or brown hair; by the smooth skin, with small muscles; by its aspect of steadiness, mixed with dejection;

by its less active irritableness; by the drooping form, and by its unvarying character of permanent emotion. The body abounds with black bile, the blood is heavy and thick, moves slowly, disposed to glandulous obstructions, and lowness of spirits. A healthy air, moderate exercise, light food, and cheerful company, are the best means to preserve health. The nervous temperament, when mixed with the Bilious, its sensibilities are refined, which are essential to genius. To these mixed, almost all the great men may be traced, the leaders of mankind, who guide and govern in the arduous struggle of contending interests and passions.

The Bilious and Nervous man possesses great energy and strong passions, overstepping the low, grovelling laws of necessity, by which the bulk of mankind are urged to crawl their little rounds.

As the intellectual character of the nervous person is profound and accurate, so it is not liable to fluctuations of opinion, therefore steady and consistent, and in every walk of life, from the stability of character, are what is usually meant by respectability—they shock us by no extravagancies, nor disgust us by levities—they are grave and thoughtful, rather prudent and doubtful, than buoyant and hopeful. This temperament is cold and dry.

#### THE LYMPHATIC TEMPERAMENT.

The LYMPHATIC or PHLEGMATIC temperament is the least excitable of all the temperaments; it seems to be the morbid condition of the sanguine; it is characterized by a clear soft doughy skin, with full fleshy body, light hair, light grey eyes, pale complexion; the countenance is soft, undefined outline, heavy, indolent, and unmeaning; abounds with watery, tenacious mucilage; the slimy blood moves languid. This temperament was very large in the person of Daniel Lambert.

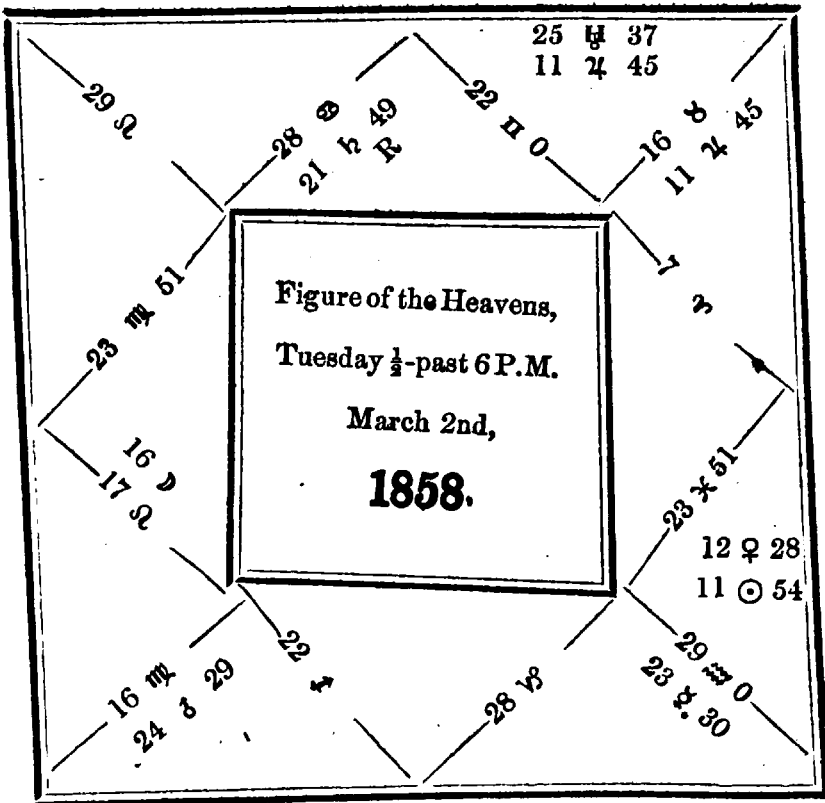
The Sanguine Phlegmatic is a good combination, producing mild and estimable, if not highly energetic and commanding characters.

It is in the blending of all the characters of temperaments, however, that we must look for the produce of real greatness, that we recognize these rare and gifted organizations, in which are finely commingled the elements of our social, moral and active energies—the tempered love of pleasure, the thirst of knowledge, and the fire of ambition.

To be continued.

HORARY QUESTION BY A GENTLEMAN.

(See Judgment next page.)



The configurations of the heavens when as in the given chart at the time the questions were proposed by the querent, the opening angle being  $23^{\circ} 51'$  of Virgo, so by Nature's law Mercury is the significator of the person who asks the question, by marriage and its results.

The Moon rising in the ascendant and hastens to a trine of Mercury, and previous to those aspects being complete they do come to a zodiacal quartile of Saturn, who is in the meridian. Mars close on the opposition of Uranus, and Mars separate from the opposition of Jupiter, and Uranus in direct trine to the ascendant, while the Moon hastens to a trine of the lord of the ascendant, viz.: Mercury.

There being no direct aspect between the Moon and Jupiter, who is the significator of the 7th angle, but Jupiter do hasten to a Sextile of the Sun that to me will denote on the part of female society some degree of haste. The Moon, who is joint significator of the querent comes to a Quartile of Saturn before the Moon reaches the trine of Mercury, leads me to predict, also believe, considerable impediments will arise in the state of union, Uranus having considerable power on the formation of the mind of the querist, and lead him to peculiar notions, also make him somewhat peculiar in his manners, and as it is so near to Jupiter in the ninth angle, it will give such peculiarity in the native's views of Divine powers as to be somewhat objectionable to female society, viz. the  $\delta$  of Jupiter and Mars will denote considerable misgivings on the point of union. I deduce this part of my judgment from Mercury close on the Square of Uranus from the sign Aquarius. I must also include the Moon having separated from a Sesquiquadrate of Uranus must obviate the points of marriage, to me it appears considerably retarded from the position the Moon must claim in this question. Then it appears from the late aspect of Uranus to have been some degree of disappointment of late, then I again consider what even may be under the signification of Uranus, denote it will happen out of the common order of marriages or union. Then I do consider the Moon close on the square of the dull Saturn will retard any business under such signification, and whatever it may that is commenced under an affliction of the Moon in quartile to Saturn will evidently be of that nature, no prosperity can attend the same, and attended with considerable labour, anxiety and care. Then I will consider the counter aspect, viz.: the application of Jupiter to a sextile of the Sun is a testimony of marriage.

Still I cannot pass on in my remarks without alluding to the sign Mercury being bi-corporal. I must form an opinion that such are regretful or repining many past acts of their life. In this horary



figure I find the four bi-corporal signs and the cardinal angles must have a considerable bearing on this question now at issue.

Lilly states, "if the lord of the seventh angle, applying to the lord of the ascendant, it is a sure sign of marriage, it do not in this case."

The Moon being the only significator angular, he afterwards states, "should the lords of the 1st or 7th behold—or meaning any harmonious aspect between the Moon and the lord of the ascendant, signifieth often despair or suspended for some time, but afterwards by the will of God, be brought to pass, but as I have stated previously great versatility will be the result of such a union."

