



THE

# Stragglings Astrologer

OF THE NINETEENTH CENTURY;

OR, MAGAZINE OF CELESTIAL INTELLIGENCES:

CONDUCTED BY THE CELEBRATED

**MADemoiselle LE NORMAND,**

OF PARIS,

H. R. H. THE PRINCESS OF CUMBERLAND,

*The Members of the Mercurii,*

THE EDITOR OF THE PROPHETIC ALMANACK,

AND OTHER CELEBRATED ASTROLOGERS.

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## The Experimental Astrologer.

(Continued from p. 210.)

### PROBLEM 6.

*To direct the Ascendant to the Semiquartile of a star.*

1. If the star is above the earth, bring it to the cusp of the mid-heaven, by problem 4.
2. From the arc of direction thus found, subtract one-half of its semidiurnal arc, the remainder is the arc of direction.
3. If the star is under the earth, add one-half of its seminocturnal arc to its right ascension, with latitude.
4. From this sum subtract the right ascension of the *imus cæli*, the remainder will be the arc of direction.

### PROBLEM 7.

*To direct the Ascendant to the Sesquiquadrate of a star.*

1. If the star be above the earth, add half its semidiurnal arc to its right ascension, with latitude.
2. Subtract from this sum the right ascension of the mid-heaven, the remainder is the arc of direction.
3. If the star is to be brought to the sesquiquadrate under the earth, subtract half of its seminocturnal arc from its right ascension, with latitude.
4. From this remainder subtract the right ascension of the *imus cæli*, and it will be the arc of direction.

### PROBLEM 8.

*To direct the Ascendant to the Quintile of a star.*

1. If the quintile is to be formed above the earth—first find the arc of direction to the sextile, by problem 3.
2. To this arc of direction, add one-fifth of the mundane sextile (two-thirds of the star's semidiurnal arc), and it will be the true arc of direction sought.
3. If the quintile is formed under the earth—first find the arc of direction to the sextile, and subtract therefrom one-fifth of the mundane sextile (two-thirds of the seminocturnal arc), the remainder is the arc of direction.



## PROBLEM 9.

*To direct the Ascendant to the Biquintile of a star.*

1. If above the earth—first find the arc of direction to the trine, by problem 5.

2. To this arc of direction, add one-fifth of the mundane trine (four-thirds of the semidiurnal arc), and it will be the arc of direction.

3. If under the earth, find the trine by the same problem, and subtract therefrom one-fifth of the mundane trine (four-fifths of the semi-nocturnal arc), and it will give the arc of direction.

The excellence and arithmetical conciseness of the rules here laid down for solving the important problems of the angles directed *in mundo*, must be apparent to every one who has paid the slightest attention to directions. It is a singular fact, that out of the innumerable authors who have written upon the subject, they have one and all referred the reader to voluminous tables of oblique ascension, which, besides their incorrectness, had another palpable fault, namely, that they must be precisely calculated for the latitude of that country or region for which the horoscope was cast. And as few students could spare either time or patience in correcting these personifications of ambiguity, is it to be wondered at, that they seldom arrived at any truth in their predictions, or obtained any satisfaction therefrom? The greatest wonder is, that any one should have had patience to scan over these musty tables of deceased authors, who went on from generation to generation, the blind leading the blind, till reason and science became scouted nearly out of the question. As a proof of this, we need only refer to Gadbury, Coley, and Sibly, three authors who, through ignorance, have done more essential harm to the astral science than its greatest enemies could have done amidst the malice of ages.

*Altera natura usua est.*

The present is, we believe, the only attempt that has hitherto been made to solve these intricate problems, through using tables of *right ascension*; by which means, the merest tyro in the astral art may, by the mere perusal thereof, in this and our preceding number, perform the labour, heretofore of days, in as many hours; and not only this, but he may, by scientific principles, prove them to be mathematically correct. This is a desideratum in astrology, which has hitherto been almost entirely unknown, except to *one* writer; and even that writer



has thought proper to pursue the old beaten track of custom, in spite of the sound principles and excellent rules which he has, in another part of his work, adopted. These considerations will, no doubt, greatly enhance the value of our pages; and we shall still continue to use every exertion, whether in recording original matter, or wading through the MS. labours of ages, to instruct, amuse, and entertain, the numerous and distinguished readers of the "Stragglings Astrologer."

A periculo tuti sumus.

(*To be continued.*)

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CURSORY OBSERVATIONS  
ON  
THE HOROSCOPE OF HIS MAJESTY.

