



The Straggling ASTROLOGER

OF THE NINETEENTH CENTURY;

OR, MAGAZINE OF

Astrology, Geomancy, and Occult Philosophy.

COMPRISING

The ancient Practice of raising Spirits, and invoking the Dead.

Apparitions, Visions, and extraordinary Dreams.

Curious Charms, Talismans, and wonderful Secrets in Occult Philosophy.

Lives of eminent Philosophers, Astrologers, and Magicians.

An easy Introduction to the celestial Science of Astrology.

The art of setting a Figure to any time proposed.

The art of casting a Nativity, and resolving all lawful Horary Questions relative to the Fate of both Sexes.

Monthly Prognostications and Predictions.

An Explanation of the Oriental Science of Geomancy, upon which no Author has written for 150 years.

With a variety of important and interesting Matter not to be found in any other Publication.

BY

The Members of the Mercurii,

THE EDITOR OF THE PROPHETIC ALMANACK,
AND OTHER CELEBRATED ASTROLOGERS.

By his Spirit he has garnished the heavens.---JOB.

For Heaven

Is as the Book of God before thee set,

Wherein to read his wondrous works.---MILTON.



HIEROGLYPHIC—No. XXVI

No. 20. Oct. 16, 1824.—Three-pence.

X

An Introduction to Astrology.

(Continued from p. 279.)

THE SIGNIFICATION AND DESCRIPTION OF THE TWELVE CELESTIAL SIGNS.

Aries.

THE sign **Aries**, the first of the Zodiac, is a sign of the Fiery Trigon, the house of **Mars**, and exaltation of the **Sun**. It is the sign of the vernal equinox, is in nature a hot, dry, fiery, choleric, luxuriant, quadrupedian, and fortunate sign—northern, moveable, oriental, diurnal, and masculine. It is also a sign of short ascension.

Those persons born under the immediate influence of this sign, have generally a strong spare form of body, dry constitution, piercing eye, oval face, dark eyebrows, long neck, thick shoulders, red or sandy hair, and sallow or darkish complexion. The disposition is much like the nature of **Mars**, whose domal dignities it is, and consequently it gives a great inclination to anger and violence of passion; but renders the deeds and actions of a candid and open nature, delighting in publicity.

The diseases this sign governs are those of the head and face, such as head-aches, hydrocephalus, epilepsy, disorders of the brain, alienation of the mental faculties, small-pox, measles, ring-worms, apoplexy, fevers, convulsions, baldness, and those diseases which have their origin in heat and dryness. It is, however, to be observed, that few of these diseases will happen to the native, unless at birth an evil planet be placed in this sign, free from the rays of Jupiter or Venus, for the mere fact of the native being born under it, has little influence either way, unless the sign be afflicted.

The countries and regions subject to, or denoted by, this sign, are Britain, France, Germany, Florence, Switzerland, Denmark, Poland, Syria, Palestine, Naples, Capua, Saragossa, Padua, Marseilles, Silesia, Burgundy, Utrecht, Cracow, &c.

It rules red and white colours. It denotes, in horary questions concerning place or locality, pasture grounds for cattle, sandy or hilly grounds, and unfrequented places, or where theft is hid; also in houses it denotes the covering, top, ceiling, or roof, stables for small cattle, recently enclosed lands, or arable land, and lime or brick-kilns.

The emblematical images, or magical emblems, which ascend with the different degrees of this sign, according to J. ANGELUS, and other ancient authors, are as follow:—

In the First degree of **Aries**, there ascends the figure of a man holding a sickle in his right hand; and in his left hand, an instrument or engine of war.

In the Second degree of the sign, there ascends the image of a man, having a head like a dog, stretching out his right hand towards the skies, and holding a staff in his left hand.

In the Third degree of the sign, ascends the resemblance of a

handsome person, stretching forth his right hand, apparently shewing different objects, and applying his left hand to a girdle about him.

In the Fourth degree of the sign, arises the emblem of a man with a curled head of hair, holding a hawk in his right hand, and a whip in his left hand.

In the Fifth degree of the sign, ascends the image of two men, one holding in his hand an axe, cleaving wood; the other holding a sceptre in his right hand.

In the Sixth degree of the sign, ascends the resemblance of a king crowned, holding a globe in his right hand, and in the other hand a sceptre.