Next of all I shall consider in what way it will effect, no definite aspect appears between the ascendant and the seventh lord, by that reason I could not by any means recommend the native to marry. If I only take as a guide Mercury hastening to a quartile of Mars, must be unto the native a considerable source of anxiety. Whoever is supposed to be under the influence of a quartile of Mars, causes them continual care combined with knowledge said to be injurious to themselves.

The quartile of Mercury and Mars and Uranus will evidently be a considerable drawback in scientific researches, and the influence of Uranus is very strong when in the 9th, as it is the angle denoting mysterious circumstances, and the orb itself of so conspicuous a kind or nature, and in Sextile to Saturn, would give an extraordinary degree of perseverance in any Divine peculiar kind. I cannot write clearly what I do not believe, by that reason I would prefer giving advice on so peculiar a position as  $\text{♁} \text{II} \text{♃}$ ,  $\text{♁}$ ,  $\square$   $\text{♁}$ , and the Moon separating from  $\text{♁}$ . If I am to consider the querent anxious in his wish at the time of asking the question, according to the opinion of ancient philosophers, the native would be subject to deceit—I mean subject to become the dupe of others. I certainly admire Jupiter being longitudinally in the 8th house, favourable to Venus and the Sun, clearly denotes benefits as to pecuniary resources arising from females, still good and bounteous as that may be I cannot look at the other influence that seemingly prevails.

Now the planet Venus is under the Sun's rays, so we must consider that she is combust or like unto a person in care, then a quintile of Uranus and Venus and the Sun, what are the results of such configurations, it denotes that the wealth of others may fall to the bidding of the native; I must again look to the representation of Mars, he means brethren or those friends of male descent belonging to the native and quartile to  $\text{♁}$  Mercury denotes some cunning designing knave, trickery and deceit, the position of Mars leads me to say the querent should at all times take particular care of those

of his own family and neighbour. I also denote the 9th or angle on journeys, Uranus being afflicted, leads me to infer from this orb in that sign, viz.: Uranus, it alludes to journeys and as the Moon separates from this orb of mystery would denote a breaking off of Aquarius.

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### ASTROLOGY STILL TRIUMPHANT.

*Ex nihilo nihil fit.*

Out of nothing nothing can be made.

But for the actual existence of truth in its principles, Astrology must long since have succumbed to the despotic laws which press it down. Trampled on by the ignorant, suffering

The world's dread laugh  
Which scarce the firm philosopher can stand,

opposed by the press, punished by the law, frowned on by the clergy, what, but *truth* alone, can have maintained its existence for *three thousand years*. If it were entirely *false*, as its enemies declare, it would hardly have lived so long. *Tacitus* declares that "Astrologers were prohibited by law from Rome, (by the jealousy of the *Augurs*,) but yet were always courted to it." The church has thundered its anathemas and papal bulls against it; the French, for ages, inflicted even corporal punishment for the mere writing a prediction of the weather; in England, numerous Astrologers have been hung for predicting future events; and all this severity is directed against what is pretended are merely the fiction of imagination.

Thus men, who are wholly ignorant of the element of the art, practically condemn Thales, Ptolemy, Horace, Kepler, Sir Alias Ashmole, Sir Christopher Heydon and Lord Bacon, as impostors.

Passed through the alembic of open examination, the science will again revive; and I do not despair that, before my aged bones have mixed with their mother earth, it will be seen that Astrology loudly claims the attention of men of science. Her motto is *Resurgam!*

ZADKIEL, 1832.

(Continued from p. 164).

Now in the meantime, as the watchmaker knows all the wheels, pullies, and little pins in the watch, as perfectly as a man knows the clothes on the back, or how to put them on or off, so knows the Great and Almighty God the whole world, and all the wheels, pullies, and pins contained in every part thereof; and this infinitely better than we know the fingers of our hands, or toes of our feet. To every man that is born of a woman there is a certain order or course of his life, how he runs thorough health and sickness, honour and dishonour, and all the passages of his life, from his cradle to the grave. For man is of himself, as it were, a little world within himself; and though he stand, as it were, but one wheel in the frame of the great world, yet within this one seem there to be many thousands of wheels operating, and thousands more within every one of those first thousands, and more still within them, and every one of them almost *ad infinitum*, especially in long-lived people, and persons of great undertakings, and all these moving within, and one under another, as they are carried by the thread twined on the outmost and greatest wheel, do run on in their order until that thread break, or else be wound off, and there they make a stop. All these things, God, who made man at the first, perfectly knows and foreknew from the beginning of the world; and by this order of man's life he perfectly knows, and foreknew exactly all passages of our lives, yea, even all the thoughts of our hearts, both sleeping and waking, and how one thought drives off and brings in another, and continues on in so doing until the last minute of life, whereat the breath fails. Now every man being, as it were, a particular wheel of the great world, it must needs follow that all men move in a certain frame or wheel above themselves, by virtue of which, the master-wheel of every man's life is set a going. And this wheel also is subordinate unto others, and they also are the same unto still higher than they, until we come at last unto the master-wheel of the whole world, which is the high and mighty wheel of heaven, wherein the sun, moon and stars are set, as so many notches, carrying on the great works of Nature unto the end. Hence come the originals of all natural qualities, passions, and accidents of our lives, (the motion of the will and reason only excepted, which, as an independent wheel, within the wheel of Nature, has a kind of motion of its own, and therefore however it may be inclined or allured by the works of Nature, yet cannot be forced by them.) But now above and beyond this great wheel of Nature, there is yet one wheel more, within which the Heavens themselves are turned. And here is it, wherein is hid that great light of time, whereby the whole world is made to hold and continue its motion; and this wheel is God himself, who draws out the line of time, and sitting upon the circles of the earth, he stretches out the heavens as a curtain, and beholdeth all the inhabitants of the

world as grasshoppers under his feet ; and hence sees he, as it were, with one view, all the world naked before him, both past, present and to come.

