



# 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.

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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.



**HORRORS OF THE GERMAN SCHOOL.**

No. 22. Oct. 30, 1824.—Three-pence

Z



## DESCRIPTION AND USE

OF

## THE ANCIENT DANISH CALENDAR,

*The Engraving of which may be found in our next Number.*

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

SIR,

THIS ancient almanack, which was in common use throughout this country during the earlier part of last century, is a very curious relic of the Danish government in England. It was called by them "Rimstock," from "Rimur," which, in their language, signified "a calendar."

By the Norwegians, with whom they are still in use, they are termed "Primestaves," from the introduction of the prime or golden number upon the staff, or walking-stick, which, with them, is the prevailing form of this utensil. I have one of these Primestaves in my possession, which consists of the straight branch of a tree, divested of its bark, having the figures of men, animals, birds, fishes, reptiles, flowers, and weapons, neatly incised upon its surface. It is about an inch in diameter, and nearly three feet in length.

These instruments differ from each other in form, size, material, and marks. Olaus Wormius, in his "Fasti Danici," exhibits two; one hexagonal, with an intermixture of Runic characters, and another flat, divided into six columns. He says that there were some very ancient ones made of horn, and others inscribed upon a hollow bone. Mr. Gough has engraved one to his edition of Camden's Britannia.

Dr. Robert Plot, who, in 1686, published "The Natural History of Staffordshire," has descanted very largely on this singular implement, in an additional chapter "Of Antiquities." He says that they were generally made of wood, box, fir, or oak, though he met with some few of brass; that they were of two sizes, one larger, for the use of a whole family; and others private, of smaller dimensions, to carry in the pocket. This work, which has become extremely scarce, was published in one volume, folio. The thirty-fifth plate is a representation of one of the larger sort of clogs, and dedicated "to the worshipful Elias Ashmole, Esq." who was a very distinguished antiquary, a native of Lichfield, and collector of the Ashmolean Museum at Oxford, over which Dr. Plot, at that time, presided.

My darwing, which is copied from this print, shews the four edges of the square log, each one of which contains three months, which are divided by notches into days, every seventh being of a larger size, to denote the sabbath; and the first of every month is noted by a patulous stroke, inclining upwards. The figures on the left side of the notches shew the golden number, or cycle of the Moon. If this number be



under five, it is denoted by so many points; if five, by a hooked line drawn from the notch, representing the ancient sigle V. When above five, and under 10, the hooked line has one or more points appended to it. At ten, the stroke is crossed in the manner of an X. Points are now placed above it to fourteen. At fifteen, the cross is surmounted by a hooked line, making it XV. The dots are still continuous, till, at 19, the line is intersected by two crosses, which is the last number requisite to mark these changes.

The other figures remaining to be described on the opposite side of the notches, are symbolical either of the life or death of the saint against whose feast they are opposed, or of some custom or occupation in vogue about the time. The chief of these are here enumerated:

JANUARY.

- 1. Annulet - New Year's-day.
- 6. Star - - Epiphany.
- 13. Cross - - Hilary.
- 25. Axe - - St. Paul.

AUGUST.

- 1. Bow & Arrows Lammas.
- 7. Cross - - Transfiguration.
- 10. Gridiron - Lawrence.
- 15. Heart - - Assumption.

FEBRUARY.

- 2. Heart - - Purification.
- 3. B. - - - Blaise.
- 5. A. - - - Agatha.
- 14. Lover's Knot. Valentine.
- 24. Leg - - - Matthias.

SEPTEMBER.

- 1. Hunting-horn - Giles.
- 8. Heart - - - Nativity.
- 14. Cross - - - Holy-cross.
- 29. Pair of Scales - Michael.

MARCH.

- 1. Harp - - David.
- 2. Bough - - Chad.
- 25. Heart - - Annunciation.

OCTOBER.

- 13. Man - Edward the Confes.
- 18. Guitar - Luke.
- 25. Shoes - Crispin.
- 28. S. I. - Simon and Jude.

APRIL.

