



The Stragglings  
**ASTROLOGER**  
OF THE NINETEENTH CENTURY;  
OR, MAGAZINE OF  
Astrology, Geomancy, and Occult Philosophy.

COMPRISING

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An easy Introduction to the celestial Science of Astrology.

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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.



FOR EXPLANATION OF THIS HOROSCOPE, see p. 334.

No. 21. Oct. 23, 1824.—Three-pence.

Y



## EXTRACTS FROM THE TRANSLATION

OF

*Ruben's Famous Latin Manuscript.*

(Continued from p. 316.)

" IN the primitive state of integrity, all the senses, thoughts, imaginations and enjoyments of man, and all his magical operations in the spirit of his soul, could not but have been thoroughly pure, holy, and heavenly, because both the glass of his mind, and the eye of his understanding, were so too; and therefore, as this tree was, so must its fruits and products have been also. Accordingly, then, he could not have had any other sensations but such as could, and did, arise in the *spirit of the soul*, from a union with, and full obedience to, the spirit of God in his light and love, from an intuition and fruition of his infinite goodness, from a profound contemplation and deep understanding of the wonders and riches of his wisdom, shewn forth in the creation of this world, from an intimate acquaintance with the holy virgin Sophia (designated by Solomon—wisdom), from the mutual embraces of the two eternal tinctures of fire and light, united in his own single person, from a familiar conversation with holy angels, from his own personal perfections which he was endowed with as a sovereign prince ruling over all things in this whole third principle, &c.; what those senses, sensations, and enjoyments were in particular, no living soul can be found able to declare, because this primitive state is lost, and was never attained again, neither can it be attainable by any during this mortal life; and Adam himself could not have declared it to his offspring, *after his transgression and fall*; for of that single primitive image of God, in which he was in the beginning, he himself knew nothing more after his 'sleep.'

" In the paradisaical or middle state thereof, all the former senses, or heavenly sensations, had left, and were departed from him, or rather he had left, and was departed from them, and had removed himself into a lower and more exterior station, wherein his senses were still indeed pure, holy, and paradisaical, yet no more so, as they had been before, for he having now some other inferior objects before his mind, must needs also have had a lower and inferior understanding. Seeing that instead of his former intimate acquaintance with the holy virgin *within himself*; and instead of the loving mutual embraces of the two tinctures within his own single person, he was now wholly taken up, without himself, with such a visible help-meet as he had longed for; which alone can shew sufficiently an exceeding great difference between his senses in the primitive state, and his senses in this inferior state, wherein he was after he had awakened from his 'deep sleep.' But even these paradisaical senses also continued not very long with him, for in the fallen state, when the transgression was consummated, all those paradisaical senses and enjoyments were *utterly extinct*, and instead of them all the sensations of Adam and Eve were no other but



terrors, dread horrors, fear, anguish, trembling, and despair. And although the promise of the woman's seed put a stop to the extremity of those terrible sensations, yet it did not restore them their lost paradisaical enjoyments, much less Adam's primitive heavenly senses; but it laid only in the inward ground of their souls a foundation of faith and hope, which they should keep up, strengthen, and corroborate in themselves, as a means to have this restoration performed in them successively, gradually, and always in the same proportion in which they should be found steady, faithful, and true, to this *new-laid* foundation."

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*To the Editor of "The STRAGGLING ASTROLOGER."*