Now as it was the opinion of the Platonists, and many of the wisest philosophers in old time, that there was as well one general soul of the whole world, as there is one soul informing every man's body, so is it still the opinion of many very learned Christians ; and it seems with a great deal of reason that the world has such a soul. For were there not one and the same general living virtue, comprehending the whole natural world, from the outmost circumference of the heavens, unto the innermost centre of the earth, how possibly could the sympathies and antipathies of Nature work such compliances and differences at such distances as we see they do, and that as far as it is from heaven unto the earth, and too, without any visible or imaginable contaction, unless some such animal virtue be in the world, to carry such an invisible correspondency between creature and creature ? Now where life is, these things are aptly effected : thus the infant in the womb is nourished by the meat which the mother eats. Now be it so, that there is such an universal soul, yet it is questionable whether this soul be intellectual or merely vegetive. That there is an intellectual power informing the whole world, as the soul does the body, is not to be doubted ; for otherwise would the frame of Nature be no more but a huge blind lump. But Nature being led by good eyes, such an intellect must there be somewhere, that either gives or lends such eyes to Nature. But then should the soul of the world carry this intellect in its own brain, it would follow, that this soul is a God. For to be an intellectual being, filling heaven and earth with its presence, is an attribute of God's. And therefore I conclude, that there is an universal soul in the world, but it is only vegetive, and not intellectual ; yet in this soul dwelleth the Spirit of Almighty God, who filleth heaven and earth with his presence, and from hence garnisheth the heavens, and causeth the precious virtues of the sun, moon, and stars to be carried and distributed into all parts of the world. And thus immediately God ruleth in the heavens, and ruleth all the world immediately by the heavens. 'Tis true, indeed, that God is as well able to govern and maintain all things without means, as he was at first to constitute and create the frame of Nature ; but such is his pleasure, that he does work by means, and not immediately in all things. It is a common and a true maxim, that God and Nature have made nothing in vain ; and yet it is as true, that grass grows where nothing lives to eat it. Now were the world governed by God's immediate presence only, then is this grass growing a work in vain, because God's presence brings forth all things at list, and with stints and increase as he listeth ; and therefore his lists being at all times,

and in all places, able to cease its operation, might have prevented this plenty in a desolate country. But Nature running her course in a constant track, has no power to cease her work without a miracle; and therefore however the grass may grow in vain, yet Nature's operation is not in vain, which by virtue of one and the same act produceth the grass in all places, and that as well in the populous as desolate countries.

Next come we to God's miraculous works, which also from the beginning were known unto Him. There are such as have been contrary, or at least diverse, to the course of Nature or other supernatural. Such a work was it when He made the Sun stand still, and at another time when he made it retrograde. Such also were the works of Christ, when he raised the dead, and gave sight to men born blind, by his Divine power. Such also was the work of God, when the sea made a lane for men to pass through it on dry ground; and when the fire had no power to scorch, or once to harm men walking in the midst of it. These miraculous works ('tis true) had no immediate dependency upon the work of Nature; and yet from the beginning these God also foresaw: and how so? he foresaw by the frame of Nature the occasion that required them, and by that foresight set down in his eternal mind the contrivance of all miracles too, as they were in time to keep company with his frame of Nature. And now may thus far be granted. What is it which we call Astrology but the summary of all that skill and knowledge, which by times the observation and experience of the whole world of ages hitherto hath collected, and communicated down from hand to hand unto us of this present age, as to what may be understood concerning the nature and operations of the great wheels of Nature, how they work upon us, and what they work out of us, and what accidents, according to their usual track, may like enough befall us? Such is our Astrology, and the All we count such; and by this Astrology we attain to see into the great works of God, and to be able to say unto his great Glory, how truly great they are.

And now by this time, I hope, it will be adjudged past dispute, that Astrology does in no wise limit God's eternal providence, but is so far from it, as no science, except Divinity, can declare half so much, whereby God's sacred contrivance of the affairs of Nature may be truly magnified as they deserve. It seems greatly to trouble many people, because say they, be there such a thing as Astrology to be allowed, then must necessarily follow a fatal destiny not to be avoided; and if so, what room is left for God's Providence? or what for exercise of human virtues or vices? 'Tis true indeed, that there is a fate in the frame of Nature; but then it is God's eternal Providence, which has contrived that Fate, and laid the whole platform of it; and

that so, and accompanied with such an incomprehensible forecast, as if no case can betide or happen unto any man, either of good luck or bad, or of prosperity or of adversity, but matters fall out so suitable to his prayers and conditions, as if God had quite altered the scene of affairs at his request, and yet hath nothing fallen out but what was so ordered from all eternity: for God Almighty foresaw all men, and all their cases, and their prayers and thoughts from the beginning; and laid his frame of Nature so, as to answer all prayers, cases, and thoughts as was fit, all from the beginning. But these eternal contrivances opening in time, and answering so exactly to the purpose, many shallow-brained people are apt to cry out, as if the Almighty had altered his purposes, changed the course of Nature, and made new contrivances upon their prayers, and for their sakes, as if there could be no such thing as Divine Providence, without disparaging the Deity, to make it seem of changeable and new contrived counsels. But what though there be such a thing as Fate, yet does it not follow, that there must be therefore an absolute fatal necessity, so there is no such thing, neither the stars, nor heavens, nor course of Nature, any ways pretending to force man's will, they only incline in their courses. And here lies the exercise of virtue, in striving and fighting against corrupt inclinations. The heathens could say, *sapiens dominabitur astris*, and our Saviour proclaims, that the kingdom of Heaven suffers violence, and violent men take it by force. Yea, so effectual have been the fervent prayers of faithful and good men, that they have not only turned the edge of malignant inclinations to bad qualities, but have also utterly overturned the force of hard fates. Had an astrologer known king Hezekiah's nativity, no doubt but he would have read his destiny to be death, by a violent fever in the 14th year of his reign; and yet would the king have outlived that date 15 years farther, without any disparagement to the astrologer, for he would have said no more but what was truly written in heaven; but then, the virtue of the good king prevailing, God Almighty wrought for him, and thrust by the violence of fate for that time, and so lived he on until the next deadly blow overtook him. So also in case of ill qualities, St. Paul seems by his rugged nature to have had stars and aspects swaying his geniture as the late usurper Cromwell had in his; but by his virtue he overcame Nature, and so brought his body into subjection, and by that means made use of all his violent passions of Nature, to stir up the more zeal and fervency in God's service; whereas the other, for want of that virtue, became so much the greater villain. Such another pattern seems to have been the famous heathen Socrates. Thus wise men rule the stars, but fools are ruled by them unto their own destruction. And thus grace and will have no bar by astrology, either of freedom or fulness of room for their exercise, and yet keep

on the stars their courses too. For the works of grace and nature follow each their own track ; Nature necessitates no man's wickedness, and grace destroys nothing of Nature, only it amends Nature, and farther meddles not ; and Astrology makes both friends, by giving light to the paths of each, and shewing both how they may make each for other, and all for the praise and glory of God. Now such is the wonder of God's eternal contrivance, that never any universal desolation happens at any time, whether by fire or water, or war or plague, but every man's particular fate in that desolation has a natural reason for it written in Heaven. Every man who perished in Noah's flood had a particular influence from heaven upon him, and such as might be seen by his nativity, which led on his destiny to fall in that very hour as the flood came, and to die by that very kind of death, as in that flood they perished all of them by water. And herein lay the glory of that contrivance from the beginning, that without any alteration or amendment of fate, since the first frame of it at the Creation :

1st. All births happened against that flood, under such moments of time as threatened death by water.

2nd. In that all natives took up their natural breath, though at different times, yet with such different lengths of the flint of fate affected, as aptly invited Nature to deliver them all up to die together.

3rd. That these fates notwithstanding, yet had every man's will free liberty (saving what chains sin had laid upon it) as none the least force of necessity constrained anything upon it.

