

THE
H O R O S C O P E,

A WEEKLY MISCELLANY

Of Astrology, Astronomy, Phrenology, Meteorology, &c.

No. III. }
PART VI. }

SATURDAY, MAY 22, 1841.

{ PRICE 2D.,
or 3d. by Post.

CATECHISM OF ASTROLOGY.

CHAPTER III.

Q. Are the other planets' places found in the same manner?

A. Exactly so; but the calculation is briefer, as they move only a few minutes, or about a degree in 24 hours. For example, Venus, on the 24th March, is found in Taurus $14^{\circ} 59'$, and next day in Taurus $15^{\circ} 50'$. The difference is $51'$, of which one-fourth is $13'$, and for the odd $20'$ after 6 o'clock say $1'$, and we have $14'$ to add to Taurus $14^{\circ} 59'$, which gives the place of Venus, Taurus $15^{\circ} 13'$ in the figure. Then, as Taurus 28° is on the 9th, we must place Venus *outside* the 9th; and, in fact, she is found in the middle of the 8th house.

Q. Having obtained the *longitudes* of all the planetary bodies, and placed them in the figure according to the degrees of longitude of the cusps of the several houses to which they are nearest, I still perceive $\text{\textcircled{S}}$ and $\text{\textcircled{N}}$, one in the 5th the other in the 11th house; what am I to understand by these characters?

A. These are the *Dragon's Head* ($\text{\textcircled{S}}$) and the *Dragon's Tail* ($\text{\textcircled{N}}$), which are nothing more than the Moon's north and south *nodes*, so called, time out of mind, by astrologers.

Q. What is the Dragon's Head?

A. It is the *north* node of the Moon, or that point in which she crosses the ecliptic into *north* latitude, or rises above the plane of the Earth's course around the Sun. The *south* node of the Moon is the opposite point, where she crosses the ecliptic into *south* latitude, or sinks below the plane of the Earth's orbit.

Q. How is the place of each of these nodes determined?

A. It is calculated from the known relative motions of the Earth and Moon; and as the mean motion of the nodes is three minutes per day, and the place of the north node is given in the Ephemeris in "Zadkiel's Almanac" for every sixth day, the place for any intermediate period is readily learned. The motion is always *retrograde*, or contrary to the order of the signs, and being given for the 19th day of March, 1841, at noon, as Aquarius $16^{\circ} 9'$, it follows that, in one day and a quarter afterwards, it has reached Aquarius $16^{\circ} 5'$.

Q. Therefore I find it placed inside the cusp of the 5th house, which cuts Aquarius $10\frac{1}{2}^{\circ}$?

A. This is precisely the case; and the south node ($\text{\textcircled{N}}$) being always opposite to the north node ($\text{\textcircled{S}}$), we place it in Leo $16^{\circ} 5'$, which falls inside the 11th house.

Q. What influence do these points possess?

A. They are found to affect the powers of planets which fall within 5° of their places, so that the *north* node (♁) causes the planets to act more potently, and the *south* node (♁) weakens the planet. We have little doubt that each planet is similarly affected when in its *own* node.

Q. What does the letter R signify when annexed to any planet?

A. It shows that the planet is moving *retrograde* in the heavens, as seen from our earth; and it always denotes an *evil* influence upon those men and things which are especially affected by that planet.

Q. Can you give any instance of the truth of this doctrine?

A. It happens that nearly all the planets have been *retrograding* recently, and afford full proof of the truth of the rule. *Saturn* has been retrograde since the middle of April, and he has therefore stirred up the people of Greece, Bulgaria, Albania, India, Mexico, &c., and other countries especially affected by that sign, to tumult and insurrection. We predicted such effects, and they have occurred, although the news has not yet arrived from India and Mexico.

Q. I find also that *Mars* has been retrograding since the 11th of March, according to the Ephemerys; has he produced any particular effects?

A. Mars always does produce very marked effects when near the Earth, as is the case when he is retrograde. On those occasions fires are more destructive—murders are more frequent and more cruel than usual; bloodshed is rife, and warlike deeds prevail extremely; but these things are more obvious in those parts ruled by the sign Mars is in at the period.* Now, if we observe the newspapers since March began, we shall find a more dreadful recital of brutal and bloodthirsty acts than is common, both in this country and others. We need only name the atrocious butcheries in Algeria (ruled by Scorpio, where Mars is in the figure), the decapitating of dozens of miserable Arab prisoners in the market-place, in cold blood, &c. In Norway, one-third of the city of Christiana burnt. In Liverpool (influenced by Scorpio), we find a merchant murdering his wife and infant; also a ship sailing from that port strikes, and the brutal crew deliberately drown seventeen of the passengers. Parents destroy their children, and children their parents, &c. &c.

