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Urania;

OR, THE

ASTROLOGER'S CHRONICLE,

AND MYSTICAL MAGAZINE.

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No. I.

CONTENTS.

Introductory Address	p. 3	Perpetual Prognostications	- - - - p. 38
Nativity of Mr. Muss	6	Instance of Life being preserved by means of	
Extract from Partridge's Defectio Geniturarum,		Horary Astrology	- - 42
on Transits & Eclipses	10	Remarkable Events	- 45
The Deluge	- - - 22	Astronomy	- - - 52
A monstrous Birth	- - 24	Predictions for 1825	- 59
Astrology---Measure of Time	- - - 27	The Seasons	- - - 62
Curious Discovery	- - 30	Skilfulness of the Persian Astrologers	- - 65
Singular Coincidences	- 34	Nativity of Mr. Blake	- 70
Symbols of the Dragon's Head and Tail	- - 36		

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The Caduceus.

"For a man's mind is sometimes wont to tell him more than seven watchmen that sit above in an high tower."—ECCLES. xxxvii. 14.

IN order to increase, if possible, the already intense interest of the age, in regard to the Celestial Sciences, "The Metropolitan Society of Occult Philosophers," who have lately been joined by the "Members of the Mercurii," and the "Philosophic Lyceum," have resolved to answer, in each succeeding number of "Urania," a succession of queries on subjects connected with Fate, Destiny, and the Invisible World.

The following observations we have extracted from the communications of a distinguished **ASTRO-LOGER**:

"The conjunction of ♂ and ♀ in opposition to ♃, on the new Moon of the 20th December, will have a peculiar operation on females of certain descriptions; and from the sway which this combination of aspects will have over the passions of the fair sex, much trouble and many unpleasant discoveries may be sure to follow. Both lovers and husbands will do well to be on their guard against the insidious artifices of *pretended* friends. The lord of the ascendant in the *fourth* house will, I am afraid, cause the *sable* colour to greatly predominate in the dress of certain families of rank and fortune."

The communications of "THALES" and "ALFRED" are thankfully received.

The letter from "*Bristol*" will be noticed in due season.

"ATLAS" and "ORION" are also come to hand, but too late for perusal.

All communications are to be addressed, post paid, to the Editors, at Messrs. COWIE and STRANGE'S, 24, Fetter Lane, Holborn.



The Mystical Magazine ;
OR,
THE CHRONICLE OF THE HEAVENS.

Why should not divers studies, at divers hours, delight, when the variety is alone able to refresh and repair us?—BEN JONSON'S DISCOVERIES.

INTRODUCTORY ADDRESS.

MAGNIFICENT promises at the commencement of a work are, at the present day, too common to be chosen as a rule for our adoption, particularly as the work before us is not intended or wished to be generally known by every class of readers. Despising alike both the smiles and the frowns of modern criticism, we are determined to take no notice whatever of what may be said respecting us by the sceptical philosophers of the age. We well know the grounds on which the superstructure of our celestial philosophy is founded, and are aware that the proofs we shall, from time to time, bring forward in support of our theory, will be sufficiently authenticated to attract the attention of those who are *believers* in the doctrines of sidereal and occult influence, and to none others do we write ; not wishing to make con-

verts of the incredulous, or the determined bigot, for the sanction of such individuals would add but little credit to the most heavenly of all the sciences, which has uniformly been as a sealed book to these men of little understanding, but proportionate obstinacy ; men who, as a judicious writer observes, “ would believe in any absurd hypothesis if the major part of mankind were on its side, and whose learning is a mere mechanical acquirement, being no more connected with discernment or real knowledge, than the words of a talking bird are with ideas :”

— Who, light after light disdaining,
Being hard, are harden'd,—blind, are blinded more,
That they may stumble on, and deeper fall.

In order to keep our work as select as possible, we have adopted the most likely method of doing so, by making the price far above the common run of the periodicals which glut the literature of the present day. We have funds at our command sufficient to bear us up in our undertaking ; we write, partly for our amusement, but more for the edification of the legitimate student in celestial learning ; and are willing to sacrifice the paltry emolument which others lust for, solely to obtain the object of our wishes.—The examples we bring forward are obtained from sources the most authentic, so that the student and adept will be now able to put the different disputed topics of astrological discussion most fully to the test. It will now be seen, what part of the doctrines held

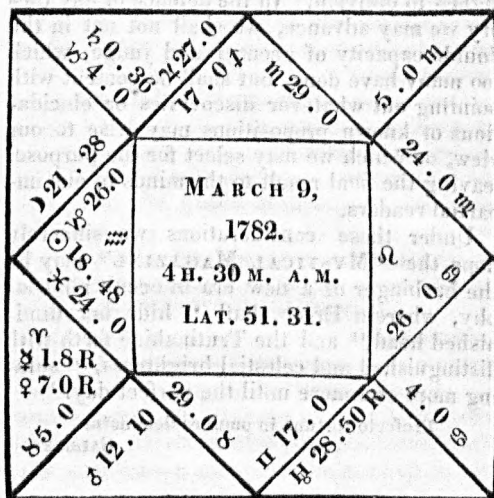
forth by the ancients as truth, are defensible, and what erroneous—what parts are really demonstrable, and what parts merit being assigned to oblivion. In the defence of any theory we may advance, we shall not act in the double capacity of accuser and judge, which too many have done, but shall be content with pointing out whatever discoveries or elucidations of known propositions may arise to our view, or which we may select for the purpose, leaving the final result to the minds of our impartial readers.