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*To the Editor of "The ASTROLOGER of the Nineteenth Century."*

SIR,

THE nativity of his Majesty, which appeared in the 12th number of your amusing work, has afforded me much internal satisfaction, as from the able manner in which Raphael has proved its correctness (by the coronation taking place under the powerful direction of Sol to the M. C.) I have silenced several rancorous enemies of this heavenly science. It certainly was very remarkable, that nearly the whole of the students in this science, and even experienced astrologers, were erroneously led to believe that the above royal birth took place in the *evening* of that day, instead of the morning. How this error came at first to be believed, I am not aware, but the obstinacy in which many persons of ability persisted, declaring the coronation would never take place (through their miscalculation of the horoscope), was rather unfortunate for the science. Allow me, therefore, to congratulate the students in judicial astrology, upon the satisfaction which must result from an inspection of this illustrious geniture, now the true time of birth is correctly ascertained.

Your constant reader,

LILLY, jun.

*New Bond Street, Aug. 28, 1824.*



## The Weekly Astrological Calendar:

FOUNDED ON CELESTIAL INFLUENCE.

*From Sept. 18, to Sept. 25, 1824, inclusive.*

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For Fortune, at some hours, to all is kind:

The lucky have whole days, which still they choose;

The unlucky have but hours, and those they lose.---DRYDEN.

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- Sept. 18. This day is meanly fortunate, but best in the morning.
20. This day is amazingly evil for almost every affair, especially those relating to business, gain, love, marriage, and travelling. The evils of this day are likely to be lasting in effect. The afternoon and evening are the worst part.
22. The afternoon is most remarkably propitious for love, marriage, and all affairs of despatch. Travelling began at this time will be safe and prosperous.
23. The morning of this day is favourable, but the afternoon and evening are excellent for business, gain, and commercial pursuits.
24. This day is good for quick and expeditious travelling. Removals began on this day will be frequent.
25. This day is likely to cause vexation and abuse. Few things begun will prosper. It is very evil for letters, writings, messages, and friendships. The affairs of youthful persons this day go wrong.
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### ASTRONOMICAL OBSERVATIONS.

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Conjunction of the Moon with Saturn in Gemini, Sept. 15, 10. min. past 3 o'clock in the morning.

Quartile of Venus and Saturn, from Libra and Gemini, Sept. 17, 7 o'clock in the morning.



## PROPHETIC REMEMBRANCES.

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THE fair sex are advised to be cautious whom they trust, and to what tales of love and ardour they give ear to, during this week. Certain it is, that a lady of rank is caught in some awkward predicament. The horns of the dilemma will, however, be unravelled ere we are understood. Mercury is nearly retrograde. What urgent (if not weighty) affair is now ceased to be agitated? What if the loss be imminent?

Suicide, amongst unfortunate females, is very probable, for the queen of love is ever averse to rigid old Saturn.

The best time this week is the afternoon of the 24th, yet that is too fleeting in benefit for the wary adventurer.

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## APHORISMS RELATING TO HUSBANDRY.

*From Guido Bonatus, a famous Latin Astrologer.*

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IF you prune your vines when the Moon is at full in Taurus, Leo, Scorpio, or Sagittarius, neither worms nor birds will infest your grapes.

Graft not trees, the Moon waning or decreasing; and if you shear sheep in her increase, their wool will grow again much better.

Fruits and wood for use should be cut in the decrease of the Moon; but if you would have timber to keep long, fell it towards the latter part of the winter, while the Moon is under the earth, in some aspect to Saturn, for that will prevent its rotting, and render it exceeding hard and durable.

Fire wood, and what you would have grow quickly again, cut when the Moon is above the earth, in the first quarter, joined either to Venus or Jupiter.

Sow or plant when the Moon is in Taurus, Virgo, or Scorpio, in good aspect of Saturn; but when the Moon is in Cancer, set or sow all kinds of pulse; and when she is in Libra or Capricorn, dress your gardens, and trim your small trees and shrubs.

*(To be continued.)*



## Geomancy.

### SINGULAR FULFILMENT OF PREDICTIONS RESPECTING THE SPITALFIELDS SILK-WEAVERS.

THE figure of geomancy underneath was cast for the purpose of ascertaining the result of the bill then pending in Parliament, respecting the Spitalfields silk-weavers, viz. whether they, or their opponents, would obtain the victory, at the time they were petitioning against the bill.