But will some say, God's works are secret, and who can find them out ? So say we too ; but yet these secrets have also an outside, and that's all we pretend to be skilled in. But God works above Nature, says another, and that without any the least track, and why should the Astrologer tie him to a method ! Because (say we) we know God to be a God of order, and one who delights to keep to that order. But as for his pathless ways objected, we do not well understand the meaning, unless they would have the Almighty allowed the liberty to change his mind ; and then what shall that argue, but as if there had been some deficiency in his eternal purpose, and so his after-thoughts came up to mend it. And where then was His eternal Omniscience ? which yet every true child of God must stedfastly believe, or else woe be to all the world. But if by these supernatural they mean only his miraculous works, know then that such are never without some special

occasion, and that depending upon the work of Nature, the Astrologer is not without his guess there too ; but however, he does in no wise debar or deny these miracles. And when he has all done, and gained his utmost skill concerning any future contingencies, yet concludes he all he is able to say, with submission to the secrets of God, which are beyond all the utmost that our imperfect skill can possibly extend unto ; and ever with this reserve we say, unless it please God to work to the contrary by a miracle. And thus it is evident, both from Holy Writ and Scripture reason, the heavens have their influences, and by consequence, that there is such a thing as Astrology in the stars above. Hence, therefore, I proceed unto my Second Proposition.

END OF THE FIRST PROPOSITION.



THE

**SECOND PROPOSITION.**

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THAT THIS ASTROLOGY, MAN (IN THIS ESTATE OF  
CORRUPTION) MAY ATTAIN IN SOME MEASURE  
TO UNDERSTAND.

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We have it by experience, and are very sure, by abundance of verification, that something of this Astrology we do know ; and so says our Saviour that it is so for certain : "When it is evening, ye say" (says he) "it will be fair weather, because the sky is red. And in the morning it will be foul weather, because the sky is red and louring, And when a cloud ariseth out of the West, straightway ye say, a shower cometh," and (says he) "it is so. And when ye see the South wind blow, ye say, there will be heat, and so it comes to pass."

And then he concludes, speaking of the Pharisaical Jews, "ye hypocrites, ye can discern the face of the sky, but the signs of the times can ye not discern." Now, if hypocrites could be true Astrologers, what hinders but Christians may be as much, and as good Astrologers as they? and if such as could not discern the signs of the times, yet could understand an Astrology by the heavens; how much more famous in the heavenly skill may those men become, who can discern both Christ and the heavens too?

Such an Astrologer was Moses, that great man of God, who was learned in all the wisdom of the Egyptians. In Moses days, the Egyptians were as famous for literature as any nation in the world; and amongst other things they were great astrologers. Josephus, the historian tells us, (and he quotes ancient authors for what he says) that the Egyptians were well versed in Astrology, and that the first knowledge of that celestial skill they learned from the patriarch Abraham, whilst he was in Egypt. Now the Egyptians, it is confessed, studied more arts than were good, such as were sorcery and enchantments, and a diabolical sort of magic. But Moses was learned only in the lawful arts, and such was astrology, when it was clean sifted from the diabolical tares mingled with it by the enchanting sorcerers. And now that Moses did particularly understand astrology, is apparent by his predictions of the tribes as to what should betide them for the time to come; for it was not by revelation, nor dream, nor vision, that he spake those things; for when it was so, the Scripture was wont to say how it was so; and no such thing being alledged now, it follows, that he spake merely of his natural knowledge; and besides, the phrase savours of mere natural prophecy.

It appears also by the same Josephus, a learned and generally well-approved author, that Adam, Seth, Enos, and most of the patriarchs, were all great astrologers; and after them, Abraham, who taught both the Chaldeans and Egyptians; and as seems by his predictions to his sons, Jacob was so too; and such was the opinion of the learned Origen, a man famous for interpreting of dreams; and this is a faculty commonly accompanying astrology, and such as by rules of art may be aptly known, without Divine inspirations. Of this, Joseph, the ancient historian, Diodorus Siculus, hath said much, how he contributed not a little to the art of the plough, which was taught by Osiris and Isis, and how he taught them very many learned matters, both concerning religion and the state, and concerning things to come. He calls him Hermes Trismegistos indeed, but that Joseph was the same Hermes he spake of, is very plain to be understood, both by the time and age wherein Hermes lived, and also by his religion, of which Diodore saith, that he taught a religion by himself, and contrary to all the ways of worship as were ever known amongst the Egyptians

A

# SHORT TREATISE

FOR THE USE OF

THE

## ZODIACAL BELT PLANISPHERES:

OR,

NEW CALCULATING INSTRUMENTS;

BEING A

COMPLETE KEY TO THE PERFORMING OF EVERY  
PROBLEM IN GENETHLIACAL ASTROLOGY,  
BY MEASUREMENT ONLY, INSTEAD OF THE  
HITHERTO ABSTRUSE MATHEMATICAL CALCULATIONS.

BY

EDWARD VAUGHAN WILLIAMS, Esq.,

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Professor of Astro-Medical Botany and the Siderial Art; Editor of the "Astrologer's Magazine," for 1857—8; and the "Celestial Messenger Almanack."

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SUCCESSOR TO T. OXLEY, Esq

LONDON.  
1858.



## PREFACE.

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I have not sufficient space here to allow me to write a long preface to this treatise, having no other view at present but to give instruction for the use of the "Belt Planispheres, &c." but not so elaborate a Treatise as it was at first intended.\* But the Rules given will be amply sufficient to enable the student to work off any Nativity with the greatest certainty, ease and pleasure, and further will enable any person to work off all Directions or Celestial Arcs in a Nativity, whether in the zodiac or in mundo, and quite as correct as by the laborious means of Trigonometry. or by the Astronomical Tables.

The ease by which these calculations are performed must be a great source of delight and pleasure to the young student; or indeed to any one that knows the value of time.

The easy method given by me for laying the Nativity down to any latitude, and of calculating those (so termed) difficult problems, rapt parallels, will convince any one of the great improvement of these Instruments over anything of the kind that has ever been offered, it saves in time 100 per cent. over any other method. Many methods and schemes for doing this have been attempted and published for doing so, but all failed in the desired object, as many were worse to use and more difficult, as well as taking more time than the usual Mathematical problems.

Wishing you every advantage from my invention and instruction.

I remain,

Yours respectfully,  
E. V. WILLIAMS.

April 3rd, 1858,  
3, Elizabeth Place, Westminster Road,  
London.

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\* In consequence of this, the Nativity of the Emperor of the French will not appear in this Key but in another work intended for publication.

DÉSCRIPTION  
OF THE  
NEW CALCULATING INSTRUMENTS ;  
OR,  
BELT PLANISPHERES.

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This planisphere is of the extraordinary length of 5 feet 10 in.; the length when in a working position being one half, showing the whole of the 12 signs of the zodiac, the 12 houses with all the other inter-polar or line divisions, and when not in use folds up into one-half the length, and indeed being mounted on fine canvas or silk can be folded so that it may be carried in a case in the coat pocket, and the planisphere board may be made very light and portable, that it may occupy but a small compass.