Under these considerations we sincerely hope the “**MYSTICAL MAGAZINE**” may be the harbinger of a new era in occult philosophy, wherein Error shall “hide her diminished head,” and the Truth shine forth with distinguished and celestial brightness, “shining more and more until the perfect day.”

Profecto fortuna in omni re dominatur.

SALLUST.

NATIVITY OF MR. MUSS, THE LATE SKILFUL ENAMELLER.



PLANETS' LATITUDE.

♄ 5 . 10 S	♄ 0 . 36 N
♃ 1 . 7 N	♀ 8 . 0 N
♀ 0 . 30 N	♂ 3 . 20 N
♂ 0 . 16 N	

This gentleman was of much celebrity, and well-known as being particularly skilful in his line of business. The astrological reason of which may be traced to the conjunction of

Venus and Mercury, and the partile aspect of the Moon to Mars.

His line of business was excellently denoted by Venus and Mercury in the fiery sign Aries, and the Sun in Pisces, but chiefly by the former, enamelling having much to do with the fiery element.

His celebrity is plainly shewn by the angular position of the two luminaries; and four planets being posited in cardinal signs, as well as by the opposition of Jupiter and Herschell, these, in my opinion, are the most correct reasons for the chief bent of his pursuits, and his fame attendant thereon. But if the nativity be judged by the rules of the ancients, it will be seen that the lord of the ascendant is cardinally posited in the eleventh house, disposing of the Moon, who is in her own triplicity, in reception with Mars, lord of the ninth house, which is the house of the sciences and arts. The Sun, lord of the seventh house, or house of business, is in the ascendant, disposed of by Jupiter, who is in the house of friends, and the planets Jupiter and Mars, who, by this system, would rule the house of wealth, are well placed in the scheme, and four planets in their essential dignities; so that judged either way, whether by the Ptolemean rules, or by the ancient system of planetary dignities, the nativity plainly exemplifies the surprising truth of the science.

I am not acquainted with any of the past events of his life (the nativity being given me

by a friend of the deceased); but immediately upon receiving it, I proceeded to calculate the directions which produced his death. It is proper here to remark, that the horoscope is set precisely to the estimate time of birth, and I have inserted it without the slightest alteration. The **Moon** in the nativity, is certainly the true hyleg, for, by her mundane position, she is more than seven degrees beneath the ascending horizon; and thus virtually posited in the ascendant. The native's death was occasioned by an attack of erisipelas, of which he became a victim. He died on the 14th June, 1824, at the age of 42 years, and nearly three months; at which time the **Moon** hyleg, came to a zodiacal parallel of the planet **Mars**, the anareta, in about eight degrees of the sign **Taurus**, which was followed by an evil train of directions that could not fail to destroy life.

The train of directions operating were as follow:—

	Arc.	Date.	
		Years.	Months.
☽ zod. par. ♂ -	41° 38'	42	3 Death
☽ sesquiquadrate ♂	44 21	45	0
☽ in mundo converse			
☽ ♂ in the zodiac	44 45	45	5
☽ ♂ in mundo	47 3	47	9
☽ ♂ in zod. without latitude -	48 20	49	0

The astrological cause for the disease of which he died, may be attributed chiefly to the

circumstance of the place where the parallel fell, being in sesquiquadrate to **Jupiter**, from a fiery, and in semiquartile to **Mer-schell**, from an airy sign, together with the preponderance of the planets in fiery signs at birth, which could not fail to produce inflammatory diseases, according to the rules of Ptolemy, and other skilful authors.

It is worthy to be noticed, that the direction which produced his death was not complete at the time he died. The parallel was not fully formed till several months afterward. This is a curious circumstance, and confirms the opinion of Placidus, who frequently found that, in a parallel, the effect took place some time previous to the exact completion of the arc itself, owing to the magnitude of the planetary bodies, which produces the effect before their centres arrive to the same point of declination. The ingenious Mr. Wilson* has also found the same effect to take place, and I could, myself, bring forward several other instances to prove the same, if necessary.

In the secondary motion, it is worthy of remark, that the **Moon** had attained to the fourth degree of **Taurus**, where she soon after met the radical conjunction of Mars. So that, in both the primary and secondary direction, she was placed in the same sign, and in both was free from any assistance of the fortunes. I should suppose, that no one who

* Vide Astrological Dictionary, p. 129.

has studied the science attentively, will refuse to admit the **Moon** as apheta. But should there be any who are so fond of opposition as to contend therewith, I will just mention, that the **Sun** came by direction to the conjunction of **Mars**, both in zodiac and mundo, in the 32d and 33d years. But these directions no way affected life; yet they might have given great anxiety and trouble, as well as change of residence: whether or not they really did so, I am not at present capable of ascertaining.*

The time of this native's birth being known to many persons, and the directions agreeing so excellently with the fatal event, the time not being in the least altered, must prove an unanswerable argument in support of the science.

R. C. S.

Extracts from celebrated Authors.

EXTRACT I.

OF TRANSITS AND ECLIPSES, IN REFERENCE TO LIFE AND DEATH.