*Figure of Geomancy made March 20th, 1824, 2H. 10M. P. M. on the earth in Kensington Gardens.*

Eighth House.	Seventh House.	Sixth House.	Fifth House.	Fourth House.	Third House.	Second House.	First House.
00	0	00	0	00	00	0	0
0	00	00	0	00	00	00	00
0	00	00	00	00	00	00	0
00	00	00	00	00	0	0	00

Twelfth House.	Eleventh House.	Tenth House.	Ninth House.
0	0	00	00
0	0	00	00
0	00	00	0
00	00	0	0

L. Witness.	R. Witness.
00	00
00	00
0	0
00	00

Judge.
00
00
00
00

Sixteenth Figure.
0
00
0
00

Seventeenth Figure.
0
00
0
00

By examination of the scheme, it will be found that Amissio and Venus rule the first house, or ascendant of the silk-weavers, and ad-



mirably represent this business in hand, while Tristitia, a figure of Saturn in the 10th house, is symbolical of a decline and falling-off in this trade; and Cancer in the house of wealth and gain, a most evil figure, likewise governed by Saturn in his most malevolent debilities, sufficiently indicates great loss both to the workmen and their masters. Part of this evil has already taken place, but much more, unfortunately, remains to come.

As we were required by several scientific gentlemen to give our opinion whether the bill, then pending, would be passed, or thrown out altogether; we gave it as our decided opinion, that the opponents of this industrious and numerous class of manufacturers, would be the likeliest to gain the victory; but as the two witnesses are ruled by Mercury, and Populus the judge, controvertible in nature, while the 16th figure moves into the ascendant, we expected that the bill would receive a partial alteration favourable to the petitioners against it.

It is scarcely necessary to hint, how truly every part of the above prediction has been verified, to the credit and advancement of the science.

There are several other topics relative to the above class of persons, which may be gathered from the figure:—as, for instance, Fortuna Major in the 9th house, shewing success in this manufacture to foreigners. Cauda Draconis in the 12th house, denoting coolness in the petitioners' friends, and many secret enemies; and Populus, in the fourth house, denoting the depreciation of the article in question; while the fixed nature of several significators are likely to cause the whole of these evils to be of long duration, and upon the increase. Conjunctio in the eighth house is also typical of short life to the principal agitators of the bill and its supporters, which is yet to be fulfilled, although not many seasons will elapse before this will be verified!

H. W.

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This most noble and curious science of Geomancy will shortly be explained in a familiar and perspicuous manner, by an experienced student in occult philosophy, so as to enable the slightest capacity to become, in a very short period, perfect master of this valuable branch of divination, so highly esteemed by the oriental nations.

To expatiate upon the value of such information were useless; suf-



rice it to notice the fact, that there has been no writer on Geomancy for these last 150 years, so that treatises upon the subject are become not only scarce and valuable, but some of them absolutely unable to be procured at any price.

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## Select Biography.

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### MEMOIRS OF JEROM CARDAN,

A CELEBRATED MATHEMATICIAN AND ASTROLOGER.

JEROM CARDAN was born at Milan, on the first day of October, 1501. He was the offspring of illegitimate love; and his mother, during her pregnancy, tried every method to prevent his ever seeing the light of this world, but without effect. She suffered the pains of labour for three days, at the end of which time he was brought into the world by means of the Cæsarian operation; when born, his head was covered with black curled hair.

In the year 1531 he married; for ten years before he had laboured under impotency. This he attributed to the evil influences of the planet under which he was born, and always mentioned it as one of the greatest misfortunes of his life.

He was professor of the medical art in most of the Italian universities. In the year 1570 he was put into prison; on being enlarged, he repaired to Rome, where he attended Pope Gregory XIII, in quality of physician, for which he received a pension until the year 1576, when he died.

Never was any person more remarkable for a strange inequality of behaviour, than this very singular man. His life was a series of odd adventures, which he has committed to writing, with a simplicity, or rather a freedom, seldom to be met with among the learned; indeed it seems as if he had written the history of his life for no other purpose than to give the public an amazing instance that a person may be endowed with a great genius, yet at the same time be void of reason.

He makes an ingenuous confession of his good and bad qualities. He seems to have sacrificed every other consideration to a desire of being sincere; and this sincerity being often misplaced, tarnishes his reputation.



Although our author seldom errs when giving an account of his morals and sentiments, yet we must rather incline to dissent from, than to believe, what Cardan relates of himself; because it seems almost improbable that nature could have formed a character so capricious and so unequal as he was.