The planispheres are so contrived that the Student may have as little trouble as possible. There are four lines drawn the whole length of the Belt Planispheres, the one next you is divided into degrees and minutes, the whole length 360 degrees, and numbered at every 5, 10, and 30 degrees, which said line is the line of right ascension. The next line to this is the tropic of Capricorn; the next—or centre line is the equinoctial line. The next to this is the tropic of Cancer, and the next is merely the boundary or full width of the instrument to which a nativity may occupy in any latitude. There is another line which is a curved one,—called the zodiac, or ecliptic where the 12 signs are marked in degrees and minutes, as was the line of right ascension.

**KEY TO THE  
HOW TO DRAW OR SET THE CHART OF A NATIVITY TO ANY  
LATITUDE.**

With the planispheres is given two transparent charts to two different latitudes, drawn with all the polar lines complete, and when any other latitude is required to be divided, these will show to the student in the clearest manner possible how to do it, as he will be able to do this very easily after a little practice. In the first place let him divide the equinoctial line into 12 equal parts from the mid-heaven—which is found by bringing the R.A. of M.C. of the Nativity on the bottom line of the Planisphere to the centre of the drawing board. After this being correctly done, draw a perpendicular line across the board with a T square, which will cut the ecliptic at the required degree of longitude of the sign on the cusp of that house. It is from this centre line of the meridian that all measure or divisions for the poles of the houses or planets are to be made.

**THE EQUATOR IS BEST DIVIDED BY THE FOLLOWING  
RULES :—**

First measure 90 degrees from the meridian line or perpendicular, each side of it. The 90 degrees to the left-hand of M.C. would be that part of the equator where the pole of the ascendant crosses, and that the 90 degrees to the right-hand of the M.C. would be that of the descendant. The first should be divided into three parts, which would represent the division on the equator for the poles to cross of the 11th and 12th houses. Divide the 90 degrees, reaching the descendant in the same manner, which will represent the 8th and 9th houses where the pole of the houses crosses the equator in them ; but there are six more divisions to be made of the same kind, viz: for the 6th, 5th and to the 4th, being 90 degrees more from the descendant on the left hand of M.C. to the 4th house, divided in the same manner as before, also do the same to the left hand of the ascendant and M.C. to the 4th house. After this divide the centre of the 11th, 2nd, 8th and 5th—so far this is the same for all latitudes.

Then from the tables of poles and distances for the latitude required, take out the space of one house, and with this distance mark from the mid-heaven on the upper line called the tropic of Cancer 3 times, which will be the place of the oblique ascensions of the 11th, 12th, and of the ascendant do the same to the right hand of the M.C, toward the descendant and towards the 4th house on the lower tropical line of Capricorn, which will be the oblique

### BELT PLANISPHERES.

descensions of the 6th and 5th houses; do the same and at the same time from the ascendant to the 4th house which lies on the left hand of you, which will give the oblique ascension of the 2nd and 3rd houses.

Divide the centre of the 11th which lies between the 1st and 2nd space from the 10th, also between the 2nd and 3rd from the ascendant, again from the right hand from the 10th, the centre of the 8th from the descendant and 4th house which is the centre of the 5th; then take out the polar curve for each of these houses or divisions and draw a fine line with the pencil sent with the instruments, and the chart is set to the time and latitude of birth to which it was intended, and in this stage of the process you have at one view and without calculation, the sign of the zodiac with degree and minute accompanying the cusps of the 12 celestial houses.

### TO PLACE THE PLANETS IN THE CHART.

The principle upon which this Planisphere is constructed does away with many inconveniences which belong to other Planispheres, as all that is required to place the planets in their proper places is to first calculate the planets longitude and latitude, which latter may be done near enough by mere inspection; then mark each of their longitudes in the ecliptic; when this is done take the measure, and if the planets latitude be North, hold the square edge of the measure against the degree of longitude of the planet; remember—commencing with the end of the said instrument against the edge of the ecliptic, the longest part being farthest from you; but if the planet has south latitude do the reverse.

### FOR THE POLES OF THE PLANETS.

To draw the poles of the planets is very easy with my method, being merely to take the polar curve of the nearest house to which the planet is located, and place it in the same direction in my new Instrument—called by me the polar slider, as it has on the cusp or curve of that house, and let the Instrument slide along the Planisphere board till the polar touches the place of the point of latitude of the same planet, then draw a fine line for the pole of the planet. By this expeditious method you have not only the place of the planets but their poles, drawn without making any calculations whatever, which must be considered of great advantage to the young student.



## KEY TO THE

The whole of the above instruction is very soon understood by comparing the same with the transparent Charts sent drawn to each of the respective latitudes  $51^{\circ} 32'$  and  $53^{\circ} 30'$ , which said Charts are intended to enable the Student to make still more expeditious calculations by measurement, by bringing the centre line of either to the right ascension of the M.C. and fixing it down in its place with a little bees-wax ; the Chart of the Nativity is set in two minutes, ready for inserting the places of the planets as before instructed, by marking them on the transparent Chart, thus saving the planisphere from injury ; and for drawing on it I recommend a crayon, as it will wipe off easily when done with, or in case of any mistake in marking.

If you wish to keep the Chart of the Nativity by you, then in such a case take a thin sheet of tissue paper and lay it upon the transparent, then mark off every line with the prepared pencil or crayon, the latter may be used in different colours, and applied to the Planisphere on the board as before instructed. I believe I have given ample instructions thus far, so that the merest tyro could not make a mistake in it.

## THE LINES DECLINATIONS.

The lines of declinations should next be drawn, for which purpose proceed as follows: with a parallel ruler or straight edge draw a line from the centre of each planet, which is, where the extreme end of its latitude reaches, where a dot should be made and the character of the planet placed by it so as readily to distinguish each planet's place. Draw another line the same distance on the other side of the equator parallel to the equator. Call the first the planets parallel, and the last the contrary parallel (do the same for each planet). These last lines may be drawn in different colours, and by this means will be the better distinguished.

So far the Chart is complete, but there is still one character required to be inserted, viz.:

## THE PLACE OF THE PART OF FORTUNE.

First take the distance between the Sun's pole and that of the Moon, and lay this said distance to the oblique ascension of the ascendant, and where that reaches is the true place of the Part of Fortune. But when this distance exceeds the distance of the 4th house or I.C. to the left, apply the remainder to that part of the 4th house which lies to the right hand and then this will be its place.

## BELT PLANISPHERES.

### TO MEASURE OFF THE ZODIACAL DIRECTIONS.

The most expeditious method of doing this, is by first drawing a perpendicular line across the Drawing Board, with the boxwood Triangle and do this so faint that you may see it and that's all, so as to cut through the centre of the planet; then from where this line crosses the equator measure the length of the whole of the acknowledged aspects, along the equinoctial line, to the right and left of this line drawn through the planet's centre. Then draw through these points or marks of the aspects, lines across the board with the boxwood triangle as aforesaid. This must be noticed where each of the lines touches the ecliptic, for where they do, will be the longitude of the aspect. Then mark off the latitude that the significator hath at these different places, either North or South, that is of the planet you direct. Then when you direct any planet to either aspect, just marked off, proceed as follows:—

If the Moon's track as above had been the one (or any other planet) marked off, the line first drawn across the planisphere board and through the centre of the planet, is the planet that the Moon would be directed too, and by drawing or measuring from the place of the Moon's pole to that of the aspect to the point of latitude, on a line parallel with the equator would be the arc of direction in the Zodiac according to this method.