In the Seventh degree of the sign, ascends the emblem of a man armed all over, holding a dart in his right hand.

In the Eighth degree of the sign, there ascends the image of a man, having his head covered with a helmet, and otherways unarmed, holding in his right hand a cross-bow.

In the Ninth degree of the sign, ascends the resemblance of a man bare-headed, well clothed over his body with a gown, holding a sword in his left hand, with the point downwards.

In the Tenth degree of the sign, ascends the likeness of a man bare-headed, clothed, and piercing a bear with a spear.

In the Eleventh degree of the sign, the image ascends of a female, standing, holding in her hand a distaff.

In the Twelfth degree of the sign, ascends the symbol of an eagle, spreading out her wings over her young ones.

In the thirteenth degree of the sign, ascends the similitude of a shrewd person in deep thought, with his right hand holding a goat by the horns.

In the Fourteenth degree of the sign, ascends the likeness of a captive man, standing upright between two pillars, having his arms bound with two chains.

In the Fifteenth degree of the sign, ascends the image of a man bare-headed, his arms stretched out, and clad in a coat of mail.

In the Sixteenth degree of the sign, ascends the image of a man labouring with a dung-fork, or pouring water from an urn.

In the Seventeenth degree of the sign, ascends the likeness of a man standing idle, clothed in fine silk.

In the Eighteenth degree of the sign, ascends the image of a woman sitting on a chair, holding up her right hand.

In the Nineteenth degree of the sign, ascends the image of a man, clothed in a mailed coat, standing, and shewing money or treasure.

In the Twentieth degree of the sign, the image ascends of a man, with a helmet on his head, an ostrich feather in his hat, riding upon a bull, leading a horse in his left hand.

In the Twenty-first degree of the sign, ascends the similitude of a dog, sitting, and turning his face towards a lion.

In the Twenty-second degree of the sign, ascends the form of a bear, sitting, holding a great beam in his mouth.

In the Twenty-third degree of the sign, ascends the images of six serpents, three combating the other three.

In the Twenty-fourth degree of the sign, ascends the form of an unclothed female, holding up her right hand.

In the Twenty-fifth degree of the sign, ascends the form of a man, with curled locks, riding upon a ram, holding him by the horns.

In the Twenty-sixth degree of the sign, ascends the form of two suns, shining in opposition to each other.

In the Twenty-seventh degree of the sign, ascends the form of a great dragon, lying upon the earth.

In the Twenty-eighth degree of the sign, ascends the image of a woman, well-clothed, in an erect position.

In the Twenty-ninth degree of the sign, ascends the form of a man, holding a saw in his right hand.

In the Thirtieth degree of the sign, ascends the form of an austere woman, leading a saddle-horse in her right hand.

Taurus.

THE sign **Taurus** is a sign of the earthy trigon, the house of **Venus**, and exaltation of the **Moon**. In nature it is cold, dry, earthy, melancholy, and unfortunate. It is also a feminine, nocturnal, northern, fixed, quadrupedian, crooked, and commanding sign, and a sign of short ascension.

Those who are immediately born under the influence thereof, are clumsy, and rather ill-shaped, broad forehead, dark hair, curling, thick lips, and dark complexion. In temper dull and unfeeling, inclined to melancholy, and slow to anger, but malicious when provoked, and rarely forgiving injuries.

The diseases, &c. under this sign, are those of the neck and throat, consumptions, scrofula, melancholy, deflections of rheum, sore throats, quinsey, hurts from four-footed animals, falls, and casualties. These, however, are only when an evil planet is posited therein at birth, as said before.

The regions and countries subject to Taurus, are Ireland, Russia, Holland, Persia, Asia Minor, the Archipelago, Mantua, Leipsic, Parma, Nantz, Franconia, Lorrain, Cyprus, &c. &c.

His colours are red and citron.

In horary questions it denotes stables, and outhouses for cattle and horses, repositories of agricultural implements, pasture grounds at a distance from houses, grounds lately cleared of bushes, and arable pasture, trees, cellars, and hidden places.

The magical images of each degree of this sign, are as follow :

In the First degree of **Taurus**, ascends the form of a man leading a bull to the slaughter, holding a staff in his hand.