He paid himself congratulatory compliments for not having a friend in the world, but that in lieu of which he was attended by a spirit, partly emaned from Saturn, and partly from Mercury, who was the constant guide of his actions, and teacher of every duty to which he was bound.

He also declared, that he was so irregular in his manner of walking the streets, as to induce those who observed him, to point at him as a fool. Sometimes he walked very slow, like a man absorbed in profound meditation; then suddenly quickened his steps, accompanying them with very ridiculous attitudes.

In Bologna his delight was to be drawn about in a mean vehicle with three wheels. The liveliest picture that can be given of this very singular philosopher, is couched in the following verses of Horace, which, in fact, Cardan confessed to agree perfectly well with his character.

Nil æquali homini fuit illi; sepe velut qui  
Currebat fugiens hostem, persæpe velut qui  
Junonis sacra serret: habebat sæpe ducentos,  
Sæpe decem servos, &c.

Which may be imitated thus:

Where find a semblance of inconstancy?  
Now quick of speed, as if from foes he fled,  
Now slow he moves, and with a solemn air,  
As if great Juno's altar he'd approach;  
Now with attendants crowded, now alone, &c.

When nature did not visit him with any pain, he would inflict it on himself, by biting his lips, and pulling his fingers, to such a degree of violence, as sometimes to draw tears from his eyes; and the reason he assigned for so doing was, in order to moderate certain impetuous sallies of the mind, whose violence was by far more insupportable than pain itself; and that the sure consequences of such a severe practice was his better enjoying the pleasure of health.

He says elsewhere, that in his greatest tortures of soul, he used to whip his legs with rods, and bite his left arm; that it was a great relief to him to weep, but that very often he could not; that nothing gave



him more pleasure than to talk of things which made the whole company uneasy; that he spoke on all subjects whether seasonably or not, and he was so fond of all games of chance, as to spend whole days in them, to the great prejudice of his family and reputation, for he even staked his furniture, and his wife's jewels.

Cardan scrupled not to own, that he was revengeful, envious, treacherous, a dealer in the black art, a back-biter, a calumniator, and unreservedly addicted to all the foul and detestable excesses that can be imagined; yet, notwithstanding, as it might be thought, so humiliating a declaration, there never was, perhaps, a man more vain, or one that with less ceremony expressed the high opinion he had of himself. He writes thus:

“I have been admired by many nations; an almost infinite number of panegyrics in prose and verse have been composed to celebrate my fame. I was born to release the world from the manifold errors under which it groaned. What I have found out, could not be discovered either by my predecessors, or my contemporaries; and that is the reason why those authors, who write any thing worthy of being remembered, blush not to own that they are indebted to me for it. I have composed a book on the dialectic art, in which there is neither a superfluous letter, nor one deficient. I finished it in seven days, which seems a prodigy. Yet where is there a person to be found, that can boast of his having become master of its doctrine in a year? And he that shall have comprehended it in that time, must appear to have been instructed by a familiar demon.”

When we consider the transcendent qualities of Cardan's mind, we cannot deny his having cultivated it with every species of knowledge, and his having made a greater progress in philosophy, in the medical art, in astronomy, in mathematics, &c. than the most part of his contemporaries, who had applied their study but to *one* of those sciences.

Scaliger, who wrote with much warmth against Cardan, was candid enough to own that he was endowed with a very comprehensive, penetrating, and incomparable mind.

He has been accused of impiety, and even atheism, because in his book *De Subtilitate*, he quotes some principles of different religions, with the arguments upon which they are founded. He proposes the reasons offered by the Pagans, by Jews, by the Mahomedans, and by the Christians, but those of the last in the weakest light. Neverthe-



less, in reading the book which Cardan hath composed, *De Vitâ Propriâ*, we find more characteristic marks of a superstitious man, than a free-thinker.

It is true that he owns he was not a devotee, *parum pius*, but he at the same time declares, that although he was naturally vindictive, he often let slip the opportunity of satisfying his resentment. Let such a neglect then be ascribed to his veneration for the Deity,

Dei ob venerationem.

He says, "there is no form of worship more pleasing to the Deity than that of obeying the law, against the strongest impulsion of our nature to trespass against it." He proudly boasted of having refused a considerable sum of money offered to him by the King of England, on condition that he should give him those titles the Pope had taken from him. We cannot find in any work, proofs of more solidity and good sense than in the reflections made by him in the twenty-second chapter, where he unfolds his ideas of religion. The reason which he assigns for his love of solitude, instead of making him liable to, ought rather to free him from, the charge of impiety. "When I am alone," says he, "I am then, more than at any other time, in company with those I love—the Deity, and my good angel."