SIR,

IN my last communication, I forgot to express, for the information of your readers, that if they chose to refer to the third volume of Jacob Behmen's works, 4 vols. quarto, edited by William Law, A. M. (author of "The Serious Call," and several occult works, the most perspicuous extant), they will be highly delighted at the sight of engravings of the "three wonderful tables" alluded to by me, and said to have been designed and drawn by Sir Peter Paul Rubens; and those who will take the trouble, critically, to examine them, will not, I think, hesitate to pronounce them three of as masterly pieces as were ever delineated by that eminent artist, and associate of illustrious and royal personages. I now, Sir, have the gratification of enclosing to you extracts from one of many extraordinary mystical works (never printed in English, but translated from the author's English and Latin MSS. into German) of the pious and learned Dr. John Pordage, rector of Bradfield, Berks, who was the contemporary and very particular friend of the celebrated Bishop Saunderson, Dr. Edward Hooker, and Dr. Francis Lee, the last mentioned of these, his bosom friends, was a man of stupendous learning, and was most intimate with Robert Earl of Oxford, when lord high treasurer, to whom several proposals were made by him for the lasting honour and advantage of these nations. Dr. Lee's works are almost innumerable, but as he never could be prevailed on to affix his name to any one, they have been made public under the names of others, or have come into the world anonymously. The greatest part of Nelson's "Feasts and Fasts" was found in his own hand, after his decease; he was the first that put Mr. Hoare and Mr. Nelson upon the founding of charity schools, upon the same plan as that of Halle in Germany; and he was continually promoting and encouraging all manner of charities, both public and private. Peter the Great, Czar of Muscovy, was exceedingly partial to him, for whom, by request, he wrote, in the year 1696, "Proposals for the right framing of his government." *Vide* Dissertations, Theological, Mathematical, and Physical, by Francis Lee, M.D. 2 vols. 8vo. 1752—also Rev. R. Roach's "Great Crisis," 8vo. 1725. Dr. Lee was a member of "The Philadelphian Society:" I therefore recommend a perusal of "The Theosophical Transactions" by that Society, (1 vol. small 4to. 1697.)



as it contains the most erudite and profound disquisitions ever written, both scientific and philosophic, as well as theosophic and divine magic. This singular work has been very rare for the last fifty years, and as a proof of that, the copy belonging to the late Mr. Cosway was sold by a bookseller (Duke-street, Manchester-square), to a friend of mine, for 10 guineas. I am, Sir, rather apprehensive that I have too much trespassed on the limits of your Magazine; but my motive for so doing, I flatter myself, will be a sufficient excuse, as it is to convince, *if possible*, the incredulous, that the sublime studies which your excellent little work advocates, have not been in any age *confined* to men of little or no consideration in the world, but, on the contrary, it may be averred, that scarcely any, comparatively, but persons of liberal education and of distinction, have been the most earnest in those pursuits; and I confidently look forward to that period (which is more rapidly approaching than ordinary minds can conceive), when kings, princes, and nobles (like David and Solomon, Joseph and Daniel), will be the principal promoters of the divine sciences of astrology, occult philosophy, and mystical theology. As it is not generally known that the father of English astronomy and mathematicians, Sir Isaac Newton, was indebted for his transcendent knowledge to Jacob Behmen (who was certainly the prince of occult philosophy and astrologers), I beg to refer all, who are disposed, to "The Gentleman's Magazine" for July, 1782, where they will see an article very explicit on this point, written by a fellow of St. John's College, Cambridge. But to conclude, Shakspeare, Milton, Dryden, the author of "Junius," and numerous other great and good men, of all ages and nations, have revered these sciences, and benefited themselves and others, by directing their attention to them. It is, however, fruitless to urge more, since those who "have eyes to see, and ears to hear," will both see and hear! whilst those who are blinded by vulgar prejudice (the offspring of ignorance), or by epicureanism or religious bigotry (which is the worse degree of superstition), cannot possibly either "see or hear,"—wherefore it is truly "vanity of vanities" to attempt to convince them!

I remain, Sir, yours, &c.

PHILADELPHUS  
HIEROGLYPHICA PROPHETICUS  
COSMOPOLITA.

Oct. 1, 1824.

The extracts from the MSS. of Dr. John Pordage, shall appear in our next number.

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### FAIRY CASTLES.