In the Second degree of the sign, ascends a female form, holding the tail of a horse.

In the Third degree of the sign, ascends an aged woman, unclothed.

In the Fourth degree of the sign, ascends the form of a woman holding a whip in her right hand.

In the Fifth degree of the sign, ascends the similitude of a bull, sitting in a caldron.

In the Sixth degree of the sign, ascends a man having three heads, pointing to the ground with his right hand.

In the Seventh degree of the sign, ascends a beautiful woman, unclothed.

In the Eighth degree of the sign, ascends the form of a sorrowful woman, sitting upon a footstool.

In the Ninth degree of the sign, ascends a man, holding a whip in his hand, feeding sheep and goats in a field.

In the Tenth degree of the sign, ascends the similitude of two men, standing, with a dog playing between them.

(To be continued.)

THE SCIENTIFIC QUERIST.—No. VI.

Query 2, No. 1. answered by "RAPHAEL."

VARIOUS authors have adopted and defended various methods, but experience justifies the assertion, that the "Placidian" is the only rational method of calculating the Part of Fortune.

NEW QUERIES.

Query 1.—By "MERCURIUS."

Has the planet Ceres any sensible influence in genitures or horary questions?

Query 2.—By "CONFUCIUS."

The opinion of your antiquarian correspondents is requested relative to the Scærabæus of the ancients, viz. Whether they were used as a charm, preservative, or emblematical personification; and why they are found only in mummies?

Query 3.—By "AJAX."

In what manner can the Part of Fortune be best taken with the Zodiacal planisphere?

Wm Walker 47

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Dr Evans Markin

The Weekly Astrological Calendar:

FOUNDED ON CELESTIAL INFLUENCE.

From Oct. 16, to Oct. 26, 1824, inclusive.

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.

- Oct. 17. A fortunate day. Marriages will be prosperous, and affection durable; the child born in the morning of this day will be very shrewd and clever; and if a male child, will rise to eminence in the army or public life.
18. A most unfortunate and unlucky day for all things.
19. Many accidents will happen on this day, and nothing succeed.
20. The afternoon is indifferently fortunate.
21. A good day for business, but small profit.
22. The afternoon produces much deceit and fraud. The child born will be a deceiver, sectarian, or great enthusiast.
23. The day is fortunate. Marry, travel, purchase, and make the most of what fortune offers.
24. The afternoon is very evil.
25. The morning of this day, until four in the afternoon, is very favourable for business and different affairs. But the effects thereof will not be permanent.

ASTRONOMICAL OBSERVATIONS.

- Oct. 19. **Mercury** at his greatest distance from the Sun, westward.
21. Conjunction of the **Moon** and **Mercury** at 1 o'clock in the morning.
22. Conjunction of the **Moon** and **Jupiter** in **Leo**, 11 h. 50 m. P. M. **Sun** enters **Scorpio** eight minutes past 11 in the morning.

REMARKABLE COINCIDENCE.

It is remarkable that Louis the Eighteenth is the second king of France who died on the *Sixteenth* of September. Charles the Fifth, surnamed the Wise, died on that day in 1380; 444 years ago. This is supposed to have struck the imagination of the late king, who was a perfect master of historical dates, for when his illness assumed a character of imminent danger, he said to his attendants, "I shall last till Thursday," which was the fatal *Sixteenth* of September.

SCHEME OF THE HEAVENS

AT THE TIME

Mr. Sadler, the Aeronaut, ascended,

ON THE

DAY OF HIS FATAL ACCIDENT.

11th House.	10th House.	9th House.
♂ 0 . 0	♄	♌ 9 . 0
♂ 0 . 35	9 . 0	☉ 6 . 20 R.
		♍ 13 . 38
		♀ 23 . 0
12th House.	<div style="border: 1px solid black; padding: 5px; text-align: center;"> SEPT. 29, 1824. 2H. 5M. P. M. </div>	8th House.
♂ 17 . 0		♌ 22 . 0
1st House.		♈ 8 . 9
♍ 3 . 0		7th House.
♄ 1 . 50		♌ 3 . 0
♂ 11 . 50 R.		6th House.
2d House.		♈ 17 . 0
♍ 22 . 0		
3d House.	4th House.	5th House.
♈ 9 . 0	♈ 9 . 0	♌ 0
		♈ 7 . 46 R.