Cardan had many very irregular faculties, that were more bold than judicious, and fonder of a redundancy than a choice of materials to work upon. The same capriciousness observable in his moral conduct, is to be remarked in the composition of his works.

We have a multitude of his treatises, in which the reader is stopped almost every moment by the obscurity of the text, or the digressions from the subject in point.

In his arithmetical performances there are several discourses on the motion of the planets, on the creation, and on the tower of Babel.

In his dialectic work, we find his opinion on historians and the writers of epistles. The only apology which he makes for the frequency of his digressions is, that they were purposely done for the sooner filling up the sheet, his bargain with the bookseller being at so much per sheet, and that he worked as much for his daily support, as for the acquisition of glory.

It was Cardan who revived, in latter times, all the sacred philosophy of the Cabala and Cabalists, which filled the world with spirits; a



likeness to whom, he asserted, we might attain, by purifying ourselves with philosophy. He chose for himself, however, notwithstanding such reveries, this fine device :

*Tempus mea possessio, tempus meus ager ;*

Or in English thus ;

Time is my sole possession, and the only fund I have to improve.

*Lyra.*

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## Anecdotes of the Dead.

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CONTAINING A SURVEY OF THE MOST REMARKABLE AND AUTHENTICATED  
ACCOUNTS OF APPARITIONS, GHOSTS, AND VISIONS.

It has been the general opinion of all nations, even of the most barbarous, that man does not die entirely ; but that his better part subsists after the dissolution of the body. And this original notion of the soul's immortality has induced the most learned and most ancient nations to indulge the belief of the possibility of the visible interference of spirits, upon certain momentous and awful occasions.

There is nothing more commonly talked of, than apparitions of departed spirits, of demons, and ghosts ; the reality of these visions passes for certain, with a great number of people, while by as great a number they are laughed at, and treated as reveries and idle fears.

Several respectable authors have written upon this subject, some of which are expensive and voluminous ; therefore it was deemed no unwelcome task to collect, and extract from, the most learned and judicious the most remarkable narratives, which tend to prove the reality of these several appearances.

Our superstitious ancestors may be supposed to have been full as ridiculous with regard to the belief of ghosts in general, as the present free-thinking age may be thought incredulous, in endeavouring wholly to discredit and explode them. But, as men of understanding have certainly lived in all ages, there is as little reason to condemn the former for their credulity, as the latter for their unbelief. Now, to reconcile matters between the two extremes, may by some be thought difficult ; but in order to set such bounds to our inquiries as right reason prescribes, it is our intention, in the following pages, to relate nothing



but what is upon the surest foundation of credit. And although many persons are certainly too superstitious on this subject, through the prejudice of infancy or education ; yet the reader is not to infer from hence, that there is no certainty of the actual existence of spirits and apparitions : but on the contrary, that we have the best evidence that such have been seen in all ages, according to the testimony of the soberest and wisest of mankind, and doubtless sent by Providence as ministering spirits, to answer some fit decree of the Divine Wisdom.

Mr. Addison, in one of his papers (No. 110), where the scene is laid in the country, at the house of Sir Roger de Coverley, in Worcestershire, observes, that they are more excusable who believe in apparitions, than those who reject all extraordinary revelations of this kind ; who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, think the appearance of spirits fabulous and groundless. Could we not give ourselves up to the general testimony of mankind, we should to the relations of particular persons who are living, and whom we know, and cannot distrust in other matters of fact.

For the return of spirits after death, the Scripture supposes it in more places than one ; for instance, when the witch of Endor raised up Samuel at the desire of Saul. When Moses forbids enchanters, observers of time, and other sorts of diviners, he adds prohibition of necromancy, or consulting the dead, Deut. xviii. 11. In Leviticus xv. 27, and elsewhere also, he mentions the frequency of persons that had familiar spirits by necromancy, &c.

The book of Job, whose antiquity is supposed by some to be coeval with Moses himself, is full to the purpose, particularly the thirty-third chapter, where Eliphaz observes, that God oftentimes calls man to repentance by visions and dreams ; and if it were necessary, an innumerable collection of quotations might be brought from other parts of the Scripture to serve the same purpose, and to prove the existence of spirits.