THE various phenomena exhibited by nature present nothing more curious and extraordinary than those which are caused by the reflection and refractions of light from fogs and vapours arising from the sea, lakes, and morasses, replete with marine and vegetable salts. Those vapours, by means of the said salts, form various polished surfaces, which reflect and refract the light of the sun, and even the moon,



in various directions, by which they not only distort, but multiply, the images of objects represented to them in a most surprising manner. They not only form images of castles, palaces, and other buildings, in various styles of architecture, but also the most beautiful landscapes, spacious woods, groves, orchards, companies of men and women, herds of cattle, &c. &c. these are all painted with such an admirable mixture of light and shade, that it is impossible to form an adequate conception of the picture without seeing it. The best scenery exhibited by the *camera obscura* is not more beautiful, or a more faithful representation of nature.

Though these curious and beautiful phenomena are not peculiar to any age or country, they are more frequently seen on the sea coasts; and though in some respects common in such situations, they have hitherto been so little noticed by the intelligent part of mankind as to be scarcely known to exist. Those which have most attracted attention have been seen in the summer season on the southern coasts of Italy, near the ancient city of Rhegium, called by the fishermen and peasants in their native tongue *fata morgana* or *dama fata morgana*. They are, however, frequently noticed by the English, Erse, and Irish peasants, fishermen, and mariners; and denominated by the two latter sea fairies and fairy castles. The Erse fishermen, among the western isles of Scotland, frequently see represented on barren heaths and naked rocks, beautiful fields, woods, and castles, with numerous flocks and herds grazing, and multitudes of people of both sexes in various attitudes and occupations. These as they know no such objects really exist, they constantly attribute to enchantment, or the fairies. They are also frequently seen on the coasts of Norway, Ireland, and Greenland. On the eastern and western coasts of South America, even on the highest summit of the Andes, the *fata morgana* are met with. Also far out at sea, in the midst of the Atlantic and Pacific oceans, the adventurous mariner sometimes observes them; and though well known under the name of *fog banks*, yet has their appearance been so imposing as to elude the nicest scrutiny, and to promise refreshments to the fatigued and sea-worn mariner which he could not obtain. The most ancient account of these aerial castles and islands which has been transmitted to us, is the representation of a beautiful island situated nearly in the middle of the Atlantic ocean, between the coasts of Ireland and Newfoundland, first observed by some Danish and Irish fishermen about the year 900, and from that period to the commencement of the 14th century frequently by the Anglo-Saxon, English, and French fishermen and mariners.

But as this island cannot be approached, it was called the *enchanted island*, and supposed by the maritime inhabitants of Scotland, Ireland, France, and Spain, to be the country of departed spirits, and consequently denominated in Erse *Flath Innis*, or the Noble Island; in Irish, *Hy Brasil*, or the Country of Spirits; by the Anglo-Saxons, *Icockane*, or the Country in the Waves; and by the French and Spaniards, who supposed it to consist of two distinct islands, *Brasil* and *Assmanda*, or the Islands of Ghosts. And so much persuaded were geographers of the sixteenth and seventeenth centuries of their real existence, that they have place in all or most of the maps of the Atlantic in those periods.



Even so late as about the year 1750, an English ship, returning from Newfoundland, near lat. 50° north, discovered an island not heretofore known, which not only appeared fertile, but covered with verdant fields and shady woods, among which cattle were seen to graze; and only the appearance of a violent surge hindered the captain and crew from landing, according to their desire. So well convinced, however, were they of its real existence, that on arriving at London, ships were ordered out to complete the discovery; but no island could be found, nor has any land been discovered in that track from that time to the present. Commodore Byron, in his Voyage round the World, mentions a fog bank in a high southern latitude, which appeared like an island, with capes and mountains, deceiving the most experienced seamen on board for some time.