### A MORE EXACT WAY OF CALCULATING ZODIACAL ARCS OF DIRECTION.

Instead of laying down the latitude of the significator which it may have at the place where the aspect is marked for the directions as in the last instructions, it should be laid as follows:—

When you would direct to the conjunction of a planet, you must direct to that planet's latitude to the exact degree and minute, either North or South as that planet's latitude may be, and if to the opposition, take the same latitude with the opposite name as to North or South, and if to the Sextile, Trine or Semisquare (or Sesquiquadrate) half the latitude of the same name. The square without any latitude.

In every other respect proceed as before instructed.

This last way is very favorable, because I have ever found them to tell nearer to time than any other. I am likewise of the same opinion as that ingenious artist, Coley, who said—and indeed others—that they were more to be depended upon than by any other method whatever.

## KEY TO THE BELT PLANISPHERES.

### ZODIACAL PARALLELS.

In directing a significator to the zodiacal parallel of a promoter, you must in this case see where the significator comes to the same declination that the promoter hath at birth, which is done by the inspection of an Ephemeris for the year of birth; and note the significator's place in the ecliptic that gives the said declination required; also the latitude it hath at that place, then measure from the centre of the significator to the place of the parallel before marked, on a line parallel with the equator, will give the arc of direction required.

### UPON MUNDANE DIRECTIONS.

Mundane directions are thus to be understood: are the planets or fixed stars being placed or posited in any of the houses, are brought by direction to the cusp of either house, which is by the diurnal motion of the earth on its axis, causing the different parts of the ecliptic to arrive to, or at the meridian line, and the Sun, Moon, Planet or Star, to arrive or come to the cusp of such house or line, representing such cusp of the house; therefore, the parallel line drawn from the centre of the Sun, Moon, Planet or fixed Star, to the aspect of any such house or line, then the distance that either may be from the said cusp of any such line or house, will be the arc of directions that that said position may denote. For instance, the Moon or any planet being in the third house, when brought to the line or cusp of the same house, she would be in a mundane sextile to the first house; when brought to the line in the centre of the second house, then the Moon will in like manner be in a semi-quartile to the ascendant, or first house,—the same to the fourth house; but in a sesquiquadrate to the tenth and seventh houses; but when brought to the line or cusp of the second house, the Moon would in that position be in mundane trine to the mid-heaven; but it is expressed thus: the first is the ascendant to the sextile of the Moon in mundo, being distant two houses from the line or cusp of the Ascendant; the second is the Ascendant to the semi-quartile of the Moon in mundo; and the mid-heaven, directed to the sesquiquadrate of the Moon in mundo the third is the mid-heaven, directed to the trine of the moon in mundo, she being four houses distant from the mid-heaven, and so on with the others.

### TO CALCULATE THE MUNDANE ARCS THAT THE PLANETS FORM AMONG THEMSELVES.

It seldom or ever occurs that the planets are posited at birth so as to be on the houses that form the desired arcs, but do so after birth,

### KEY TO THE BELT PLANISPHERES.

and in order to find out the length of arc when the planet will arrive at such a position, proceed as follows: notice in the first place what planet you are about to direct, viz: that one that has to move as it were, from the right to the left hand, to arrive by the motion of the earth to the desired place to form the aspect, and the following is the readiest way of doing this that has ever been published, viz.: if both the significator and promoter are on the same parallel of declination, that is both North or South, then much of the aspect you may want from the centre of the promoter toward the left-hand in the direction of the significator, and from this mark to the significator measure, which will give arc of direction required; and, if to the conjunction, the distance between them is the arc; but, if the promoter was on his parallel and the significator was on the contrary parallel, then in such a case measure on the contrary parallel of the promoter and find the latter's distance from the cusp of the house that he is nearest to, and this is done by measuring from the line of the pole of the planet\* to the cusp of the said house; then lay this said distance to cusp of the house, &c. that the significator will arrive at to form the desired arc, on the said significator's own parallel, according as the promoter preceded or succeeded his house; then measure from the centre of the significator to the distance marked, which will be equal to the arc of direction.

### THE MUNDANE PARALLEL.

This is one planet being at an equal distance from the 10th or 4th houses, not exceeding the first or seventh house.

### RAPT PARALLELS.

The rapt parallels are the same as the mundane parallels, only they derive the name of rapt on account of the quickness of time any two planets are brought to that position, which is by the rapid motion of the earth on its axis from the West to the East; as to the method of measuring this (so considered) difficult problem, I will now lay it down so as to render this as easy as the rest.

First draw a perpendicular through each planet right across the planisphere, and draw another in the centre of these two; lastly, measure from the last line drawn, or centre line to the meridian you would direct to, and that will be the Arc of Direction to the Rapt Parallel. The whole of this process must be admitted to be very simple to understand, and will enable a young student to perform the most intricate Astrological calculations, equal to a more matured practitioner.

\* Extra lessons will be sent out with the Planispheres that will enable any one to lay the poles of the planets down with ease.

*To the "ASTROLOGER'S MAGAZINE."*

SIR,

Although it is not our custom to notice every ridiculous attempt to overthrow Astrology, yet in this instance we alter our minds, because of its peculiarity, which consists of this, that the author thereof endeavours to impress his hearers or readers with the idea that he is master of what he professes to decry and villify. It is entitled "Napoleon's Book of Fate," and written by Mr. H. S. Brown, of Liverpool, in which he brings his vials of wrath down upon fortune-tellers, cards, enchantments and Astrologers, commencing in a desultory manner to explain what the nineteenth century consists of, and the way "old women" dispose of their dupe's future life and concluding by illustrating to his audience the way the Astrologer uses—no, ah no! he is as ignorant of the mode of calculating a nativity as one of the chaw-bacons he lectures to, however, he has managed to pick up a few words in common use amongst us, such as horoscope, nativity, and with them has no doubt succeeded in deceiving the unwary into a belief that he really understood our beautiful science of the stars. He also condemns Prophetic Almanacks, over which he is almost ready to weep, poor man! so base-faced, so vile are the persons who compiled them; he also extracts from "Zadkiel's Almanack" specimens of his tables of fortunate days; and although he laughs yet we defy him altogether to disprove them, proceeding—he points out a page of failures in the predictions of Zadkiel, (many of which have verified the predictions since then) on the other hand he has not had the honesty, bold honesty, to produce but one prediction that has happened to the letter, although by turning to the almanack many other have happened also, concluding with a sentimental page that Astrology clashes against religion, that it is the devil's art, &c., &c., and producing a number of Scripture verses that have not the remotest influence upon our Science of the Stars. Such is the thing to overthrow Astrology. Well may Astrologers laugh at his puny effort. But softly, oh! thou wise man,

what part of Astrology clashes against *true* religion (is not this expression of yours another proof of your ignorance of the Astral science). How you studied our books at all, if so, you will have seen that it is a maxim amongst us that the "human will is free," aha, this upsets thy arguments, yes, hadst thou known it, thou might have been spared making thyself contemptible in the eyes of all wise men; and, oh, learned man do we predict evil that thou mayest despond, or thou mayest be on thy guard and thus produce "good out of evil?" and again do we predict good that thou mayest be careless or take advantage of that period to thy benefit.