Q. Has *Jupiter* also been capable of doing mischief since his *retrograde* motion in the beginning of April?

A. According to his nature, and the affairs he chiefly influences, he has done much mischief. He rules bankers—and witness the *bank* failures in America. He also rules the clergy—and witness the disgraceful affair of the Dean of York, and of a clergyman committed to prison in Dublin; the Bishop of Pampeluna banished from Spain; also quarrels between Russia and the Pope, &c.

Q. I have met the term “dignities” applied to the planets; what does it signify?

A. The twelve signs of the zodiac are found to be of the nature of certain planets: thus, the planets sympathise with those signs, and are found to act more powerfully when in them, and they are then said to

* A list of countries ruled by the different signs will appear next week.

be “dignified,” and when in the opposite signs they are “debilitated.” The chief dignities are the “exaltations” and the “houses” of the planets, which are these—

☉	Exaltation of the Sun	House of Mars.
☾	Exaltation of the Moon	House of Venus.
♁	House of Mercury.
♃	Exaltation of Jupiter	House of the Moon.
♄	House of the Sun.
☿	Exaltation of Mercury and	House of Mercury.
♄	Exaltation of Saturn	House of Venus.
♂	House of Mars.
♃	House of Jupiter.
♂	Exaltation of Mars	House of Saturn.
♄	House of Saturn.
♀	Exaltation of Venus	House of Jupiter.

Opposite to the “exaltation” is the “fall;” and opposite the “house” is the “detriment.” So that when, for instance, the Sun is in Libra, he is in his “fall;” and Mars in Libra, is in his “detriment.”

Q. Are there any other dignities?

A. There are some others, but they are not important, except the “triplicities,” which are *four* in number; viz., Aries, Leo, and Sagittarius, the *Fiery*; Taurus, Virgo, and Capricornus, the *Earthy*; Gemini, Libra, and Aquarius, the *Airy*; Cancer, Scorpio, and Pisces, the *Watery*. These are “ruled,” as it is termed, by the planets, thus—the Sun and Jupiter the fiery, Venus and the Moon the earthy, Saturn and Mercury the airy, and Mars the watery; but, to learn farther particulars on this head, it will be advisable to study Ptolemy’s “*Tetrabiblos*.”

Q. How do you apply the doctrine of the planets’ “houses.”

A. If we look to the figure, page 216, we find Libra rising, or in the 1st house of the figure, which affects the community in general of the country for which the figure is erected (and it is found by experience that the figure set for the metropolis, or seat of government, indicates the events to follow). Now, Libra is the exaltation of *Saturn* and the house of *Venus*: therefore these two planets have especial influence over the people of England during the rule of this Ingress.

Q. How long may that be?

A. If a *moveable* sign ascend, during one quarter; a *common* sign, six months; and a *fixed* sign, a year.

Q. Which are the moveable, &c., signs?

A. The *moveable* signs are Aries, Cancer, Libra, and Capricornus; the *common* signs are Gemini, Virgo, Sagittarius, and Pisces; and the *fixed* signs are Taurus, Leo, Scorpio, and Aquarius.

Q. What do you deduce, then, from the positions, &c., of Venus and Saturn at the Ingress?

A. As regards England, we look to the place of Saturn, and find him in *square* aspect to the Sun and Mercury; but as Mercury rules Gemini and Virgo, which are on the cusp of the 9th and 12th houses, we judged that the people (especially agricultural and labouring people, denoted by Saturn) will be inimical to those things ruled by Mercury,

which, in this figure, are matters connected with those houses; viz., the 9th and 12th.

Q. But how am I to understand the different matters ruled by the different houses?

A. The best way to understand this is to consider the following figure, in which the chief matters under the rule of each house will be found expressed in that house.