- 3. Javelin - - Richard.
- 4. Arrow - - Ambrose.
- 23. Spear - - George.

NOVEMBER.

- 2. S. - - - All Souls.
- 6. Cross - - Leonard.
- 11. M. - - - Martin.
- 23. Wassail-cup. Clement.
- 25. Wheel - - Catherine.
- 30. Cross - - Andrew.

MAY.

- 1. Branch - - May-day.
- 3. Cross - - - Invention.

JUNE.

- 11. Rake - - Barnabas.
- 24. Sword - - John.
- 29. Keys - - Peter.

DECEMBER.

- 6. Hearts - - Nicholas.
- 8. Heart - - Conception.
- 13. Lute - - Lucy.
- 25. Drinking-horn. Christmas-day
- 26. S. - - Stephen.
- 27. I. - - John.
- 29. Cross - Thomas of Canterbury.

JULY.

- 2. Heart - Visitation.
- 7. A T crost Thomas-a-Becket.
- 20. M. - - Margaret.
- 22. Ointment cup. Mary Magdalen

It may be remarked, that all the feasts of the virgin are noted by a heart.

Lichfield, Aug. 6, 1824.

J. H.



## CURIOUS NATIVITY OF A CHILD

WHO WAS

BURNT TO DEATH AT THE AGE OF FOUR YEARS &amp; TWO MONTHS.

11th House. ♄ 0 . 0	10th House. ♎ 9 . 0	9th House. ♌ 9 . 0 ♍ 17 . 18 ♎ 24 . 3 R. ♏ 23 . 0
12th House. ♐ 17 . 0	<div style="border: 1px solid black; padding: 10px; text-align: center;">           APRIL 30, 1806. MIDNIGHT. 51 . 27 N.         </div>	8th House. ♏ 22 . 0
Ascendant. ♍ 3 . 10 ♎ 8 . 14 R.		7th House. ♏ 3 . 10
2d House. ♏ 22 . 0 ♐ 26 . 27		6th House. ♏ 17 . 0
3d House. ♌ 22 . 31 ♍ 9 . 0		5th House. ♎ 8 . 5 R. ♏ 9 . 0 ♐ 9 . 0

## PLANETS' LATITUDE.

♄ 5 . 0 s. — ♌ 2 . 46 N. — ♎ 0 . 15 N. — ♌ 0 . 45 s. — ♏ 1 . 20 N.  
♏ 1 . 49 N. — ♏ 0 . 37 N.

THE above diagram is a representation of the heavenly bodies at the birth of S. Fowler, whose parents are well known in Bristol, especially in the neighbourhood of Park-street. The time of birth I obtained personally from them, with permission to insert the horoscope, if agreeable to my wishes, a permission of which I most gladly availed myself, as there can scarcely be a more striking proof of planetary influence than is evinced in this geniture.

By inspection of the horoscope, the attentive student will at once perceive the causes of the dire catastrophe which awaited this ill-fated infant. The following are, however, the most prominent: first, The planet **Mars** in a fiery and violent sign; secondly, the increased malevolence which this fiery planet receives from the opposition of **Verschel** and **Saturn**; both of these planets are also in conjunction; and thirdly, the chief cause, namely, the **Moon**, who is apheta, is posited in the moveable sign **Libra**, and swiftly hastening to the opposition of **Mars**, the true anareta and destroyer of life. The whole of these testimonies are remarkable, and indeed nothing but a miracle



could have saved the life of this infant, who was doomed, from the instant of her birth, to a violent death.

Her father (it may be noticed) is a student in this celestial science; and it is a curious fact, that having cast the horoscope of his child, he plainly saw the fate to which she was born; for this reason he used every precaution in his power to guard against the effects of the fiery element, but in vain; for what he foresaw actually took place. The time of her death was not predicted, for her parents had not strength of nerve sufficient to bear such a prognostication; in consequence of this, the horoscope was thrown aside, and it was not till some years after the death of the infant, that it was given to me; but immediately upon receiving it, I proceeded to calculate the directions, in order to discover the evil influence which caused the disastrous event.