From these evidences of the frequent appearance of the *fata morgana*, we shall proceed to describe one seen near the town of Youghal, in the county of Cork, Ireland, in the year 1796. This was seen on the 21st of October, about four o'clock in the afternoon, the sun clear; it appeared on a hill, on the county of Waterford side of the river, and seemed a walled town with a round tower, and a church with a spire; the houses perfect, and the windows distinct. Behind the houses appeared the mast of a ship, and in the front a single tree, near which was a cow grazing; whilst the Waterford hills appeared distinctly behind. In the space of about half an hour the spire and round tower became covered with domes, and the octagonal building, or rather round tower, became a broken turret. Soon after this change, all the houses became ruins, and their fragments seemed scattered in the field near the walls; in about an hour it disappeared, and the hill on which it stood sunk to the level of the real field.

*Mirror.*

#### SINGULAR CIRCUMSTANCE.

A SINGULAR display of the goodness and power of almighty God, at a camp-meeting, held at Tangier island, August 15, 1824.—Miss Narcissa Crippin, a highly-respectable young lady, nineteen years of age, and a zealous Christian, was, on the evening of the 15th current, say about eight o'clock, so operated on by the Spirit of God, that her face became too bright and shining for mortal eyes to gaze upon, without producing the most awful feelings to the beholders. It resembled the reflection of the sun upon a bright cloud. The appearance of her face for the space of forty minutes was truly angelic; during which time she was silent; after which she spoke, and expressed her happy and heavenly feelings; when her dazzling countenance gradually faded, and her face resumed its natural appearance. The writer of this paragraph was an eye-witness of the circumstance above stated. Such a sight he never expected to behold with mortal eyes; and to give a true description of which would be beyond the ability of mortal man. While she remained in the situation above described, she was seen by more than two hundred persons: a few of them have subscribed their names hereto. William Lee (Reverend), William E. Wise, John Bayly.

*Norfolk Beacon, Aug. 19.*



## ERRORS OF PRETENDED ASTROLOGERS.

To the Editors of "*The STRAGGLING ASTROLOGER.*"

GENTLEMEN,

BEING a constant admirer of your valuable work, I am yet very sorry to see your pages filled with the disgraceful and irrelevant matter of some of your correspondents, who appear to have no other object in view but a rage for reform in the science, in which reason appears to be driven fairly out of the field of argument, and experience entirely set aside.

I shall beg leave, first, to notice the erroneous and vague remarks of a writer, who signs himself "J. E." in pages 237 and 238 of your work. He there declares "that Venus (who has always been considered a fortune, and supposed capable of mitigating any evil combination of influence) has the greatest share in causing an untimely end; so that, instead of mitigating, she increases and aggravates to an extreme!"

Now, Gentlemen, I protest, in the name of this most antique and noble science, against such a petty and insignificant innovation upon the sublime and authenticated doctrines of Ptolemy and Placidus, an innovation which is evidently the offspring of ignorance and conceit, arising from the stupidity of an upstart *Abecedarian*, whose folly appears to be only equalled by his arrogant and obstinate pomposity; and his dearth of examples relative to the astral science, whereby the eccentric discoveries of this shallow-brained attician are sent forth to the world, reeking from his midnight labours, adorned with the pretended tinsel of astrological reformation.

These insignificant and dogmatical fripperies are, if possible, surpassed by the concluding remarks of this wiseacre, who tells us, in page 238 of your work, that "her position (the position of ♀) in the natiivities of Mr. Chatterton, and Mr. Savage, was the cause of the greater part of their misfortunes," &c. &c. And he then tells us, "I am not in possession of those natiivities, or I should have inserted them," &c. Sage astrologer! wise reformer! inspired genius! who lays down infallible rules, without the useless trouble of referring to the data, whereon to found his calculations. We shall probably soon be furnished with "rules and aphorisms," framed from the lost books and MSS. of the ancient magii, since this "teacher of astrology" has no occasion of tedious references, but believes that his *ipsi dixit* alone is sufficient for what he advances.