I KNOW by my conversation among intelligent men in this learning, that transits are,

* This is the same Artist whose family have, since his decease, suffered so much through the failure of Fauntleroy's Banking-house, and whose pictures were purchased at a high price by his Majesty.

and have been esteemed, dangerous, and endowed with a power to kill; and that many men will rely on the power of an ill transit or two, to judge this or that man did expire by, and that there were no other causes for death but only that transit that they shall allege and think fit. But I confess they seldom make use of this thing but in nativities, where the persons are dead, and they can find no direction fit to be assigned for it, and therefore, in such cases, they have recourse to transits; nor did I ever know any of that opinion durst venture to predict a man's death by a transit; nay, though there were half a dozen bad transits together, they do not dare rely on them, and say, They will kill; but that they have killed, that I have often heard them say, when the work was over, and death had taken possession. Now, if this should be true, it is very strange that some ingenious man or other had not, in all this time, licked this doctrine into shape and form, sufficient to have assisted the artist in his judgment on death; for it is certain, if they do ever kill, it is possible to foresee when they will, and when they will not, by a continual observation thereof; and one or two experiments of this kind would mightily clear the doubt, and convince its adversaries, and prove the point in dispute against all arguments whatsoever; but to this time all volumes are silent in the matter, and their authors, and the artists themselves, are mute and destitute of experiments of that kind,

i. e. of death fairly predicted beforehand by a transit or transits, and nothing else.

The truth is, if we will but give ourselves leave to consider, how many violent and dangerous transits a man passeth in forty or fifty years, and not kill him, it would be sufficient of itself to confront this doctrine, and convince its favourites, that there is nothing of truth in the thing, and wholly take off their opinion of its power. And to this end and purpose, I will mention two or three examples; and the first is of Charles II. who, some of them say, died by the force of two or three transits, and nothing else, *i. e.* the Sun in quartile to the radical places of Mars and the Moon: Mars in square to his own, and to the Moon's radical place for his death.

If this should be true, why did he not die in September 1656, when the Sun, Saturn, and Mars, were all in conjunction upon his horoscope, and in square to the Moon, and to the Sun's radical place? Or in December 1660, when Saturn was in opposition to the Moon's radical place, the Sun and Mars in Sagittary, in opposition to the Sun's radical place, and both in square to the ascendant? Or in November 1672, when all the hylegical points were afflicted at once; Saturn and Mars in Pisces, in square to the mid-heaven and the Sun's radical place, and in opposition to the ascendant, and the Sun in opposition to the Moon's radical place, and in square to the Part of Fortune? and yet for all this he did not die;

and I think he was not sick neither at that time, as ever I heard. These, and twenty more such times, he passed, that were worse transits than those, they say, he died upon. But to put all out of doubt, I can assure them, that he had seven directions, and from them seven his death was predicted some years before he died. The second example is his brother, who, I have heard them say, had the misfortune to lose three kingdoms by an eclipse of the Sun, on the Sun's radical place, and nothing else to assist it. Now, if you will but look back to the 14th of October, 1650, he had an eclipse of the Sun exactly in almost two degrees of Scorpio on his radical place, and yet no mischief to him then, as I remember, but what his brothers and sisters were all liable to. In the year 1660, April the 15th, there was a great eclipse of the Moon on his radical Sun's place, within four degrees, and yet no hurt to him, notwithstanding Saturn was there also. But above all, that of October 14th, 1669, the Sun then was eclipsed on his radical place, and that upon the very node too, which shews it must be a great and central eclipse, and yet no injury to him at that time neither, though Saturn was then in opposition to his ascendant.

By this you may see that transits and eclipses do little or nothing in order to death, or any great mutation in a man's life, without some very considerable directions; and then too they do only assist by their motion to give, or

rather shew, the time when a direction begins to operate. But this I lay down as a positive rule, that they never kill *per se*.

Under this rule I might also bring great conjunctions, revolutions, profections, climacterical years, &c. all which are made use of to the same end and purpose as the former are, when there are no directions to be assigned for death; and of each of these a word or two.

Great conjunctions falling on the angles, or on the Sun and Moon in nativities, may give great troubles and losses, but, by no means, death. Nay, directions that fall near those places of the conjunctions, or opposite to them, &c. shall give more cruel effects than they do at other times, but not mortal, unless they would have been so without the conjunction had influenced them. And in most nativities, where the conjunction is on the places of the luminaries, or in square or opposition to them or the angles, those people, of what quality soever, are generally sufferers in and through that twenty years.

Revolutions are also vainly thought to have the power of death, and many men contend earnestly for the truth thereof. Schoner's Imitator tells us, in his Doctrine of Nativities, p. 228, that the opposition of the Sun and Saturn from the second and eighth, in a revolution, gives death; and proved true in the death of Sir John Reynolds. And yet in his Collec. Genit. p. 164, he says, He died on the ascendant to the body of the Moon, and square

of the Sun; and so sets the stars together by the ears, who shall have the honour to kill him. I know a man, who had lately his Moon in a revolution, in conjunction with Mars, lord of the eighth, in opposition to Saturn, and all these in square to his ascendant hyleg, and the Sun in square to Jupiter, lord of the fourth: and yet this man did not die in that year, nor indeed was he sick. Ay, but this was not from the second and eighth houses. Say you so? That may be something indeed. That is a special reason, *Ex Grumulo Montem facis*. In a word, there is nothing in revolutions, in order to death, but as they quadrate with directions. Notwithstanding Morinus doth so strenuously contend for their power and force in his *Astrol. Gall. lib. 23*, where he tells us about the death of Richelieu, that to several of his friends he predicted his death from that very revolution of his in 1642. And in several other places of that book, he lays mighty weight upon them, as the causes of many and various accidents. And Argol, in his *Ptolomeus Parvus*, labours as much as the former to assert that doctrine; and, in his *De Diebus Criticis*, he hath, in many nativities, rendered very inconsiderable reasons for death, besides what he lodged in the power of revolutions. Nor doth the authority of Campanella any way sway me to believe what he asserts and concludes ought to be done in the judgment of revolutions. For though I have an honourable esteem for authors, and the truth

they hand down to us ; yet I am not bound to believe all they write, because it comes from men of learning and credit. Nay, you will do a substantial author both honour and service, in examining his works, before you set your hand to the truth of them.