REMARKS ON THE ABOVE FIGURE.

THERE can scarcely be a more convincing proof of the astral science than the above diagram exhibits, when judged according to the established rules of judicial astrology. Indeed it would not have been the least difficult for the student to have predicted the unfortunate termination of this celebrated aeronaut's career, merely from the position of the heavenly bodies at the time of his ascent, had the figure thereof been inspected.

To exemplify this, let it be observed, that the planet **Saturn** rules the ascendant, or first house of the horoscope, and is applying by retrograde motion to the opposition of the malicious and evil planet **Mars**, who is posited in the hurtful sign **Sagittarius**, while **Saturn** is in **Gemini**, two signs pre-eminently noted for producing dangerous falls and other casualties. The **Moon** is also applying to the square aspect of the **Sun**, lord of the eighth house, and who disposes of **Jupiter**, the only benevolent assister in the whole scheme, while **Verschell** is also vitiating the ascendant. A singular combination of evils rarely to be met with, and never failing to cause death or imminent destruction.

Alfred.

Geomancy.

*Figure of the World for the Year of the Coronation, cast in
March 1821.*

8.	7.	6.	5.	4.	3.	2.	1.
0	0	00	00	00	00	0	00
00	0	0	0	0	0	0	00
00	0	0	00	0	0	0	0
00	0	0	00	00	00	00	0
12.	11.	10.	9.	8.	7.	6.	5.
00	00	00	0	0	0	0	0
0	00	00	0	0	0	0	0
0	0	00	00	0	0	0	0
0	0	00	0	0	0	0	0
14.	13.	12.	11.	10.	9.	8.	7.
00	0	0	00	00	0	0	0
0	0	0	00	00	0	0	0
00	00	0	00	00	0	0	0
00	0	0	00	00	0	0	0
15.	14.	13.	12.	11.	10.	9.	8.
0	0	0	00	00	00	0	0
00	00	0	00	00	00	0	0
00	00	0	00	00	00	0	0
0	0	0	00	00	00	0	0

This figure is a striking example, that by Geomancy we may not only judge the fate of private individuals, but also of kingdoms, states, and empires. For **Fortuna Major** in the ascendant and eleventh house, and **Populus** in the mid-heaven, plainly shewed the august ceremonies for which the year 1821 was distinguished. **Fortuna Major** being the significator of honour, power, and greatness; and **Populus** the significator of immense congregations and multitudes of people, both which were typical of these events; neither were the evils that followed less plainly shewn by **Rubeus** the evil witness, and **Cancer** the malevolent judge, and final significator of the whole figure.

Alfred.

EXTRACTS FROM THE TRANSLATION

OF

Ruben's Famous Latin Manuscript,

BEING PART OF AN EXPLANATION OF THREE WONDERFUL TABLES, REPRESENTING THE THREE STATES OF MAN, VIZ. HIS PERFECT STATE, HIS FALLEN STATE, AND HIS RESTORED STATE.

“THOUGH Adam was really created in this world, even upon earth, and introduced into Paradise, which was upon, or was greening or budding forth through this earth, yet still his distance from, and his height above it, was so great, that no spirit of reason, no, not in the best mathematician, shall ever be able to measure it; for that Paradisaical earth, of which his body was made, was so distant from, and above, what we now call earth, as Paradise (which is still extant in the same place where it was then, and is not destroyed by the deluge, as reason fancies, but is only *covered by the curse*) is distant from, and as high above, the beast-like body of an earthly man that is to be turned into dust, though he may be buried upon the same spot of ground which Paradise did formerly green upon. So therefore what is here meant, is not such a distance, nor such a height, as may be measured by measuring lines, and may, nevertheless, be justly so called; but it is such one as runs (in an inferior sphere) parallel with that superior sense which we take in mind, when we consider the *three principles* in a mutual relation. The first principle is still in the second, and the second in the first; and we may truly say, that heaven is in hell, and hell in heaven, seeing they are *both within ourselves*; and yet the second is at such a height above the first, and the first at such a distance under the second, and such a great gulf is fixed between them, that none (as Abraham said to Dives) can pass, neither from the one side nor the other. The *two eternal* principles are both together in *this temporal third* principle (or outward world), and in every thing therein; and yet this third is in the same distance under them, and they in the same height above it in which time is under eternity, and eternity above time; and God himself, ‘in whom we move and have our being,’ is *nearer to us than we are to ourselves*; and is yet at such a distant height above us, that only the *true spirit of the soul* can attain to a *real perception* of Him; and that the Scripture calls the earth his footstool, and says that heaven, and the heaven of heavens, cannot contain him. The place of man’s nativity in the middle, between time and eternity, wherein he was touched by this or that, and is the only thing, on account of which it was said in the beginning, that this (the first) table did represent him in his primitive state of his integrity. For all his graces, perfections, virtues, powers, and glories, he was endowed and gifted with, and especially all those excellent particulars related and declared by Jacob Behmen, concerning the manner of his eating, drinking, seeing, never sleeping, &c. are all found necessarily depending hereupon, and flowing freely forth from this his standing in