True it is, that the flagrant absurdities of this pseudo-professor, this radical astrologer, reminds me of the horologer, who proposed "to regulate old time, and correct the Sun." For myself, I pretend not to the gift of inspiration, being content with the knowledge which experience furnishes me. But it strikes me forcibly (if I may be allowed to give a shrewd guess at the past), that this imbecile and petty tutor of ignorance and folly, is the self-same writer who learnedly declares a downright falsehood in page 128 of your work, by stating that all



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those who married at a certain period, will be "unlucky during the next eighteen months;" and from other falsehoods there adduced, I presume he is also the identical writer, who, in a fashionable magazine for last month, declares that "directions" are of no use in astrology, but that "transits," and other reforming nonsense, supercede their utility; who also profoundly brings forward arguments against planetary dignities, and who, in support of these arguments, publishes the nativity of Buonaparte, wherein the Sun is in Leo, his own house; the Moon in Capricorn, her triplicity; Jupiter lord of the house of riches, in the ascendant; Saturn in the dignities of Jupiter; the Moon in reception with Saturn, &c. &c. : positions which, instead of invalidating the dignities, could scarcely have afforded a greater proof thereof, had this shallow-brained sceptic but sense to know, or learn, the rudiments of this most noble and celestial science. As this writer has thrown down the gauntlet of presumption from the arm of conceited ignorance, I shall pursue him, defy him to the field of scientific combat, and have no doubt but he will be vanquished by the prowess of ancient and experimental philosophy, and will be glad once more to skulk back into the dreariness of his former isolated insignificance.

I remain, &c.

*Medusa.*

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### THE SCIENTIFIC QUERIST.—No. VII.

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#### Query 1.—By "RADIX."

IF the time of any notable accident, or remarkable event, be given, such as that of marriage, sickness, &c. may not the true hour and minute of the nativity be discovered therefrom? It being presumed, that the science of astrology is authentic, and established by reason and demonstration.

#### Query 2.—By "TANTARABOBUS."

Lord Byron, in his inimitable poems, speaks of the "lost Pleiade." Is it a fact that one of the visible stars of that constellation has disappeared?

#### Query 3.—By "H. W."

What are the occult qualities of the "Beryl Stone?"

#### Query 4.—By "RAPHAEL."

Are any of your readers in possession of Jacob Behmen's horoscope?



# Astronomical Tables.

(Continued from page 298.)

TABLE IV.

*Places of Saturn and Jupiter for the remainder of 1825.*

1825.		$\text{h}_2$		$\text{u}$	
		deg.	min.	deg.	min.
May 1.	-	7	17	5	7
7.	-	8	1	5	43
13.	-	8	46	6	24
19.	-	9	32	7	10
25.	-	10	18	8	1
June 1.	-	11	13	9	5
7.	-	12	0	10	4
13.	-	12	47	11	6
19.	-	13	33	12	10
25.	-	14	18	13	18
July 1.	-	15	3	14	28
7.	-	15	46	15	40
13.	-	16	29	16	53
19.	-	17	10	18	8
25.	-	17	48	19	25
Aug. 1.	-	18	31	20	55
7.	-	19	6	22	13
13.	-	19	38	23	31
19.	-	20	7	24	50
25.	-	20	33	26	7
Sept. 1.	-	20	59	27	39
7.	-	21	18	28	57
13.	-	21	34	0	13
19.	-	21	45	1	29
25.	-	21	53	2	43
Oct. 1.	-	21	57	3	55
7.	-	21 R.	57	5	5
13.	-	21	53	6	17
19.	-	21	45	7	18
25.	-	21	33	8	19
Nov. 1.	-	21	15	9	27
7.	-	20	56	10	21
13.	-	20	33	11	11
19.	-	20	8	11	56
25.	-	19	41	12	35
Dec. 1.	-	19	13	13	10
7.	-	18	43	13	38
13.	-	18	14	14	0
19.	-	17	44	14	16
25.	-	17	16	14	25

(To be continued.)



## The Astrological Calendar:

FOUNDED ON CELESTIAL INFLUENCE.