At the age of four years and two months, the Moon, who is by leg, arrived to the opposition of **Mars** in the zodiac (followed by an evil train of directions), which was the precise time of the fatal accident. It may be here remarked, that those persons who believe in the ascendant as being always the giver of life, in opposition to the rules of Ptolemy, may here see their error, for, in this horoscope, Jupiter is placed in the ascendant, but having no aspect to the *apheta*, or *anareta*, his position proved of no avail.

#### DIRECTIONS.

				Years.	Months.
♂	♂	♂	zodiac, with latitude - - -	4	2— <b>Death.</b>
♂	♂	♂	zodiac, without latitude - - -	8	0
♂	♂	♂	without latitude, in the zodiac	8	5
♂	♂	♂	in mundo - - - - -	8	6
♂	♂	♂	in mundo - - - - -	8	9
♂	♂	♂	in mundo - - - - -	11	3

On the day of death, July 5th, 1810, the planets were thus posited :

☉ ♉ 12 . 48—♂ ♏ 25 . 0—♂ ♏ 9 . 51—♂ ♏ 8 23 . 0—♂ ♏ 7 . 10  
 ♀ ♏ 11 . 48—♂ ♏ 25 . 20—♂ ♏ 10 . 13

From whence will be seen the extravagant absurdity of those who believe in transits having power to destroy life. Since there is not one single evil ingress on the day of the native's decease, I should feel much obliged to the new system-monger, J. E. if he would condescend to favour me with his cause for the termination of existence, as he would certainly, by so doing, afford some argument against "laborious calculations." And certainly one who pretends to knowledge infinitely above the sages of antiquity, or the most learned of the moderns, cannot be at a loss upon this occasion.

The time of birth may be depended on for correctness, and, if requisite, could be proved so on oath; so that there is neither fraud nor collusion practised on this occasion, neither is the horoscope borrowed from deceased authors.

**Raphaël.**



## The Astrological Calendar:

FOUNDED ON CELESTIAL INFLUENCE.

*From Nov. 2, to Nov. 10, 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.**

Nov. 2. A vexatious unsettled day.

3. The morning is very unfavourable.

4. The early part of the morning is fortunate.

5. Wavering, unsettled, and not to be chosen.

6. A most unfortunate day. Avoid, if possible, every kind of business, undertaking, or pursuit; nothing on this day can prosper. The child born will be in danger from beasts, and have defects in the eyes.

7. Indifferent for good or evil.

8. The morning of this day is impregnated with most malevolent influence; nothing will prosper. The child born will be very unfortunate.

9. A day, better to be rejected than chosen.

### ASTRONOMICAL OBSERVATIONS.

Nov. 5. Quartile of **Sol** and **Jupiter** from the signs **Leo** and **Scorpio**, 1 h. 30 m. morning.

8. Conjunction of the **Moon** and **Saturn** in **Gemini**, 11 h. 40 m. morning. This aspect presents a most disastrous combination of evil influence. Therefore be wise, and avoid it.

### VERIFICATION OF THREE HIEROGLYPHICAL PREDICTIONS.

Our readers must have remarked the numerous accidents, offences, murders, and cases of suicide, the war with the Birmanese, the hostility to the Greeks evinced in the manifesto of the commissioner of the Ionian islands, and other events, which are plainly shewn in the hieroglyphic of Oct. 2.—The hieroglyphic of Oct. 9, represents a shipwreck; and it is a singular fact, that that event also immediately followed the prefiguration, as the following quotation from a weekly journal evinces. “The books at Lloyd’s present a long and melancholy list of disasters at sea, in consequence of the severe gale of Monday and Tuesday. The losses reported amount to nearly 100 vessels on the coast.”—*Sunday Times*.—The hieroglyphic of Oct. 16, represents victory to the Greeks and a conflagration to their enemies, all which have taken place. The whole of these hieroglyphics were designed by Raphael.



## AN EPITOME

OF

## THE ANGELICAL WORLD,

EXTRACTED FROM THE MSS. OF DR. JOHN PORDAGE, RECTOR OF  
BRADFIELD, BERKS, 1650.