Profections, as they are now stated and understood, are nothing else but a confused motion, neither agreeable to reason nor nature, and no ways probable to have any power to kill. But of this matter see more in my *Opus Reformatum*, pp. 94, 95.

Climacterical years, not only among astrologers, but among all other learned men besides, have, for many ages, had a known reputation for danger to life, but especially that of 63 (but Origanus tells of another dangerous one, which he calls Climactericus Heroicus, and that is the 56th year ; and this for no other reason, but because the ascendant at birth comes then to the eighth house. But how, I cannot tell, unless he means by allowing seven years to every house ; so if you multiply seven by eight, it gives fifty-six. Which hath no sway at all on my belief). So that now it is grown so commonly known among the vulgar, that there is not a ploughman but can tell you, that every seventh year carries a face of danger in it, and threatens a change and alteration to every one, either in life or fortune. But before we take it for granted, let me premise a word or two, and inquire into the ground and nature of the thing. Whatever the opi-

nion of Pythagoras was concerning the mystery of numbers, it doth no ways prevail with me to believe, that the number seven hath more power than the number six, in order to the mutations of human life, and especially death. Nor doth the doubtful urging of this doctrine by Marsilius Ficinis, lib. 2. cap. 20. *De Vita longa*, make it any more plain, true, or probable, than it was before. Nor do any that have wrote of it give it any other authority than probability; and when they are put to the proof of that, they run back to their old authors, from whom both they and we derive those known and common errors, with which all sciences are at present clogged and loaded. But if any one is willing to read of it at large, the learned Dr. Brown will furnish them with an account from authors of all kinds and nations; by which it will appear it is founded only on precarious principles, and no authority in nature, but groundless supposition, bearded antiquity, and an *ipsi dicunt*; and yet it is assigned by J. G. in his Almanack for 1693, that this likewise of itself doth sometimes kill; which I utterly deny to be true. By this, and what we can else derive from all authors, the whole matter depends and proceeds from a superstitious opinion they have had of the mystery of numbers; and there have always been some to promote it; and because it comes by accident something near to truth, it hath obtained a place in the opinion of divers credulous men; which, if they would but examine and consider,

would neither support nor believe it, either in general, as it is commonly understood, or in particular to this of death, which I am now about to discuss. And, to say the truth, the mystery of numbers is (in this sense) nothing else but Pythagorean whims, or Rosicrucian maggots and delusions, set on foot to undermine truth, and turn those out of the way that are in pursuit after it; and though I do allow a harmony in numbers, equal to divers other things in nature; yet I can, by no means, be brought to consent and believe, that the issue of life and death is lodged there, without some better proof than I have yet met with, to convince me; and to say the truth, the common astrologers have foisted in so many idle fooleries, that they are never to seek for a cause, let the case be what it will, but especially in death; concerning which, the only thing that remains yet undetermined, is to know beforehand which of all the lethiferos causes shall give death; whether revolutions, transits, eclipses, alfyrdaries, profections, climacterical years, or any of the other chimeras that they so often talk of; but not a man of them will venture to predict death on any one of these causes, no, nor on half a dozen of them, they believe them so well. And now give me leave not to part with you in the dark, about this matter, but shew you how I understand climacterical years, and from what cause they derive their power, and by what measure of years they are to be understood.

Climacters are not from a mystery in numbers, as some vainly think, but from the motion of the Moon; and therefore, sometimes, it is the sixth, and sometimes the seventh year, according as the Moon is swift or slow; so that critical days in diseases, and climacterical years, have both the same foundation, only one is a measure in days, and the other in years. Thus, suppose one born the 12th of March, at noon, 1694-5, the Moon then is 00 degrees in Cancer; when she comes into 00 degrees in Libra, by telling the days (and the parts of a day, if you will be so exact) it shews you when the first climacter is, which will be at the age of seven years, and almost five months. The second will be at almost fourteen years of age; the third at a little above twenty; the fourth begins at twenty-seven and three months, &c. So that the age of forty-two is not a climacter, but forty-one; nor sixty-three, but sixty-two, is the dangerous time, as supposed. And yet for all this, it signifies nothing at last, unless the hyleg, at the same time, is directed to the rays of a violent star; which, if so, it addeth to the danger of death; and when the causes or arguments on both sides seem to be equal, in guiding your judgment, you may consider this as one; and that is all the use I ever make of it. And I believe, when you have taken as much pains on the matter as I have done, you will not be far different from me in the conclusion.

When, in a nativity, the hyleg shall be directed to the ill rays of a malefic star, and that this direction begins to work in a climacterical year, it hath the same effect and power on the life of a man in health and vigour, in order to a change for the worse, as the Moon hath on a sick man, when she passeth by the ill rays of the Sun, Saturn, Mars, on a critical day. And to say all in a word, climacterical years are the same in nativities that critical days are in decumbitures; and as I have already told you, they are both from the same cause, the Moon and her motion: and if any one else will be pleased to let us understand them in any other way that is intelligible, I am not too old to learn, and shall be ready to withdraw this my judgment, when my reason shall be better informed.

But, methinks, I hear some pert capricio object, and say, What! do you allow the crisis and the climacter to be both from the same cause, and yet allow the one to kill, and the other not? Yes, that is my assertion; and yet if you will have but patience to hear, I will make that clear also, for that is my next thing to insist on.