*From Oct. 25, to Nov. 2, 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. 26. The child born from 6 to 8 this morning, will not survive his infant state. Accidents are also likely. The day is rather inclining to evil, and is very bad for journeys, and affairs of profit.
27. A day likely to give celerity and despatch, but small profit.
28. This day is very propitious ; it is excellent for love, marriage, and is good for business in general. The child born this day will be very fortunate, and especially towards the evening. There will be poets and musicians born thereon, and this day will be noted for the birth of such, in the annals of literature.
- Travelling this day is productive of good fortune.
29. A very unlucky day. Persons under the restraint of others in high stations, will be sure to meet with disgrace. The child born will have accidents or hurts in the eyes. Those who marry will separate.
30. Whatever affair of business is begun this day will be permanent, but not over prosperous. Several fires will happen this day, and in the night thereof.
31. An excellent day for science and study.
- Nov. 1. Avoid this morning, until 3 o'clock, P. M. ; neither business, nor any thing else, can prosper. Those who travel early this morning will feel the truth thereof by experience. The house which is begun to be built this day will be unfortunate to the occupiers, and probably fall to ruins in a few years. The child born before 9 in the morning will be drowned, and some very fatal events, in various parts, are likely to happen.

### PROPHETIC REMEMBRANCES, AND USEFUL CAUTIONS.

THE following hours are worthy of notice. The first time is from 10 o'clock in the morning, until 12 ; and in the evening, from a quarter past 6, to 25 minutes past 7 o'clock ; on each day, from October 25th to November 2d, at these times the planets are peculiarly unfavourable. Disappointments and misfortunes, of various kinds, quarrels and casualties, are more likely than at any other time of the day. The astrological cause thereof is chiefly the rising and setting of **Saturn** and **Mars**.



The second time is peculiarly favourable for most concerns; being under **Jupiter**, and during the present calendar, takes place from 9 o'clock till half-past 9 in the morning of each day.

The chief features during the present week, are a number of sudden deaths, and the unexpected appearance of an infectious disorder in a quarter where poverty renders it truly alarming. Several females of rank meet terrible disappointments. **Venus** in **Sagittarius** will prove a lure to many females of certain passions. Fair, stout, persons of both sexes will generally prosper. The public mind seems much misled, and even the press has had a share in the delusion.

A distinguished personage born under the 20th degree of **Sagittarius** is near death, or an eminent merchant ruined.

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#### ASTRONOMICAL OBSERVATIONS.

- Oct. 26.  $\delta \ \text{D} \ \delta$  in **Sagittarius** at eight in the morning, very evil.  
 29.  $\phi$  enters **Sagittarius** at nine in the morning. Several wealthy marriages will be unavoidably postponed.

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#### AN ALCHEMICAL SECRET.

##### *Transmutation of Silver into Gold.*

Two pounds of lead being melted in an iron ladle, project on it, little by little, good saltpetre, in powder; the saltpetre being melted, must remain in fusion till at least half be consumed, although it catch fire it matters not; the more the saltpetre is reduced, the stronger the oil will be. Let the whole cool, then separate the saltpetre from the lead, next, the saltpetre, having first reduced it to powder on a marble, in a cellar, until it resolve itself into a liquor, which liquor put into a cucurbite, and, little by little, add double its weight of spirits of wine, then distil, with a small fire; dissolve on a marble, as above, what remains at the bottom of the cucurbite, and being reduced to a liquor, put it again into the cucurbite, and pour on it the spirit of wine, as above; reiterate the dissolutions and cohabations until all the saltpetre remains at the bottom of the cucurbite, resolved into an oil that will congeal no more, then have you the fixed *balsam* of the wise magii; after the above, an aquafortis must be made with equal parts of saltpetre, calcined vitriol and rock alum, and before you join the receiver to the cucurbite, put iron filings, antimony, verdigrease, in fine powder, tutty and cinabar, half an ounce, or an ounce each, according to the quantity of aquafortis you would procure.







**Albus**, the great dignities of **Mercury** in the first house, represents Langan, and moves into the 8th house, and the **Dragon's Tail** in the fourth house, or end of all things, with **Amissio** in the 2d house, made me affirm that Langan would lose that day, if not lose his life, or receive some bodily harm.