the middle, and being touched from that which was above, *as well as from that which was under him*. So that, by naming only this place of his nativity, all his perfections are named also implicitly, and want not at all to be enumerated distinctly to the spirit of understanding, to whom it is plain and clear, that Adam could not have had them, if his station had been either higher or lower. For if it had been lower, and he had not been touched by the Spirit of eternity, he must needs have been a creature belonging only to this third *temporal* principle, and a subject of the astral spirit of this world, though he might have been the noblest, and of the highest rank and quality among all his subjects; he could not have had such a dominion, as really he had, over all the creatures of this third principle, and over the astral spirit of this world; and what is of the greatest consideration, he could not have had the *two tinctures* united in one in his own single person; but must, of all necessity, *have been made* male and female in two distinct and divided bodies, after the manner of all those living creatures that are subjects to the astral spirit of this world. And if his station had been higher, and he had not been touched by time, he would entirely have been cut off, or quite excluded from this third principle, and *could not have been an entire image of God, after his own likeness*. But here may be objected and queried—Are not the holy angels *entire* images of God, notwithstanding that they have nothing of this third principle in their created being?—*Ans.* The holy angels are *entire* images of God, as manifested then when they were created, viz. before the creation of this third principle, when God was manifested only in the two eternal principles of fire and light; but Adam was to be an *entire* image of God, as manifested in the three principles *after the fall of Lucifer*, not in eternity only, but also in time, which entire image of God, after his own likeness, he could not have been, if the third principle had not been a third constituent part of his being. Upon this account it is that Jacob Behmen rightly said, men shall, after the end of time in eternity, even excel the angels, whom we know the Scripture calls ‘ministering spirits, sent forth to minister for them who shall be heirs of salvation.’ The primitive state of integrity is commonly said by the spirit of natural reason (human wisdom), to have been the state of Adam and Eve in Paradise; but as this spirit is a fool in these matters, so he speaks both foolish and nonsensical things thereof.

“Can that be primitive which was not first, but had something antecedent to it, of which itself is but an appendix, or a necessary consequence? Can that be an integrum or a whole, which is divided into two, and so divided that these two can never more be made that whole or that one again, which they were before they were divided? These two here spoken of may indeed be joined and copulated together *from without*, and upon that account (yet in quite another sense wherein they were one before) they may be called one, as they are called in Scripture one flesh. But what is this state and condition to that wherein they were one in one only person? This primitive state of integrity was only then in being, when God (having made but one Adam) saw every thing that he had made, and found it very good. But when he said afterward, ‘It is not good that man should be alone;’ his state of integrity, alas! was faded away already, for he had already trans-