The reality, therefore, of the apparitions of angels, demons, and departed souls, cannot be denied, without destroying the authenticity and authority of the Scriptures, which relate and suppose them.

*(To be continued.)*



## THE SCIENTIFIC QUERIST.—No. III.

*Query 3.*—No. 1.—Answered by MERCURIUS.

IN answer to this query, it may be laid down as an established truth, that there is scarcely any person now living whose opinion is at all entitled to credit, but does privately, more or less, believe in the starry influence; and I may venture to say, that no one, who has at all studied upon the subject, will pretend to deny the truth thereof. So that all mankind, more or less, are astrologers, being all sensible of something which is continually acting beyond their comprehension, which may, without any imputation of credulity, be referred to the doctrine of astral agency.

The very name Lunatic is borrowed from this supposed influence of the Moon; and the following quotation from a recent medical publication of acknowledged merit, is a farther proof that the physicians of the present day are really becoming very firm believers in astrology.

“It is a singular trait in the philosophy of the human mind, that the most abstruse and difficult of all sciences, that department of knowledge, which, in a peculiar manner, evinces the existence of intellect, and exalts man far above the animal creation—astronomy, should, in Egypt, have attained a degree of perfection hardly surpassed at the present day.

“The origin of the zodiacal symbols has never yet been satisfactorily accounted for. Medicine was originally considered and studied as a branch of philosophy. The medical philosophy of the present day rejects the opinion that there is any connexion between the paroxysms of the maniac, and the phases of the Moon. It is difficult, however, to comprehend why the term *σηληνιτικοι*, equivalent to moonstruck, or lunatic, should have been applied to persons thus affected, from the most remote antiquity, unless there existed some foundation for the opinion. I have found a certain degree of attention (to these ancient rules) a useful practical guide to myself, and would recommend an attentive observation of them to every student of medicine, more especially to those whose duty may call them to exercise their profession in tropical climates; in such climates these doctrines originated; and as we approach the equator, the influence of the planetary bodies will certainly be found to augment.”

*Buchan's Symptomatology*, p. 64, &c.



THE WESTMINSTER ASTROLOGER.  
TO CORRESPONDENTS.

The Letter of "W. K." if possible, in our next.

"LILLY, jun." will find his wishes fulfilled in the present number.

The polite request of the "COUNTESS B——," has been forwarded to "RAPHAEL."

"SEMIRAMIS" is too algebraical in his queries to have them inserted.

We are glad that the "EXPERIMENTAL ASTROLOGER" has the approbation of "A COLLEGIAN."

Before we insert the lengthy and *learned* epistle of "J. WORSDALE, Lincoln," we should like to be favoured with answers to the following questions. From whence he procured the time of the late Princess Charlotte's birth, since the horoscope published by him differs so widely from that published in the Astrological Dictionary, which, in our opinion, is the most correct, if we may judge from the corroboration of facts therein adduced? Where J. W. procured *his* time of Napoleon's birth, since that also has been published differently, and we think correctly? Whether J. W. did not predict *long life* to Napoleon? And lastly, whether J. W. really believes that "*the terms of the planets are of the greatest importance!*" (the words of his letter :) if so, and if his thirty remarkable genitures are founded on such *learned* principles, surely all men will become converts to this *profound* astrologer. But a word to the wise:—before J. W. corrects the faults of others, let him be certain that his own opinions will bear the test of experience.

We have at present no occasion for the redoubted champion of the "WESTMINSTER STUDENT." The "Stragglng Astrologer" can fight his own battles—*ales volat propriis*.

The queries of "COUNT ADELPHI SUMADARTSON," in our next.

The Answers from "PHILOSOPHICUS," "LYRA," and "OXONIENSIS," have been received.

If "J. T." will take the trouble to lay the nativity of his Majesty on the planisphere, he will find the Sun to be above three mundane degrees beyond the middle of the 11th house, *i. e.* nearer to the cusp of the 12th, by which he is certainly incapacitated from being hyleg.

J. T. will possibly next find fault with the inspired penman for declaring the Sun to move. Every person who possessed the least grain of common sense, must know that Raphael spoke according to the usual mode of conversation, when we say "the Sun rises and sets," whereas it is, in reality, the earth alone that moves, and not the Sun. We hope this is not above the comprehension of J. T.

In the horoscope of his Majesty, George IV. we beg to correct a trifling error of the engraver; the Pars Fortuna is there placed in 27 degrees of Cancer—it should be 2 degrees 7 minutes of that sign.