The 7th with **Puer**, the great dignities of **Mars**, represents Spring, which made me confident he would win, for as the figure relates to fighting, **Mars** is sure to carry the day when he is significator.

SECOND FIGURE.

Cast March 10th, 2 H. A.M. Subject—the same.

Judge.

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1.	2.	3.	4.	5.	6.	7.	8.	

It is very remarkable, and illustrative of the wonderful truth of Geomancy, that the significator of Spring is precisely the same Geomantic figure as it was in the preceding scheme, viz. **Duer** the dignities of **Mars**, which I again predicted would gain him the victory, as it eventually proved. But Langan being represented by **Fortuna Major**, gave him a difficult task to obtain it.

To the above ingenious remarks of our acute correspondent, we will just mention the singular truth of the two *sixteenth* figures.

In the first scheme, the sixteenth figure is **Albus**, which exactly denoted the final result by its movement into the 8th house. In the second scheme, the sixteenth figure is **Fortuna Minor**, which was equally unfavourable for the person who was represented by the ascendant, which has neither place nor power in the scheme, not being at all found therein. There is, at present, no treatise on Geomancy which explains the method of forming these two important figures, which are ever explanatory of the final result of every undertaking. We ourselves obtained the method of forming them from a MS. of the 12th century, and we promise our readers that, hereafter, there shall be a full explanation given of this, and every other secret connected with the science.



## NATIVITY OF

**The Late Queen Caroline.**

For the Horoscope, refer to the Front Page.

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IN a subsequent number, we intend to give our calculations and opinion on this singular nativity, unless any of our correspondents should wish to perform that task for us. We will, however, just mention, that the time for which the horoscope is cast is undeniably correct; it was given to Mr. J. V. (the celebrated and fashionable amateur in astrological science,) by a lady who was actually present at the birth of the Royal Infant. The above gentleman kindly favoured us with a copy of the horoscope, which was calculated for 10H. 45M. A. M.: we have altered the time four minutes *only*, for the purpose of rectification.

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**Anecdotes of the Dead.**

(Continued from p. 299.)

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**Apparition of a poor Man just deceased,**

WHICH PROVED THE MEANS OF PRESERVING A GENTLEMAN  
FROM DEATH.

MR. WESTON, of Old Swinford, in Worcestershire, walking one evening in the summer of 1759, in the park of Lord Lyttleton, at Hagley, and being overtaken by a sudden shower, ran into a grotto, and stood under a spreading oak, under whose shade several cattle were standing.

He had not been above ten minutes in that situation, before he saw the form of a man pass over the brook, close to the shade. Supposing it to be a poor peasant who had long worked for him, he called him by name, but received no answer; and the apparition quickly disappearing, he found his mind much agitated. Regardless of the storm, Mr. Weston withdrew from the place where he had sought an asylum, and ran round a rising hill, in order to discover the form which had presented itself to him. That, however, had not the effect desired; but one abundantly more salutary it certainly had, for just as he had gained the summit of the hill, on his return to the grotto, a tremendous flash of lightning darted its forked fury on the venerable oak, shivered it to pieces, and killed two of the cattle under its boughs.

On Mr. Weston's return to Swinford, he found that the death of the labourer was just announced in the neighbourhood. He told the story to his friends, who, on the credit of his known veracity, could not well refuse it credit. He saw the body, at his own expense, decently interred; and afterward contributed to the support of the widow, not only by remitting a year's rent for her cottage and piece of ground, but also by settling a small annuity upon her till she should marry.



We have told this tale simply as it was related by Mr. Weston, and leave the reader to make his own reflections on so marvellous an interposition of Divine Providence, without deciding in this, or in any such other case, whether the form that appeared was the soul of the deceased exerting its philanthropy in its flight to the unknown country, or the guardian angel of that soul returning to give up his charge, and produce his account at the bar of the Supreme. When Peter was redeemed from death, and freed from prison by a miraculous power, he visited the assembled company of Christians, who, at first, could hardly believe their eyes that it was the apostle, but said, "It is his angel." This proves that the notion of ministering spirits prevailed in the earliest ages of Christianity, a notion which not only accords with many passages of the Old, but also of the New Testament.