Q. Have these houses any farther or other meanings?

A. Yes; every house may be regarded as the ascendant, or 1st house, of the person or thing it chiefly signifies. Thus, the 2nd house denotes property of the revenue; but the 3d being the 2nd, or house of property, from the 2nd, and the 3rd house showing "posts and letters," we judged that the revenue would fall off, especially the Post-office revenue, because Mars, lord of the 3rd (Scorpio being on the cusp) was in the 2nd, and a malefic. We predicted the fact, and our prediction has been verified.

Q. What is shown by the Sun and Mercury being so near the 7th, or house of war?

A. That much talk of war and preparation would be made. The reason of this is the Sun being in square aspect to Saturn, which, as the Sun on the cusp of the house of war denotes the enemies of the nation, foreshows a strong desire of the nation's enemies to go to war; but the ill aspect of Saturn to the Sun shows fear and misgiving, whence we foresaw that no war would be *declared* under the influence of this figure. Both France and America have threatened, but they will not STRIKE till *this* influence is overpast.

Q. What am I to judge of the Parliament by this figure?

A. The Sun rules the 11th house, which, as he is in square aspect to Saturn, foreshows that the Parliament will be in *mauvaise odour*; and as the 4th house (which shows the *end* of every matter) from the 11th

—viz., the 2nd in the figure—has a *moveable* sign on the cusp, and the *last degrees* passing off from it, we may judge that the Parliament will end its days under the influence of this Ingress. Also, we find the Dragon's Tail in the 11th, which shows the Ministry, or assistant friends to the Government, are in sad discredit; and, moreover, Saturn on the cusp of the 4th house, in close opposition to the 10th, shows the Government violently opposed by their *enemies*, the 4th being 7th to the 10th, who are too strong for them, since Saturn is in Capricornus, his dignities.

MODERN OPINIONS OF ASTROLOGY EXAMINED.

(Continued from page 213.)

8. "Of the consequence which Lilly and his nonsense arrived at in those credulous times, we may mention that one of his trumpery bundles of periodical prophecies attracted the anxious attention of Parliament, whose members, not altogether approving of some of the author's dark sayings, ordered him to be imprisoned. As the serjeant-at-arms, however, was conveying him away, a personage stepped forward, who saved the astrologer from the distress of a long imprisonment, which, after he was once in gaol, might have been his doom. 'Oliver Cromwell, lieutenant-general of the army, having never seen me, caused me to be produced again, where he steadfastly beheld me for a good space, and then I went with the messenger.' Nevertheless, he was not taken at that time to gaol; and though he gave himself up to custody next day, from motives of deference to the Parliament, he was liberated immediately by Cromwell's interposition. Whether or not Old Noll believed in the astrologer's power it is impossible to say, but certainly he and his party owed some gratitude to Lilly. At the siege of Colchester, when the parliamentarian soldiers grew doubtful of the issue of the attack, and slackened somewhat in their exertions, Lilly and another person of the same character were sent for to encourage the besiegers, which they did by predicting the speedy surrender of the place, as it really fell out. Another example of the same kind occurred when Cromwell was in Scotland. On the eve of one of the battles fought by Oliver, a soldier mounted himself on an eminence, and as the troops filed past him, he cried out, 'Lo! hear what Lilly saith. You are in this month promised victory. Fight it out, brave boys, and then read that month's prediction!'

9. "Our astrologer declares that, in the early part of the civil war, his opinions leant decidedly to the side of the royalists, until they gave him some ground of offence. His sentiments, in reality, however, appear to have been strongly guided by the circumstance of which party was at the time uppermost. He prophesied first for the king; when his cause declined, our hero prophesied stoutly for the parliament; and when its influence waned, he put forth some broad hints of its approaching fall. King Charles himself put great confidence in the powers of Lilly; for, at the time of his stay, or rather confinement, at Hampton Court, when he meditated an escape from the soldiery that surrounded him, he despatched a secret messenger to the astrologer, desiring him to pronounce what would be the safest place of refuge and concealment. Lilly erected a figure, and gave an answer; but the prediction was not put to the proof, the king, before it could be acted on, being removed to the Isle of Wight. Charles's opinion was, that 'Lilly understood Astrology better than any man in Europe.' Nor was the English monarch the only crowned head that held these sentiments. The King of Sweden, whom the astrologer had mentioned honourably in one of his

periodical books of prophecy, sent to him a present of a handsome gold chain and medal, out of gratitude for the notice.