gressed his limits, he was departed from his eminent station, he was sunk down into time, he had opened a door for the astral spirit of this world to come in; he had hearkened to his suggestions, he had stooped down with his will and affections to embrace the love of this third principle; and so he had already dealt treacherously against the wife of his youth, which had been his companion, and the wife of his covenant *within himself*, and had longed for a help-mate besides and without himself; he was infected with a desire after the knowledge of good and evil, and had eaten already of the forbidden tree of that knowledge, not indeed outwardly with his mouth, yet magically with his lust and imagination, and so he had really begun and carried on that same transgression, which *afterward was consummated* by that same help-meet that was *made in this transgression* of his; and therefore, first, it was now not good that he should be alone; *the plain reason thereof could be given distinctly*, but it is enough to say only, that he himself had made *not good* what God had made very good *before*. And therefore, secondly, like as afterward, the end of this transgression consummated was death, so the end of this foregoing preparation and disposition towards it was a 'deep sleep,' justly to be called a fore-runner of, or a brother-in-law to, that death; and therefore, also, thirdly, when the transgression was consummated by his help-meet, *he shewed forth the inward signature of his own mind*, which he had in the beginning thereof, by calling his wife 'the mother of all living,' which certainly bath no manner of sense in it, except only with a close respect to this transitory world, wherein he had now settled himself according to his newly-framed own contrivance, and wherein, according to the Apostle's word, but contrary to his sense, he forgot the things behind him, and minded only that which was before him, for if he had a sober serious remembrance of his primitive station, or a mournful sense of what he was departed from and was deprived of, he could not but call his wife the mother of all dead. But this denomination he could not reasonably have liked so well as that of the former, because, first, he was now for begetting children, which all were to have of him that life he now himself lived in, viz. in the region of stars and elements, when his former true life, which he now was dead unto, could not be propagated by him into any one of them. He must needs therefore be more pleased with such a denomination as denoted a life in this world after his own likeness, and obvious to his senses, than by such a one as implieth, only tacitly, a life lost, gone and vanished away, so that he could have no more any true sensation thereof, and expresseth downright and directly the very contrary of every life. And because, also, third, he must needs have likened better to please his wife, whom he loved, and to flatter her, than to make such an affronting reflection upon her, as to lay all the blame upon her alone, extenuating, at same time, if not quite denying, at least implicitly, his own fault and guilt, seeing especially that he could not be ignorant of the next immediate consequence thereof, which needs must have been this, that his own conscience would have risen and shewn in his own face, and told him that *he himself* had been the *father of death* before ever his wife had got a personal existence. For this is true, by one man (says the apostle, not by one woman, but) by one man, (even Adam's the first, not by

Adam and Eve, for though this be true in a second posterior sense, yet it is not so in this chief original sense), sin entered into the world, and death by sin, which one man is always in the Scripture put in a diametrical opposition over-against that other one man, Jesus Christ, for this very reason called the second Adam very frequently, but never the second Adam and Eve. And so, likewise, when God called to our first parents after the fall, he did not say in the plural number, Where are ye Adam and Eve; but he called in the singular only, 'Where art thou, Adam? Hast thou eaten,' &c. which plainly sheweth, that God called to an account chiefly, and in the first place, him whom he knew to have been the first author and original agent in the transgression, *before even the woman was taken out of him*, which never could have had a personal being in this world, if he, by his own lust, imagination, and desire, had not himself spoiled, perverted, and *caused to be not good* what God had made very good in the beginning."

(To be concluded in our next.)

FULFILMENT OF A PREDICTION

RELATIVE TO

THE RESTORATION OF THE BOURBON FAMILY.

In the Astrologer's Magazine for February 1793, the month succeeding that in which Louis the Sixteenth of France met his fate on the scaffold, are the following observations, which may serve as a convincing proof of the verity of astrology.

Speaking of the figure erected for the time of that unfortunate monarch's decapitation, the writer says, "In this scheme we find the cusp of the fifth house in the radix culminating; the lord of the fifth radically strong in his own domal dignities, and here lord of the tenth, and posited in the ascendant, and in the strongest of all receptions with Mars, lord thereof, from all of which it is sufficiently clear to me, *That Royalty is still to remain with the house of Bourbon, who shall once more ascend the throne of France.* But as the lord of the tenth is weak, and disposed of by Mars in the 12th, *it will be a limited monarchy*; and as Mercury, lord of the third, is posited in the tenth, *I judge the King's brother will be Regent.*

W. E."

Monthly Correspondent, p. 196.

The Occult Philosopher.

(Continued from p. 233.)

THE DEMON THAT ATTENDED SOCRATES.

SOCRATES had a genius that was ever present with him, which, by an audible voice, gave him warning of approaching evils to himself or friends, by forbidding (as it always did when it was heard) from this or that counsel or design, by which he many times saved himself; and such as would not be ruled by his counsel (when he heard this voice), found the truth of the admonition by the evil success of their affairs, as, for instance, did Charmides. I know not whether by such way as this, or some other as extraordinary, the ministry of good or evil spirits, some men have come to the knowledge of future events, and have been able to foretell them long before it came to pass.