### **Remarkable Dream of an Italian Musician.**

TARTINI, a celebrated musician, who was born at Pirani, in Istria, being much inclined to the study of music in his youth, dreamed one night that he had made a compact with the devil, who promised to be at his service on all occasions; and during this vision every thing succeeded according to his mind; his wishes were prevented, and his desires always surpassed, by the assistance of his new servant. At last, he imagined that he presented the devil with his violin, in order to discover what kind of a musician he was; when, to his great astonishment, he heard him play a solo so singularly beautiful, and which he executed with such superior taste and precision, that it surpassed all the music which he had ever heard or conceived in his life.

So great was his surprise, and so exquisite was his delight, upon this occasion, that it deprived him of the power of breathing. He awoke with the violence of his sensation, and instantly seized his fiddle in hopes of expressing what he had just heard, but in vain; he, however, then composed a piece, which is perhaps the best of all his works; he called it the "Devil's Sonata;" but it was so far inferior to what his sleep had produced, that he declared he would have broken his instrument, and abandoned music for ever, if he could have found any other means of subsistence.

### **A Murderer Discovered,**

THROUGH THE GHOST OF THE MURDERED PERSON APPEARING  
AT THE TRIAL.

A man was once taken up on suspicion of murder, but when brought to the bar, the evidence was not sufficient to convict him.

He behaved with great apparent boldness, for he knew there were no witnesses to the fact, and he had also taken all necessary caution to prevent a discovery. But the judge observed in the man's countenance a terror and confusion, which his pretended boldness could not hide, and therefore kept his eye steadily fixed on him the whole time. As soon as the last witness was dismissed, the man asked if they had any more evidence against him; when the judge, looking sternly at him, asked him, if he did not himself know of one more that could appear



against him, whose presence would put the matter out of doubt? On which the man started, and cried out, "My lord, he is not a legal witness! no man can speak in his own cause; nor was the wound I gave him half so large as what he shews against me!"

The judge presently perceived, by the man's starting, and the wildness and terror of his look, that he either saw the ghost of the murdered man, or that his imagination had, from his guilty conscience, formed such an appearance; and therefore, making the proper answers from such a supposition, he soon brought the murderer to confess the fact; for which he was condemned, and hanged in chains, at the place where he declared the murder was committed.

At his death he averred, that the ghost of the murdered person had appeared before his eyes at the trial.

*(To be continued.)*

### NOTICE.

OUR Publisher feels flattered by the high encomium of the opulent Commoner in Yorkshire, passed upon the manner in which this work is conducted. He certainly has attempted to secure so large a body of talent about the work as to deserve the universal favour with which it has been received. During the last week, no less than Six London Newspapers have eulogised our exertions. And our increased circulation corroborates these united testimonies. An enlargement of Mr. Wright's concerns in another branch of his publishing business, has, notwithstanding the success of the *Astrologer*, left a wish upon his mind to transfer his interest over to some gentleman, or gentlemen, of undoubted respectability, who may wish to interest themselves in the propagation of so noble and divine a science. Mr. Wright would not let the work go out of his hands, but to individuals who would guarantee the future respectability of the work, and that it should maintain the high character it at present sustains. This is but just to the men of talent about the work, that it should not sink into disrepute from mismanagement. Any lover, therefore, of the science, who, from this statement, is anxious to take the work upon these terms, Mr. Wright will have no objection to treat with, by his sending his real name and address; and by stating his determination to carry the work forward with the spirit, activity, and industry, that have hitherto characterized it.

65, Paternoster Row,  
23d Oct. 1824.

### ERRATUM.

In page 234, line 7, for "Part of Fortune," read "Part of Prorogation."

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