10. "Kings and soldiers, however, must give place in this race of absurdity to the Commons' House of Parliament, the 'collective wisdom' of England. The house, after the burning of London at the great fire, called the astrologer once more before them, and examined him as to his *foreknowledge* of that calamity, which was then attributed to conspirators. Lilly answered them in the following words:—'May it please your honours, after the beheading of the late king, considering that in the three subsequent years the Parliament acted nothing which concerned the settlement of the nation in peace, and seeing the generality of the people dissatisfied, the citizens of London discontented, and the soldiery prone to mutiny, I was desirous, according to the best knowledge God had given me, to make inquiry by the art I studied what might from that time happen unto the Parliament and the nation in general. At last, having satisfied myself as well as I could, and perfected my judgment therein, I thought it most convenient to signify my intentions and conceptions thereof in types, hieroglyphics, &c., without any commentary, that so my judgment might be concealed from the vulgar, and made manifest only to the wise—I herein imitating the examples of many wise philosophers who had done the like. Having found that the city of London should be sadly afflicted with a great plague, and not long after with an exorbitant fire, I framed these hieroglyphics as represented in my book, which have in effect proved very true.' One of the wisecracs of the committee then asked him, 'Did you foresee the year?' 'I did not,' replied Lilly, 'nor was desirous; of that I made no scrutiny.' The astrologer then told them that he had found, after much pains, that the fire was not of man, but of God.

11. "To give the reader some idea of the folly which could believe him to have predicted the fire and plague, we may mention that, in the book where the prophecy is said to occur, he gives sixteen pages of wood-cuts, being enigmatical emblems of what was to befall the city for *many hundred years* to come. On the eighth page is a set of *graves* and *winding-sheets*, and the thirteenth some *houses on fire*; and this is the prediction! The fire and plague were almost in one year, and the figures in the book are in very different places, though he meant the emblems to indicate consecutive events. Besides, a rebellion would have filled the graves—a burnt warehouse would have answered the figure fire, just as well as the plague or the burning of half the city. The hieroglyphics, we may add, depicted every event under the sun, so that the astrologer in no case could have been put out. And a Parliament, composed of men undoubtedly the ablest in the land, swallowed this less than two centuries ago.

"Whilst sovereigns, parliaments, and armies were thus distinguishing with their notice, and depending for advice in their greatest extremities upon the powers and art of our astrologer, it may well be supposed, since ignorance is the mother of credulity, that the inferior and uneducated classes of the community followed with blind superstition the example set before them by their betters. Love, sickness, trade, marriage, and on a thousand other subjects, was the astrologer daily consulted, not only by the citizens of London, but by residents in every corner of the land. And so skilfully and equivocally, so Delphically, if we may use the expression, did he frame his responses, that he was very seldom brought into annoyance from the failure of his predictions. This was fortunate for him; for though the courts of law would not meddle with a true prophet, they did not scruple to punish a bungler in the art. On one occasion, a 'half-witted young woman' brought him before the court to answer for having taken 2s. 6d. from her for a prediction regarding stolen goods. Lilly spoke for himself, and having satisfied the court that Astrology was a lawful art, he got easily off by proving the woman to be half mad.

12. "In his latter years, Lilly practised physic as well as Astrology, and

amassed so much money as to purchase an estate at Hershams, where he ultimately resided. He made a considerable revenue by teaching his art to those who wished to catch his mantle, which had turned out a warm and comfortable one. Strange as it may appear, many gentlemen even, of good fortune and condition, had become his pupils in Astrology. When the hour of his dissolution arrived, it found him, in a ripe old age, at his country house at Hershams. He was interred in the chancel of Walton church, and his remains were covered by a marble slab, put up at the cost of his friend and dupe, the learned Elias Ashmole.

13. "In looking back upon the absurdities which marked William Lilly's career, the question naturally arises in the mind, 'Did he himself believe in his art and powers? Did that which deceived all others deceive himself?' An able writer on this subject remarks, 'It is very possible and probable that, at the outset of his career, he was a real believer in the truth of his art, and that he afterwards felt no inclination to part with so pleasant and profitable a delusion: like his patron, Cromwell, whose early fanaticism subsided into hypocrisy, he carefully retained his folly as a cloak for his knavery. Of his success in deception there exist abundant proofs. The number of his dupes was not confined to the vulgar and illiterate, but included individuals of real worth and learning, who courted his acquaintance and respected his predictions. We know not whether it 'should more move our anger or our mirth,' to see an assemblage of British senators—the contemporaries of Milton and Clarendon, of Hampden and Falkland—in an age which roused into action so many and such mighty energies, gravely engaged in ascertaining the causes of a great national calamity from the prescience of a knavish fortune-teller, and puzzling their wisdoms to interpret the symbolical flames which blazed in the misshapen wood-cuts of his oracular publications. From this disgrace to the wisdom of the seventeenth century we have to make one memorable exception. In his *Hudibras*, Samuel Butler has rendered for ever famous the astrologer Lilly, under the name and character of the 'cunning man, hight Sidrophel.'"