*Wrote down, not out of an imaginary rational knowledge, but by godly  
essential sight, and true experience, agreeably to 2 Cor. xii. 1—5.*

THIS blessed world is called the Heavenly Jerusalem, and Kingdom of Love; it is inhabited, in common, by saints and angels. A heaven of a burning, flaming, sweet, rapturous, fire; a clear, thorough, shining, chrystaline, joyful light. The angelical world appears encompassed by a circle of infinity, having a firmament in which the angelical elements operate in harmonious unison and equal temperament, which makes a clear, serene, and eternal, day. The angelical world is the metropolis of eternity, the temple of God, and glorious palace of his Most High Majesty, wherein he appears, without obscurity, to his angels; clear and plain in his Holy Trinity, which they contemplate in the mirror of godly wisdom, and through the love which is in them of God; they are united in humility and obedience to one spirit. The angelical world is but one heaven, inasmuch as Christ and his saints live together with the angels; but with regard to its variety, there are three heavens answerable externally to the Trinity, and internally according to three degrees of glory, the first, second, and third, heaven.

In the angelical world there is an external transparent paradise to the angelical senses, and an internal understanding or mental sight; and it is by its most spiritual nature, that it is every where present to the temporal world we inhabit, by which the communications and knowledge of it is given to men. And as the time is at hand when the second advent of our Lord will fully open the intercourse, men will be justified, sanctified, and glorified, even in their earthly bodies, by having their conversation in heaven. And here appears the wisdom of God, that although heaven is every where present on earth, it cannot appear but by his permission.

The nature of the angelical world is to draw the mind into it, so far as it is prepared, by denying itself, and mortifying its hellish or earthly passions. The saints, in the lowest heaven, may be compared to the stars, which are distinguished among themselves as to their size and splendour; those in the mid-heaven, to the Moon in its beauty, and those in the higher heaven, or most holy place, to the Sun in its full glory. All these mansions are dwellings of purity. In the outward court or lowest heaven, there is no selfishness in the saints or angels; all its inhabitants are in the life of love, peace, and righteousness. The saints in the second, or inward, court, are in a more exalted glory;



those in the most holy place, are absorbed still deeper in the Deity, and, consequently, more gloriously sanctified.

The heaven, or the angelical world, is surrounded by a holy and pure element, which is an agreeable, sweet, quiet, and heavenly, air.

The angels see, feel, taste, smell, and hear, the heavenly sight, substances, odours, and delightful sounds, in their innumerable societies in the empire of love, in which they dwell; and there is no other beatitude than they may have outwardly in paradise, and inwardly in God. Yet these are not divided, because the outward is transparent, and discovers the inward through it.

The angels, though spiritual, are not without form and matter, with respect to themselves; it is only with regard to the grossness of mortality that they are accounted wholly spiritual, for they enjoy infinite and innumerable wonders and glories in food, entertainments, and pleasures, springing newly forth from eternity to eternity, in pomp and glory.

The government of the three Princes of Heaven, is executed by seven angels, or servants to the Trinity. The Prince, according to the second person of the Trinity, is our Saviour, and has the most glorious throne; all these are in the harmony of the One only wisdom. And the lowest place of his dominions is a majestic glorious dwelling, a stately palace, an excellent building, a garden of delight, encompassed with the angelical principle, and enclosed in the cope of a pure and heavenly element. In the most outward court, all is light and eternal day; the tree of life grows and greens in it, and the river of life flows through pure as crystal. I truly advise all lovers of the truth to come to this school, which the writer of this has experienced and seen. There is nothing but blessedness flowing from the influences of the Holy Trinity, in balmy strength, purity, and joy. There is no care for meat, drink, or garments; all these things are ready at the desire of an angel, in a heavenly manner; and their variety and wonderful distinctions are of such excellent curiosity, that the angels and saints of the higher courts descend to look at and admire them. These wonders are so innumerable, and past description, that I can only endeavour to relate the following, as I have heard and beheld.