Critical days, in acute diseases, are only times of judging the good or ill state of the patient, because then both the disease and nature exert their power to the utmost, and the superior carries the point for the most part; especially if the same carries it in two successive crises, if the patient lives so long; but

if the decumbiture be violent, and the first crisis so likewise, they generally die about, or near, the first crisis; and yet this is not caused by the crisis, but by the fury of the direction, or directions, that give the disease: for if the direction is not mortal, a bad crisis, though never so ill, shall not kill. So likewise in climacterical years, though it be that of sixty-three, the most celebrated of all; yet if no bad direction concur, the native shall not then die. For if it did, or doth certainly kill, no man would live beyond that year; which we see daily contradicted. Therefore when it doth kill, it must be from some other superior cause assisting it, or rather giving it power, as it doth that of critical days. I could say much more on this subject, were it proper here; and because I think I have sufficiently spoke to what I promised, I shall conclude; only advise those that would read on both these subjects, to have recourse to Origanus, p. 770. de Effectibus; Franciscus de Bonattis, lib. 1. cap. 14 and 16 of his Astrosophia; Didac. Prit. in his Coelisticis Philosophia, lib. 1. cap. 19, where you may see, that he calls them by no other name than *Anni Critici*, or critical years.—*Partridge's Defectio Geniturarum*, pp. 86—93.

THE DELUGE.

AN ARABIAN FRAGMENT.

THE prophet Noah had long warned them of their approaching danger. He was three whole years in cutting down Indian plane trees, and preparing planks, beams, pins, and other necessities; and seven years more in building that wonderful ship. The infidels went daily and saw him at work, but they derided the patient apostle, and taught their children to mock him, saying, Where is the water this ship is to sail in? After the ark was finished, it lay on the ground seven moons, till they had thrice sacrificed some of Noah's followers to their idols. It was perfected in the moon of Rajeh; and in the moon of Saphar was the decree of the chastisement signed, which was to be executed on all of mortal race, save Noah and the fourscore that were with him, with the two pairs of every species, which by the four winds, by God's appointment, collected together, and drove into the ark; and the body of Adam, which was enshrined and brought to Noah by angels, out of the region of Mecca. There was also Philemon, the good priest of Egypt, with his whole family. Just as the determined day and hour of the flood were come, the prince of the country, stimulated by his *evil destiny*, mounted his horse with some of his retinue; and having sacrificed to their

idols, rode towards the place where Noah and his company were shut up in the ark, with a design to burn it to ashes. He called out aloud to the prophet, with scoffs, saying, "O, Noah! where is the water in which this ship is to sail?"—"It will be with you incontinently," replied the holy man, "before you can resume your station."—"Come down, thou dotard," said the proud infidel, "otherwise I will burn thee and thy companions with fire."—"O, miserable man!" said Noah, "turn to God, for his judgments are ready to burst forth on you."

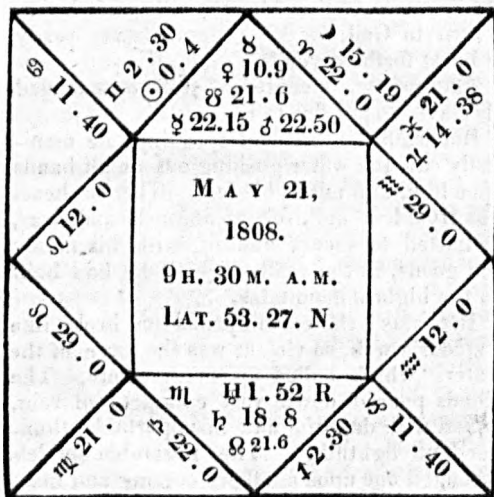
The prince, incensed at this, commanded his slaves to put fire to the ark.

But while he was yet speaking, he manifestly saw the water gushing out on all hands upon him, and under his feet. Then his heart was troubled, and, full of anguish and fear, he hasted to secure himself, with his family and goods, in the castles which he had built on the highest mountains.

But, alas! the earth opened and broke like a spider's web, so violent was the force of the waters which boiled up every where. The clouds poured down vast cataracts of rain, mixed with dreadful and insupportable thunder and lightning. The miserable infidels thronged one upon another, cursing and blaspheming their gods who had deluded them. Great was the confusion and cry every where, for such a calamity had never been known since the Moon gave her light. If any were

so nimble as to reach the foot of a mountain, yet he could not ascend, by reason of stones which fell on his head; and torrents of boiling water that ran down upon him, as if it had come out of a caldron. The waters swelled forty cubits above the highest mountains, and all the living generation perished.

A Monstrous Birth.



PLANETS' LATITUDE.

♄ 3.0 N. --- ♀ 2.30 N. --- ♃ 1.0 S. --- ♂ 0.0
♀ 1.30 S. --- ♀ 1.0 S. --- ♃ 0.30 N.

To the Editors of the Mystical Magazine.

GENTLEMEN,

THE above birth took place in a village named Hulme, near Manchester; and the only particulars I could obtain were these:—A soldier going one night, in company with his wife, to the barracks, situated in Hulme, had just got there, when his wife was dreadfully alarmed by the braying of an ass close by her side, which, owing to the extreme darkness of the night, she had not observed; she was, in consequence, indisposed for a short time. She was pregnant, and within about two months of her time when this happened. At the birth of her child, it was privately whispered that it had an ass's head; and a consultation was held whether it should be destroyed or not; it was said to be decided it could not be suffered to live; however, it was very ill, and died in a day or two, which rendered such a step unnecessary. A female who obtained a view of it, told me its head was very *much similar* to that of an ass; and that it was otherwise deformed, but would not particularize in what manner. From her I also obtained the time, which was as near as the attending women could guess, for they had no time-piece.