Ælian. Var. Hist. lib. 8. p. 212.

PREDICTION RELATIVE TO JULIUS CÆSAR.

WHILE Julius Cæsar was sacrificing, Spurina, a soothsayer, advised him to beware of the Ides of March; when therefore they were come, and that there was no visible appearance of danger, Cæsar sent for Spurina, "Well," said he, "the Ides of March are come, and I see nothing in them so formidable as thy caution to me would seem to import." "They are come indeed," said Spurina, "but they are not yet over; that unhappy accident which was threatened, may yet fall out." Nor was he mistaken, for upon the same day Julius was slain in the Senate-house by Brutus and Cassius, and the rest of their accomplices.

Zonar. Anal. tom. i. fol. 36.

EXTRAORDINARY DREAM.

ALEXANDER the philosopher (a man known to be free from superstition) reports of himself, "That sleeping one night, he saw his mother's funeral solemnized, being then a day's journey from thence: whereupon he waking in great sorrow and many tears, told the dream to divers of his acquaintance and friends."

The time being punctually observed, certain word was brought him the next day after, that at the same hour as his dream was, his mother died.

Cancerar. Oper. cent. ii. p. 242.

OMINOUS PRESAGE.

DANIEL CHAMIER, a learned minister in France, being at Montaubon on a Sunday, was asked, "Whether he preached that day?" He answered, "No, for it was the day of his repose and rest." So indeed it proved (though in another sense than he meant it), for he was that day slain at the place before-mentioned, with a cannon bullet, which had a C upon it, as if it was marked out only for Chamier.

Leigh, of Relig. and Learning, p. 160.

(To be continued.)

WONDERFUL INSTANCES OF RECOVERY FROM DEATH.

IN Edge-hill fight, Sir G. Scroop, fighting valiantly for his king, received twenty-six wounds, and was left on the ground for dead, amongst heaps of slain. Next day his son Adrian obtained leave of the king to find and fetch off his father's corpse, and his hopes pretended no higher than a decent interment thereof. Such a search was thought in vain, amongst so many naked bodies, with wounds disguised from themselves, and where pale death had confounded all complexions together. However, he having some general hint of the place where his father fell, did light upon his body, which had some warmth left therein; the heat was, with rubbing, within a few moments improved to motion; that motion, within some hours, to sense; that sense, within a day, into spirit; within certain weeks he arrived to a perfect recovery, living more than ten years after, a monument of God's mercy, and his son's affection.

The effect of this story I received from his own mouth in Lincoln College.

Fuller, Worth. p. 175.

WONDERFUL PRESERVATION OF AN INFANT.

ANNO DOM. 1568, upon the eve of All-saints, by the swelling of the sea, there was so great a deluge as covered certain islands of Zealand, a great part of the sea-coast of Holland, and almost all Frizeland.

In Frizeland alone, there were twenty thousand persons drowned. Many men who had climbed to the tops of hills and trees, were ready to give up the ghost for hunger, but were in time saved by boats.

Among the rest, upon a hill by Sneæce, they found an infant (carried thither by the water) in its cradle, with a cart lying by it; the poor babe was soundly sleeping, without any fear, and then happily saved.

Stradæ. Clark's Mirror.

EXTRAORDINARY PRESERVATION FROM A TERRIBLE EARTHQUAKE.

IN the earthquake of Apulia, in the year 1627, on the last day of July, in the city of St. Swerini alone, ten thousand souls were taken out of the world, and in the horror of such infinite ruins, and sepulchre of so many mortals, a great bell (thrown out of a steeple by the earthquake) fell so fitly over a child, that it enclosed him, and doing no harm, made a bulwark for him against every other danger.

Causin. Hol. Court. tom. iii. max. 4. p. 358.

SELECT ASTROLOGICAL APHORISMS,

RELATING TO

BUYING AND SELLING.

HE that buyeth any thing, the Moon being from the beginning of ♊, to the latter end of ♐, buyeth dear and selleth cheap.