REFUTATION OF THE ATTACK UPON ASTROLOGY,

CONTAINED IN "CHAMBERS'S EDINBURGH JOURNAL," SEPT. 24, 1836.

Having furnished our readers with this critical essay, written to confute Astrology, and having reprinted it *verbatim*, that no pretence may exist for saying that we have garbled or misrepresented our opponents, we shall now proceed to confute the writers of that essay. And the better to enable our readers to follow the fallacies and the falsehoods it contains, we shall examine it paragraph by paragraph, which we have numbered for that purpose. If we do not make the blood tingle in the long ears of "William and Robert Chambers" before we let their critical noses escape from the grindstone of truth, we are grievously deceived. If we do not rend away from their brazen fronts of impudence and arrogance the veil of ignorance which conceals the true character of these false-hearted knaves, who have long fattened upon the prejudices and tortuous education of that portion of the public who read their hashed-up absurdities, we are wrong in the estimation of our own powers. But to the point.

Par. 1.—We here read, that Astrology (whatever it was aforesaid) at length became "that branch of celestial science which professed to

discover, in the motions and relative positions of the heavenly bodies, &c., certain *signs* indicative of events on earth, and *exerting a powerful influence* over human affairs." Why, here we have the whole results attributed to "*the motions and relative positions* of the heavenly bodies." It is not the heavenly bodies themselves, reader, but their "motions," &c. Now, this accounts for the absurdity which follows. You will observe that these said "motions," &c., are not accused of being *causes*;—the BODIES themselves are not charged with any thing. Oh! no; the "motions," &c., are "*signs* indicative of events;" but these "motions," &c., are also said to be "*exerting* [it should be 'which exert'] influence over human affairs." So that, as it reads, we are to understand that the *signs* which *indicate* events also *exert* influence, &c. How very clear and consistent! The muddy-pated penman intended to *convey* an idea of what Astrology was; but not having yet gained a clear notion himself of the thing, he, of course, fails to impart what he does not possess. We need not tell our readers that Astrology did, in truth, profess to discover, by means of the known natures of the heavenly bodies, what particular influences they would (when combining their action by certain motions, &c.) shed upon mankind. This, we are sure, was what the Chaldean magi taught, what all astrologers have professed to teach (ourselves among the number); and what, we are quite sure, is believed by the numerous and intelligent men who believe in astral influences in the present day.

We admit the truth of the assertion, that Astrology kept a close hold of Astronomy from the times of the Chaldean magi down to those of Tycho Brahe and Kepler; also, that it was believed in, as this writer says, by Lord Bacon; and even that "the majority of mankind clung to a similar belief." But did it never strike the *modest* "William Chambers," did it never come into the *meek* cranium of "Robert Chambers," that these great astronomers, that this immortal philosopher, that the said majority of mankind, were as likely to be right as even they, the aforesaid "William and Robert?" Have they communed with the angels upon the subject? If not, how did they arrive at the *certain* conclusion that Tycho, Kepler, and Bacon were mere noodles; that they could not perceive the evidence which stands forth so clear to these favoured brothers, who *know*, forsooth, all about the absurdities of that which the author of the *Novum organum* mistook for truth?

If there be, as there certainly is, a desire to know the future in the human mind, is it not placed there by the Author of all good for a wise purpose? This desire exists, and why should it not be gratified? Can these puny critics tell us how they dare to dispute the fitness of any principle in the human mind which is not *per se* immoral? Or do they wish us to take for granted that a desire to know the future is morally wrong? The desire itself is evidently innocent, as it is the foundation of social prosperity; and it yet remains to be proved that, to gratify it by the observation of astral phenomena and their consequent effects—in other words, Astrology—is an act of moral turpitude.

(*To be continued.*)