Ptolemy, in his chapter on Monsters, observes, that “in such, the luminaries decline, or are found altogether without configuration to the horoscope: but the angles are occupied

by the malifics. Therefore, when such a position happens, we ought to consider the foregoing new or full **Moon**, and the ruler thereof; and also the lords of the luminaries at birth; for if the places of the lights at the time of birth, and of the **Moon** and **Venus**, either all, or most of them, have no familiarity with the place of the previous conjunction or opposition; what is then born will be monstrous." The major part of these indications took place in this birth, for the **Moon** declines, the malifics possess the angles, and the familiarity mentioned did not exist. Such are the facts, and afford matter for curious investigation, which would be complete, if the time of conception could be obtained. Much more might be said on the subject; but I do not wish to occupy too much of your valuable publication in matters which you understand much better than myself.

I remain, Gentlemen,

Your obedient servant,

Shisha.

Astrology.

THE MEASURE OF TIME IN DIRECTIONS.

THERE have, at different times, been much dispute amongst the learned in the science, concerning the measure of time that should be given to an arc of direction. Thus, some have used that of Ptolemy, who gives to each degree of the arc one whole year in time; others use the Placidian method of computing the arc by the right ascension of the Sun; and others again use different methods, which it would be useless here to mention.

We have studied attentively on this subject, and the result of a most patient and minute investigation has enabled us to decide, that the measure of time invented by Valentine Naybod, and called by his name, is the most correct of the whole, coming nearest to the exact time when an event may be expected to occur.

Many arguments will, no doubt, be brought forward by those who use other measures of time; it being a very singular fact, that there are certain nativities where several methods may seem to agree with the event described. Such, for instance, where the party is born while the Sun is near the equinoxes; when the Placidian and Ptolomean system, as well as that of Naybod, will nearly agree together; and also in several other cases, that may possi-

bly occur in a geniture. To this cause may be ascribed the difficulty of deciding upon the merits of each system; and which point has indeed been scarcely ever set at rest, without leaving open some vulnerable point of attack to its adversaries. Indeed, so bigoted are some Placidians to the measure of time used by their predecessor, that neither reason nor arguments appear any way to convince them; this is a fact much to be lamented by those who would support the cause of truth unbiassed by past or present errors.

THE FOLLOWING TABLE EXHIBITS THE
MEASURE OF TIME CALLED NAYBOD'S.

Measure of Time in Degrees.

Degs.	Yrs.	Days.	Degs.	Yrs.	Days.
1	1	5	15	15	80
2	2	10	16	16	85
3	3	16	17	17	90
4	4	21	18	18	96
5	5	26	19	19	101
6	6	32	20	20	106
7	7	37	21	21	112
8	8	43	22	22	117
9	9	48	23	23	122
10	10	53	24	24	128
11	11	59	25	25	133
12	12	64	26	26	138
13	13	69	27	27	144
14	14	74	28	28	149

Degs.	Yrs.	Days.	Degs.	Yrs.	Days.
20	29	154	45	45	240
30	30	160	46	46	245
31	31	166	47	47	250
32	32	170	48	48	257
33	33	277	49	49	261
34	34	181	50	50	266
35	35	186	51	51	272
36	36	192	52	52	277
37	37	197	53	53	282
38	38	202	54	54	288
39	39	208	55	55	293
40	40	213	56	56	298
41	41	218	57	57	304
42	42	224	58	58	309
43	43	229	59	59	314
44	44	234	60	60	320

Measure of Time in Minutes.

Min.	Days.	Hours.	Min.	Days.	Hours.
1	6	4	13	80	7
2	12	8	14	86	11
3	18	13	15	92	16
4	24	17	16	98	20
5	30	21	17	105	0
6	37	1	18	111	4
7	43	6	19	117	9
8	49	10	20	123	13
9	55	14	21	129	17
10	61	18	22	135	21
11	68	23	23	142	1
12	74	3	24	148	6

Min.	Days.	Hours.	Min.	Days.	Hours.
25	154	10	43	265	14
26	160	14	44	271	18
27	166	18	45	277	23
28	172	23	46	284	3
29	179	3	47	290	7
30	185	7	48	296	11
31	191	11	49	302	16
32	197	16	50	308	20
33	203	20	51	314	—
34	209	0	52	321	4
35	216	4	53	327	9
36	222	9	54	333	13
37	228	13	55	339	17
38	234	17	56	345	21
39	240	21	57	351	2
40	247	2	58	358	6
41	253	6	59	364	10
42	259	10			

CURIOUS DISCOVERY

RELATIVE TO THE MEASURE OF TIME, IN
HORARY QUESTIONS.

ACCORDING to the rules both of the ancients and of the moderns, which are explained more at large in a recent publication, if a signification were posited in an angle, and in a moveable sign, the measure of time, for every degree, would be one day ; if in a common sign, and angular, one week ; and if in a fixed sign, angular, one month.

If in a succedent house, it would instead thereof be, for a moveable sign, months; a common sign, years, &c. &c. and if in a cadent house, they say it would seldom or ever take place.—Thus far our modern authors.—We have, however, in our possession, a curious illuminated MS., evidently the work of some skilful astrologer, about the date of the 12th century; by the perusal of which it appears that the actual reverse of these rules is the truth, and which is as follows:

MEASURE OF TIME IN HORARY QUESTIONS.

Extracted from an ancient MS.

Angles.

If the significator be in a fixed sign, and in an angle, it signifies, for the measure of time, for every degree one year.

If a significator be in a common sign, and angular, every degree in distance signifies half a year, or six months.

If a significator be in a moveable sign, and in an angle, every degree signifies one month in time.

Succedents.

If the significator be in a fixed sign, and in a succedent house, every degree of distance gives one month in time.