*(To be continued.)*

### **Mr. Wilkinson's Apparition to his own Daughter.**

ONE Mr. Wilkinson, who formerly lived in Smithfield, told his daughter (taking her leave of him, and expressing her fears that she should never see him more), that should he die, if ever God did permit the dead to see the living, he would see her again. After he had been dead about half a year, on a night, when in bed, but awake, she heard music, and the chamber seemed greatly illuminated; at which time she saw her father, who said, "Mal, did I not tell thee I would see thee again?" He then discoursed with her about some weighty affairs, and disappeared!



## A Charm for Healing Diseases,

Taken from a MS. of the 12th Century, in the possession of the  
*Mercurii.*

A b r a c a d a b r a

a b r a c a d a b r

a b r a c a d a b

a b r a c a d a

a b r a c a d

a b r a c a

a b r a c

a b r a

a b r

a b

a

The letters which compose this charm must be written in a pyramidal form, as above, on virgin parchment, with the quill of a raven, and with ink formed out of the smoke of a consecrated wax-taper; then let the party who is afflicted of the disease, which he would have cured, wear the charm hung around his neck during the time that the Moon performs one circuit through the twelve signs of the zodiac; and let it be performed on the day of the full Moon, and, if possible, while the Moon is in the magical signs **Sagittarius** or **Pisces**.

It is necessary that the wearer have a firm and confident faith in the power of Divine Omnipotence; and the following oration must be said upon first beginning to wear the above holy charm, and in very difficult cases the patient should repeat the oration daily, with great devotion.

## The Oration.

“O, sweet Lord **Jesus Christ**, \* \* the true God, who didst descend from the kingdom of thy Almighty Father, being sent to wash away our sins, to release those who were in prison, and afflicted, to console the sorrowful and the needy, to absolve and to liberate me, thy servant, from my affliction and tribulation, in which I am placed. So, O, Omnipotent Father, thou didst receive us again, by his expiation, into that paradise, by thy blood, O **Jesu**, \* \* obtained, and didst



make us equal among angels and men. Thou, O, Lord **Jesus**

**Christ,** \*\*\* wert worthy to stand between me and mine enemies, and

to establish my peace, and to shew thy grace upon me, and to pour out thy mercy. And thou, O Lord, didst extinguish the anger of mine enemies, which they contained against me, as thou didst take away the wrath of Esau, which he had against Jacob, his brother. O, Lord

**Jesus,** \*\*\* extend thine arm towards me, and deliver me from my

affliction, even as thou didst deliver Abraham from the hands of the Chaldean, and his son, Isaac, from the sacrifice, and Jacob from the hand of his brethren; Noah from the deluge; and even as thou didst deliver thy servant Lot; thy servants, Moses and Aaron, and thy people Israel, from the hands of Pharaoh, and out of the land of Egypt; David from the hands of Saul, and the giant Goliath; or as thou deliveredst Susannah from her accusers; Judith from the hands of Holofernes; Daniel from the den of the lions; the three youths from the fiery furnace; Jonah from the whale's belly; or as thou deliveredst the son of Cannanea, who was tormented by the devil; even as thou deliveredst Adam from hell, by thy most precious blood; and Peter and

Paul from chains. So, O, most sweet Lord **Jesus,** \*\*\* Son of the liv-

ing God, preserve me, thy servant, from my affliction, and mine enemies; and be my assistant, and my blessing, by thy holy incarnation, by thy fasting and thirst, by thy labours and affliction, by thy stripes, by thy thorny crown, by thy drink of gall and vinegar, by thy most cruel death, by the words which thou spakedst upon the cross, by thy descent into hell, by the consolation of thy disciples, by thy wonderful ascension, by the appearance of the Holy Spirit, by the day of judgment, by thy great gifts, and by thy holy names, **Adonay** \*\*\*

**Eloym** \*\*\* **Aeloyim** \*\*\* **Eacp** \*\*\* **Zazael** \*\*\* **Paliel** \*\*\* **Saday**

\*\*\* **Yzoe** \*\*\* **Paras** \*\*\* **Caelpi** \*\*\* **Saday** \*\*\* and by thy in-

effable name **יהוה Jehovah** \*\*\*. By all these holy, omnipotent, and all-powerful names of singular efficacy and extraordinary power, which the elements obey, and at which the devils tremble: O most gracious