Also, dost thou know that the Great God has given us the stars for signs, and that Christ had his star, which enabled the wise men (or astrologers) to proceed towards him, not only that—but attentively examine thy Bible and learn that all events of importance were heralded by "wonders in the heaven's age that the "last day will be also predicted by those 'wonders,' &c." Before concluding, if you see this, send us your time of birth and we will bind ourselves to shew the different events of your life in a manner that shall startle you.

I am, Sir,

LIBRA.

Bangor.

# E. V. WILLIAMS'S ASTRONOMICAL EPHEMERIS.

## May, 1858.

D. M.	Moon's Node.	Uran. South.	Uran. Lat.	Satn. Lat.	Juptr. Lat.	Mars Lat.	Ven. Lat.	Mer. Lat.	Suns. S. Dia.
1	15 X 5	11 4	0 S 11	0 N 17	0 S 44	0 N 4	0 N 6	2 N 9	15' 54'
7	14 46	A M	0 11	0 17	0 43	0 13	0 21	0 53	15 53
13	14 26		0 10	0 17	0 43	0 29	0 36	0 51	15 51
19	14 7		0 10	17	0 42	0 48	0 50	1 38	15 50
25	13 48		0 10	0 18	0 42	1 6	1 4	3 28	15 49

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

M	Sun's Dec.	Moon's Dec.	Ura Dec.	Satn. Dec.	Jup. Dec.	Mars Dec.	Ven. Dec.	Mer. Dec.	Mars South.
1	15 N 4	27 S 59	19 N 3	21 N 43	18 N 9	19 S 59	19 N 28	21 N 12	11 23
7	16 49	12 28	19 41	21 44	18 30	19 53	21 16	19 33	P M
13	18 23	23 35	19 46	21 40	18 50	19 42	22 43	17 2	
19	19 46	15 44	19 50	21 35	10 10	19 29	23 47	14 41	
25	20 57	18 23	19 55	21 29	19 29	19 14	24 27	13 23	

# CELESTIAL MESSENGER ALMANACK, 1858.

## May, XXXI Days.

### MOON'S CHANGES.

Last Quarter, 6th day, 6h. 40m. mor. | First Quarter, 19th day, 10h. 20m. aft.  
 New Moon, 18th day, 7h. 47m. mor. | Full Moon, 27th day, 6h. 5m. aft.

D	D	DIARY.	☉ RISE & SETS H. M	☽ RULE IN MEMBERS.	THE GOOD AND EVIL DAYS ACCORDING TO THE NATAL PLANET AND SIGN.
M	W				
1	S	Pr. Arthur b. 1850	R 4 36	thighs	The 3rd is evil for those born under the planet Venus or Mars; the 4th is exceedingly good for those born under the planet Mercury or Jupiter, also under the Moon, and more particularly for those born under the sign Gemini. The 5th will be evil for those born under the planet Mars or Uranus. The 7th evil for those born under the Moon. The 8th good for those born under the Moon or Mercury and for the commencement of any journey and literary undertaking. The 10th evil for
2	♄	4th Sun. after Easter	S 7 26	knees	
3	M	Inv. of the Cross	R 4 33	and	
4	Tu		S 7 29	hams	
5	W	Nap. Bonaparte died 1821	R 4 29	legs	
6	Th	St. John Evan.	S 7 32	ankles	
7	F		R 4 26	feet	
8	S	Easter Term Ends	S 7 35	and	
9	♁	Rogation Sunday	R 4 23	toes	
10	M		S 7 39	head	
11	Tu		R 4 20	face	
12	W		S 7 42	neck	
13	Th	Holy Thurs. Ascension	R 4 17	throat	
14	F	Very high tides	S 7 45	arms	
15	S	Paris Exhib. Opened 1855	R 4 15	shouldr	
16	♄	Sunday after Ascension	S 7 48	breast	
17	M	Catherine of Russia d. 1727	R 4 12	stomch	
18	Tu		S 7 50	heart	
19	W	Dunstan	R 4 9	back	
20	Th	Columbus d. 1506	S 7 53	bowels	
21	F		R 4 7	belly	
22	S	Trin. T. beg. Ox. T. ends	S 7 56	reins	
23	♄	Whit Sunday	R 4 4	and	
24	M	Queen Vict born, 1819	S 7 59	loins	
25	Tu	Princess Helena born, 1846	R 4 1	secret	
26	W	Oxford Term begins	S 8 1	mmbrs.	
27	Th	King of Hanover born, 1819	R 3 58	hips	
28	F		S 8 3	and	
29	S	Rest. K. Chas. II.	R 3 56	thighs	
30	♄	Trinity Sunday	S 8 5	knees	
31	M	Dr. R. Chalmers d. 1847	R 3 54	hams	

those under Mars or Jupiter. The 11th evil for those born under the Moon, also the 13th. The 14th good for those under the Sun or Saturn, but the 16th would be evil for those under the Sun or Mars. 17th good for those under Mars or even Saturn. The 22nd good for those under Jupiter or the planet Uranus.



# BEING A GUIDE TO THE WEATHER, &c.

## Astral Conjectures of the Weather.

May, 1858.

1	Changeable.	17	} Electricity, with vari- able weather
2	Clouds	18	
3	Rain	19	
4	Great winds, &c.	20	Sudden squalls
5	Storms about	21	Threatening
6	Showers occasionally	22	Fair
7	Changeable	23	Sleet or showers
8	Winds, with rain	24	Clouds, perhaps showers
9	Variable	25	Changeable
10	} Turbulent, perhaps thun- der about.	26	Perhaps an hail-storm
11		27	Fair
12	Cloudy	28	Clouds, &c.
13	Winds	29	} The month ends for the most part fair
14	Cloudy and moisture	30	
15	} Probably hail, &c. or thunder	31	

FOR FARMERS AND GARDENERS.—Sow carrots, peas, common beans, spinach, kidney beans; plant beans between the rows of cabbage, savoys, sprouts, broccoli, Herbs to be gathered: herb bennet, cranesbill, great celandine, milkwort, and archangel.

## The Revelings of the Heavens.

May, 1858.