If the significator be in a common sign, and in a succedent house, each degree gives half a month, or fifteen days in time.

And if the significator be in a moveable sign, and in a succedent house, every degree gives one day in time.

Cadents.

If the significator be in a fixed sign, and in a cadent house, for every degree the measure will be for each degree one day.

If the significator be in a common sign, and in a cadent house, the degrees of distance will be each half a day, or twelve hours.

If the significator be in a moveable sign, and in a cadent house, each degree of distance will be only one hour in time.

We would advise the student to study and examine the above theory with minute attention, and we are confident he will soon discover the excellence and verity thereof; and will be led to abandon the erroneous rules which have heretofore been followed (or at least published to the world as such), but which we have every reason to believe were not the private practice of those who formerly held them forth as truth.

INFLUENCE OF THE ASPECTS.

The Quartile.

There is every reason to believe, that the most powerful of the evil aspects both in nati- vities and horary questions, is the quadrate, or square of 90 degrees. And in *mundo* it seems to be even stronger than in the zodiac. We have known the effects of the Moon to the

square of Saturn in mundo, *direct*, in a certain nativity, unattended by any malign transit, and unaccompanied with any other evil train, reduce the native almost to the extreme of poverty and misery, and this too in a case where the native had, during the whole of life, been very fortunate until this evil direction took place. The effect of this direction also we have known to last for three or four years, without mitigation; and in many other instances the square aspect has been equally pernicious: it is decidedly more hostile and malevolent than the opposition.

The Semiquartile.

The semiquartile of 45° is very powerful to evil: seldom does a child live that has Saturn, Mars, or Herschell in semiquartile to the hyleg at birth, in mundo; when the ascendant is hyleg, the death is more certain, especially when the semiquartile is approaching within 5 deg. and unaided by Jupiter or Venus.

The Sesquiquadrate.

The sesquiquadrate of 135° is certainly more evil than the opposition, whatever some may say to the contrary; we have seen a nativity, where, through the significators (the luminaries) being at birth in sesquiquadrate to the infortunes, the native led a life of the most obscure and wretched description; and in another case, it conduced to a violent death. We are afraid that much of the disgrace which

has fell upon the science has arisen from the circumstance of some professors not duly appreciating the effects of these *mundane* aspects, and consequently adopting some absurd theory to account in a rational manner for the effects produced by them.

SINGULAR AND REMARKABLE COINCIDENCES.

To the Editors of the Mystical Magazine.

GENTLEMEN,

I TRUST you will do me the favour of inserting the following remarkable coincidences, which, in my opinion, go very far towards proving that planetary influences not only rule over individual fate, but have wonderful power over the community at large.

Yours respectfully,

Astronomicus.

It is a curious, but no less authenticated, fact, that whenever Mr. R*****, the royal academician, is afflicted with illness, his watch, although a most correct time-keeper, and the work of a clever artist, never fails to go wrong immediately; thus bearing an invisible kind of occult sympathy with the health of its owner.

And farther, I have been informed from several old and experienced watch-makers, that the best watches will alter their regularity without any apparent cause, or, indeed, without any cause which can be rationally assigned in philosophy or the arts, as likely to produce such effects. Also it has been invariably remarked by artists in this line, that whenever an individual applies with the spring of his watch out of repair, there are sure to come many others on the same subject, generally in great numbers; individuality seeming to give way to some strange occult influence.

The following events all happened near about the same time, and tend to prove the effect of the heavenly bodies.

Columbus discovered America; the art of printing was discovered; the venereal disease brought to Europe; gardening introduced into England; the reformation began by Martin Luther; cannon first used for nautical purposes; engraving and etching in copper invented; and those renowned artists, Raphael, Michael Angelo, and others flourished. There must have been some remarkable aspects or combination of the heavenly bodies to have produced such sensible and universal influence; of which, probably, some of your correspondents may inform me. It is also singular, that at the period when the Reformation commenced, the newly-discovered planet **Merschell** was in the 14th degree of Capri-

corn, the exact place where he is *now* situated in the heavens: may not this be the cause why there seems to be such a tendency to universal heresy at the present time? for not only is the established religion of the land threatened with subversion, by powerful, but mercenary, writers, but even the *ancient* system of astrology does not escape the prevailing mania, being assailed even by its professed votaries.

It is worthy also of notice, that **Herschell**, at the time of the Reformation, was in opposition to the **Sun**, in the nativity of Henry the Eighth, according as that geniture is handed us by authors.

THE SYMBOLS OF **The Dragon's Head and Tail.**

To the Editors of the Mystical Magazine.

GENTLEMEN,

OBSERVING the advertisement of your work in the course of my travels, I have taken the liberty to send you the following, relative to the ancient meaning of the Dragon's Head and Tail.

Your intended Subscriber,

Antiquarius.

DURING the reign of Popery, it is well known that the monks were skilful adepts in the occult sciences; and amongst other things they paid great attention to the nativities of those who lived within the precincts of their monasteries. It was an established custom of those who had the superiority, to note down the families of such individuals as were either born clever in their pursuits, or likely to prove fortunate in their avocations: the symbol they made use of, was that of the astrological character for the Moon's ascending node, ♌, thus marked, and they consequently were in the habit of sending employment, and contributing other favours, to those families only, who had this mark assigned them, as the badge of *good-fortune*; while those who were born under *evil* influence, were pointed out under the symbol of ♍, the **Dragon's Tail**. This mark ♍ being so much resembling a horse-shoe, was, in process of time, taken, by the vulgar, for the actual thing it bore resemblance to; and hence arose the custom of nailing a horse-shoe over the door, or on the threshold thereof, to protect against witchcraft.