**Jesu,** \*\*\* grant, I beseech thee, that this holy charm which I now wear

about my person, may be the means of healing my lamentable sickness;



so shall the praise thereof be ascribed, O Lord, to thee alone, and thou alone shalt have all the glory." *Amen. Fiat, fiat, fiat.*

By making use of the above occult and sacred remedy, the most miraculous cures have been heretofore performed; and as there is nothing therein which is in any way derogatory to the power of the Supreme Being, or inimical to our fellow-creatures, there certainly can be no harm in making continual use thereof, upon every occasion.

#### ANOTHER WAY.

- If it were required to perform a cure upon one at a distance, or without the afflicted party's knowledge thereof, let the charm be written on virgin parchment, and then you may perform the cure without their knowledge, by scraping out *one line* of the charm every day with a new knife, kept for the express purpose; and at scraping out each line, say as follows:

"So, as I destroy the letters of this charm, Abracadabra, so, by virtue of this sacred name, may all grief and dolor depart from A. B. in the name of the Father, and of the Son, and of the Holy Ghost. In the name of the Father, I destroy this disease. In the name of the Son, I destroy this disease; and in the name of the Holy Spirit, I destroy this disease." *Amen.*

Many have healed divers diseases this way; the disease wearing, by little and little, away. Therefore keep it secret, and fear God. —*Ancient MS.* Supposed to have been an original of Friar Bacon.

#### THE SCIENTIFIC QUERIST.—No. VIII.

##### Query 3, No. 6, answered by "RAPHAEL."

- In order to calculate the Part of Fortune by the planisphere, extend the line of the Moon's declination parallel with the equator, to an indefinite length, both towards the eastern and western horizons; then take the true distance of the Sun from the ascendant, and with this extent, place one point of the compass on the place of the Moon; and the place where the other point touches on her declination is the mundane place of the Pars Fortunæ. In order to get its zodiacal place, draw its pole by the circular ruler (used for marking the cusps of the houses); and where this polar line cuts the zodiacal line, the degree and minute of the zodiac, which answers thereto, is the true place required. It being an established rule,

as  $\odot$  : ascendant : :  $\text{D}$  :  $\oplus$   
or in words, so far as the Sun, on the line of his declination, is from the ascendant, so far is the Moon, on the line of her declination, from the Part of Fortune. The Part of Fortune is also the true place of the Moon, at Sun-rising; and it may be remarked, without fear of contradiction, that this point may be calculated more correctly by the zodiacal planisphere, than in any other way whatever.



## NEW QUERIES.

## Query 1.—By "CELESTINA."

Have the Heliocentric aspects any influence in nativities?

## Query 2.—By "T. C. R."

The following is the horoscope of a male infant, born December 12, 1822, 2 H. 34 M. A.M. or morning, lat. 51. 32. Query, Is the infant dead or alive? What are his constitutional diseases, and the times when life would be the most probable to become extinct. This query I should like in particular to see answered by your erudite correspondents, "Raphael," or "J. W. of Lincoln," as these gentlemen appear to possess more than ordinary skill in the astrological science.

## IMPORTANCE OF DIRECTIONS

IN THE

## ASTRAL SCIENCE.

THERE has lately appeared a foolish dissertation (in a fashionable Magazine) upon the science of the stars, in which the writer vainly endeavours to bring forward, what he calls, a "new system;" and in which he endeavours, upon equally vain and absurd principles, to abolish the use of directional motion, or what he pleases to term, "laborious calculations," and to substitute transits, ingresses, and other trifling secondary causes, in the room of those sound doctrines which have, for centuries, stood the united tests of reason and experience.