Untoward planetary indication occur, both at the new Moon and also at the next Luration. In the latter, Saturn is ascending, and the luminaries—Mercury, Jupiter and Uranus, are all in opposition to Mars, the god of War, thus denoting much turmoil and many broils, with National trouble and violent agitation, especially in the political world. The crowded number of planets in the 11th is ominous of vast and extraordinary events and stirring times; and an attempt to increased taxation, with which the people of England are but too much already burdened.

I expect many accidents this month by railway, also by fire, and others of a very grave and serious nature,—Liverpool, Manchester, and the neighbouring districts, will come in for a share of the evil. The position of Uranus and Mars are somewhat evil for the Emperor of the French, more plots may be discovered, but he will escape them all and will have ere long some singular success.

This month will prove rather a sickly one. We shall receive some very important news this month from India, China and America, in which latter place the Mormons will gain ascendancy in Utah.

ASPECTARUM; OR, READY RECKONER FOR  
SECONDARY DIRECTIONS.

May, 1858.

D.	H.	M.		D.	H.	M.	
1	2	27	Mercury sta.	16	4	4	Sun Oppos. Mars
	10	6	Venus par. Uranus	16	2	59	Moon SS. Sun
	12	0	Moon apo.	18	28	43	Moon Sextile Mercury
	16	47	Moon Sesqusq. Sun	21	43	29	Moon Conjunc. Saturn
2	11	39	Moon Conj. Uranus	23	29	29	Moon Square Mars
	20	45	Moon, Mars in Aries	17	2	47	Moon Sextile Sun
3	0	32	Venus Oppos. Mars	6	10	6	Moon Sextile Jupiter
	1	45	Moon Trine Sun	7	29	7	Moon Sextile Uranus
	12	52	Moon Mercy. Con. Jup.	21	0	0	Sun parallel Mars
	22	17	Moon Opposition Saturn	23	5	5	Mars Trine Saturn
4	2	2	Moon Trine Mercury	18	5	41	Venus SSextile Mars
	2	37	Moon Trine Jupiter	15	56	15	Moon Sextile Venus
	4	48	Moon Venus par. Mer.	16	55	16	Moon Square Mercury
	7	44	Moon Trine Uranus	19	0	0	Moon Square Mars
	10	5	Moon Sextile Mars	8	0	0	Sun par. Uranus
	14	1	Moon Trine Venus	10	20	10	Moon Square Sun
	21	40	Moon Mars Opp Uranus	10	27	10	Moon Square Jupiter
5	18	40	Moon Square Sun	11	41	11	Moon Square Uranus
6	0	0	Moon Mercury par. Mars	12	24	12	Sun Conjunc. Jupiter
	10	57	Moon Square Mercury	20	19	21	Moon Trine Mercury
	14	15	Moon Square Jupiter	21	3	24	Moon Square Venus
	15	39	Mercury par. Uranus	7	0	0	Moon Sextile Mars
	18	35	Moon Square Mars	10	34	10	Moon Sextile Saturn
	19	53	Moon Square Uranus	18	44	18	Moon Trine Jupiter
7	6	23	Moon Square Venus	19	11	19	Moon Trine Uranus
	20	22	Moon Mer. Sextile Saturn	19	13	19	Moon Mars p. Jupiter
8	7	37	Moon Sextile Sun	22	6	22	Moon Trine Sun
	16	0	Moon Venus par Saturn	23	2	0	Jupiter Conjunc. Uranus
	16	22	Moon Sextile Mercury	8	12	8	Moon Sesquiquare Sun
	17	25	Moon Trine Saturn	19	11	19	Moon Trine Venus
	22	23	Moon Sextile Jupiter	19	43	19	Moon Square Saturn
9	0	17	Moon Trine Mars	21	56	21	Mercury sta.
	2	56	Moon Sextile Uranus	24	1	5	Venus SSextile Saturn
	7	13	Moon Sesquiquare Sun	25	14	25	Moon Oppos. Mercury
	7	42	Mercury par. Jupit. r	26	2	15	Moon Conjunction Mars
	17	41	Moon Sextile Venus	7	36	7	Moon Trine Saturn
10	2	56	Mercury in Aries	17	20	17	Moon Oppos. Uranus
	18	22	Mars Oppos. Jupiter	18	35	18	Moon Oppos. Jupiter
	19	4	Venus Sesquiquare Sat	27	6	5	Moon Oppos. Sun
	21	17	Moon Square Saturn	19	38	19	Moon par Saturn
11	1	10	Sun par. Mercury	28	6	15	Venus Semisextile Uran
	13	7	Sun Conjunc. Mercury	20	0	20	Moon apog
12	19	20	Moon Conjunc Mercury	29	4	33	Venus SSextile Jupiter
	19	47	Moon Sextile Sun	8	22	8	Moon Oppos. Venus
	22	5	Moon Sextile Saturn	30	17	19	Moon Trine Mercury
13	1	29	Moon Opposition Mars	22	11	22	Moon Sextile Mars
	5	44	Moon Conjunc. Jupiter	31	7	12	Moon Sesquiquare Sun
	8	14	Moon Conjunc. Uranus	9	36	9	Moon Oppos. Saturn
14	5	4	Moon Conjunction Venus	18	51	18	Moon Trine Uranus
	10	52	Sun Sextile Saturn	19	12	19	Sun Semisquare Saturn
15	10	55	Sun par. Jupiter				

## TO CORRESPONDENTS.

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We beg to inform our friends, that if they desire to perpetuate the Magazine, they would add materially to our endeavours by taking, or getting a friend to take, an extra Number for the future, commencing with the Sixth. All such, who forward their Subscriptions twelvemonths in advance, will be favoured with the benefit of asking any horary question for one-half the usual fee. We also beg to thank those friends who have contributed matter for insertion; we are sorry we have not room to insert more in the present Number. We will endeavour to insert the remainder in our next, we also beg to ask all those who send data of Nativities for insertion that they would work them out themselves, as we really have not time; we lately received two pamphlets against the science—one forwarded by a friend in Birmingham and the other in Bangor; although scarcely worthy of notice, yet we will give them attention at the earliest opportunity.

Our Friends to the "Astrologer's Magazine" will be pleased to hear that that work has been favourably noticed in the "Morning Star" newspaper of the 11th of March, the following of which is a copy:—

"Our attention has been specially called to an "Astrologer's Magazine," (Allen, Warwick Lane), which has reached its sixth monthly part, which is respectably printed, which has all the appearance of an oracle of science, and which we may at once avow is far too deep and complicated for our ordinary apprehension. Nay, we think we would go wild if condemned to make ourselves masters of the mysterious charts and profound calculations contained in almost every page of this Magazine. The writer, however, Mr. Edward Vaughan Williams, is prepared to relieve ourselves, or any others, from the task of too severe thinking, and he therefore mentions the fees which will enable him to rectify the estimated time of a man's birth, as well as to calculate "a nativity for the whole period of life, with the general judgment." His philanthropic object is to revive astrology, and, no doubt, establish the doctrine of inflexible fate.†

† The writer is in error with respect to my wishing to establish a belief in inflexible fate, as astrology, when rightly understood, teaches exactly the reverse.—ED.

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