And he that buyeth any thing to sell again, the Moon being from the beginning of ♋, to the latter end of ♏, buys cheap, and sells dear, especially if the Moon, at her entrance into ♋, be swift in motion, and in good aspect to ♈ or ♀.

The Moon in the last quarter is good for him that buys any secret or hidden commodity, which he would conceal, or not have known.

From the first quarter to the full is best for the seller; from the full of the Moon to the last quarter, is best for the buyer. Always remembering to let the Moon, at her entrance into the first quarter (as before hinted), be swift in motion, and in * or △ to Jupiter or Venus.

N.B.—The first twelve hours after the new moon, are bad for the beginner of any undertaking, but from 12 hours to 72 are good and successful for the beginner, provided that the Moon be well aspected and strong at her entrance into the beginning of the tenth house.

AWFUL JUDGMENTS UPON THOSE WHO HAVE USED IMPRECATIONS.

GODWIN, Earl of Kent, in the reign of king Edward the Confessor, as he sat at table with the king, on Easter Monday, was speaking in the justification of himself from the death of prince Alfred, and said, "If I be any way guilty of it, I pray God I may never swallow down one morsel of bread." And thereupon he was choked by the first morsel he offered to take.

Bak. Chron. p. 26.

MR. FOX, in his book of Acts and Monuments, tells of John Peters, keeper of Newgate, who was wont at every ordinary thing he spake, whether true or false, to aver it with this imprecation: "If it be not so, I pray God I may rot before I die." And so it accordingly came to pass!

EXTRAORDINARY CIRCUMSTANCE.

MARCUS VENETUS, who, for forty-five years, travelled up and down in the countries of Asia, reports in his Itinerary, "That he came into the kingdom of the Carzani, the kings of which place (though subject to the Tartars) boast themselves of a nobility beyond that of all other kings of the earth; and upon this account, that they are born into the world with the impression of a *black eagle* upon their shoulder, which continues with them to the last day of their lives."

CALAMITIES OF GENIUS.

HOMER was a beggar; Plautus turned a mill; Terence was a slave; Boethius died in gaol; Paul Borghese had fourteen trades, and yet starved with them all; Tasso was often distressed for a few shillings; Bentivoglio was refused admittance into a hospital he had himself erected; Cervantes died of hunger; Camoens, the celebrated writer of the *Lusiad*, ended his days in an alms-house; and Vaugelas left his body to the surgeons, to pay his debts, as far as it would go. In our own country, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spenser, the charming Spenser, died forsaken and in want; and the death of Collins came through neglect, first causing mental derangement; Milton sold his copyright of *Paradise Lost*, for fifteen pounds, at three payments, and finished his life in obscurity; Dryden lived in poverty and distress; Otway died prematurely, and through hunger; Lee died in the streets; Steele lived a life of perfect warfare with bailiffs; Goldsmith's Vicar of Wakefield was sold for a trifle to save him from the gripe of the law; Fielding lies in the burying-ground of the English factory at Lisbon, without a stone to mark the spot; Savage died in prison at Bristol, where he was confined for a debt of eight pounds; Butler lived in penury and died poor; Chatterton, the child of genius and misfortune, destroyed himself.

Mirror.

SCRIPTURAL MEMORANDUMS.

VERSE 18, chapter xii. of the First Book of Maccabees, will serve admirably as a motto for a seal. The 21st verse of the 7th chapter of Ezra, contains every letter of the alphabet. The 19th chapter of the 2d Kings, and the 37th of Isaiah, are alike; also the last chapter of 1st Samuel, and 10th chapter 1st Chronicles.

TO CORRESPONDENTS.

"SHISHA," is desired to accept our sincerest thanks for his kind communication respecting H. V. Woodspeen, Berks. If at any time he hears farther concerning that gentleman, we hope to be acquainted therewith.

THOSE of our readers who have any scarce books or MSS. relative to Occult Science, which they may wish to dispose of, may hear of a purchaser, by addressing a note to "H. W." at the publisher's.

"Lady D." will have a severe illness from the effects of the Sun, hyleg, to the semiquartile of Mars, probably inflammatory.

The request of "J. W." is at present deferred.

Various communications and queries have been received, which we will hereafter notice.

The Letter of "PHILADELPHUS" as soon as possible will be inserted.

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