The legitimate student in this celestial science, will doubtless laugh at those puny and meagre efforts to treat of that which is evidently infinitely above the comprehension of this new system-monger, who, in fact, has not the least foundation whereon to build his erroneous ideas; but what will be thought of his arrogant presumption, when I declare it as a stubborn fact, which this writer well knows, that four months ago he did not understand the rules of common arithmetic;—no wonder, then, that he is an enemy to "laborious calculations," or that he is ignorant of his *a*, *b*, *c*, in legitimate science. But to convince this tyro that he had better recall his system, and burn his papers, I will hereafter publish his geniture, and prove to him (if he is open to the voice of reason) that there is no event of any importance relative to his life, that has gone by, or which will occur in future, but a "direction" may be readily found to account for the same. For the present I will just mention the fact, that this writer has operating, at this identical time, the primary direction of the Moon to the conjunction of Mercury direct; but Mercury being under the Sun-beams at his birth, both his system and the work that contains it, will shortly be consigned to that oblivion which never fails to envelop those ephemeral publications



which are commenced at unfavourable periods, and which, in a few fleeting months, will be no more heard of, or, if they are accidentally noticed, will be treated only as the offspring of folly, absurdity, and gross imposture, even although the writer should "publish letters" innumerable in "his own" commendation.

**Raphael.**

#### THE PROPHECY OF CHAUCER.

When faith falleth in priest's sawes,  
And lords hestes are hold for laws,  
And robbery is hold purchase,  
And litchery is hold solace,  
Then shall the land of Albion  
Be brought to great confusion.

#### 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,

30th Oct. 1824.



## TO CORRESPONDENTS.

A LIBERAL price will be given for scarce Books or MSS. in Occult Philosophy, especially Geomancy and Magic. Address, post paid, to the "MERCURI," at the Publisher's.

"H. W." has had (through the medium of our publication) several offers relative to the *Circular Planisphere*; but as he has not yet met with any copy of that instrument worthy notice, he is still very desirous of purchasing an original or correct copy, for which a liberal price will be given. A Mr. Cook, who formerly resided in Lambeth, is supposed to have the correctest copy extant; if this should meet the eye of that scientific gentleman, our correspondent would feel obliged by a line from him, or a personal interview.

We have received several letters (one from a noble personage), containing inquiries relative to the Society of the "Mercurii." In answer to which, we are desired to state, that the Members thereof are at present but few and select—they have, however, no objection to receive communications upon Scientific topics, or to return answers thereto. The place where these scientific gentlemen at present meet must, as yet, remain a secret. These gentlemen have it in contemplation to publish, occasionally, a Supplementary Number to "THE STRAGGLING ASTROLOGER," which may be had at our Publisher's, and which will be exclusively devoted to the secrets of Occult Science.

The "ZODIACAL PLANISPHERE," invented by W. Ranger, engraved on brass, with the triangle, &c. may be seen at Mr. J. DENLEY's, Bookseller, Catherine Street, Strand. (This identical planisphere belonged to the ingenious Mr. Ellis.) This will satisfy "An Inquirer," and "J. C. E." Books of blank schemes for Horoscopes, may be had of our publisher.

The Nativity of "LORD BYRON" in a certain publication (as Cato supposes), was written by "Raphael."

The first letter of "J. W." is too replete with party-spirit to be inserted. The artist whom he opposes, we are confident, does not need any addition to his fame, which our pages might occasionally give him, neither can it be shaken by unmerited reproaches. We do not doubt, in the least, the abilities of J. W. and we shall be happy to insert any examples which he may send for the purpose; but we cannot take up any more of our readers' time with personal altercation. We shall decline to insert any farther remarks upon the geniture of his Majesty.

"A Constant Subscriber," and "A Constant Reader," shall be shortly noticed.

"A. B." Manchester, must send the time of the female's birth, as nearly as he can.

If "R. B. L. H." will favour "H. W." with his address, that gentleman would feel much obliged. We have never before heard of such a curious instrument.

Through an unavoidable press of matter, part of the extracts from the MSS. of Dr. Pordage are obliged to be deferred.

The letter of "PHILADELPHUS" to the MERCURI in our next; as also the observations of "J. V." relative to the science.



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