PERPETUAL PROGNOSTICATIONS,

RELATIVE TO THE SEASONS, &c.

*The fate of the New Year drawn from
Christmas Day.*

THE wise and cunning masters in astronomy have found, that men may see and mark the weather of the holy Christmas night, how the whole year after shall be in his working and doing: and they shall speak on this wise:—

When on the **Christmas Night** and evening it is very fair and clear weather, and is without wind, and without rain, then it is a token that the year ensuing there will be plenty of wine and fruit; but if it be contrariwise, foul weather and windy, and dearth of those articles.

If the wind arise at the rising of the **Sun**, then it betokeneth great dearth amongst beasts and cattle in the following year.

If the wind arise at the going down of the **Sun**, then it signifieth death to be amongst kings and noblemen; but if the wind arise (in the north) at midnight, then betokeneth it the year following to be a fruitful year, and plentiful. But if the wind do arise and blow (south) in mid-day, that wind signifies to us daily sickness to have predominance.

THE DAY OF THE WEEK ON WHICH
CHRISTMAS-DAY FALLS.**Sunday.**

If Christmas-day happen on Sunday, the year ensuing shall be a warm winter, but beginning fast with snow; and there shall come great winds and tempests. The Lent shall be mild, warm, and moist. The Summer hot, dry, and fair. The Harvest moist, cold, like to the winter.

Wine and corn shall be plenteous and good, and there shall be much honey, sheep plenteous. The small seeds and fruits of gardens shall flourish also. The old men shall die fast, and especially pregnant women. But peace and quietness shall be plenteous amongst married folks.

Monday.

If Christmas-day fall on the Monday, there shall be a moisty winter, neither too cold nor too warm. The Lent shall be very good, the Summer windy, with strong stormy weather in many lands. The harvest good, and much wine, but very little honey, as the swarms of bees shall die; many women shall complain, and sit mourning, this year, for their husbands.

Tuesday.

If Christmas-day be on the Tuesday, it shall be a cold and moist winter, with much

snow. The Lent shall be good and windy. The summer wet, and harvest dry and evil; there shall be reasonable plenty of wine, corn, oil, and tallow. The swine shall die, and sheep be diseased, and beasts perish. The ships of the sea shall have great misfortune. Much amity and good peace shall be among kings and princes; and the clergy shall much die that year.

Wednesday.

If it fall on a Wednesday, then shall the winter be very sharp, hard, and afterward warm; the Lent strong with naughty weather, the summer and harvest very good weather; and this year shall be plenty of hay, wine, and corn, which shall be very good, honey dear, fruits scant, and very bad, builders and merchants suffer great labour, as also young people; cattle and children die in great numbers.

Thursday.

If it fall on Thursday, the winter shall be very good with rain, the Lent windy, a very good summer, and a misty harvest, with rain and cold; and there shall be much corn, fruit, and all things shall abound on earth, and wine, with oil and tallow, shall be plenty, but yet very little honey; **many great men shall die*, with other people; and there shall be good peace and great honour to all kings and governors.

* The year 1823 Christmas-day was on a Thursday.

Friday.

If it fall on a Friday, the winter shall be steadfast, and continue his course. The Lent very good, but the summer steadfast, and the harvest indifferent, and there shall be plenty of wine and corn. Hay shall be very good, but mortality amongst sheep and bees. The people shall suffer great pains in their eyes; oil shall be dear that year: but fruits plentiful; yet children shall suffer.

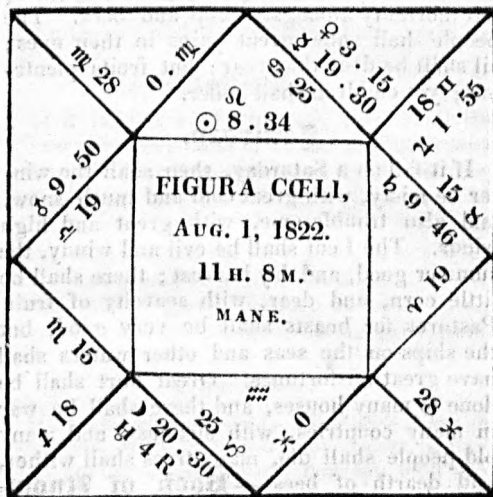
Saturday.

If it fall on a Saturday, then shall the winter be misty, with great cold and much snow, and also troublesome, with great and high winds. The Lent shall be evil and windy, the summer good, and dry harvest; there shall be little corn, and dear, with scarcity of fruit. Pastures for beasts shall be very good, but the ships on the seas and other waters shall have great misfortunes. Great hurt shall be done to many houses, and there shall be war in many countries, with sickness, and many old people shall die, many trees shall wither, and dearth of bees.—**Book of Knowledge**, edit. of 1665.

REMARKABLE INSTANCE

OF A LIFE BEING PRESERVED BY MEANS OF

Morary Astrology.



♀ ad ♂ ♀ et ad □ ♂

D ab ♂ ♂ ad vac.

THE enemies of Judicial Astrology have, in all ages, endeavoured to disprove and condemn the science, upon the grounds of its inutility; and they have also charged the professors thereof with believing in

fatality ; and that no event foreseen by this species of knowledge can be prevented. But the following experiment at once falsifies the whole of these assertions, and proves, at the same time, the transcendancy of this heavenly learning, which, so far from being surpassed, is not to be equalled, by any other learning or science on the face of the earth.

I have been chiefly induced to insert the foregoing diagram, and the following observations, in order to prove also the excellence of Horary Astrology, especially in all cases where the correct time of birth cannot be ascertained, which was the case in the present instance. The predictions I made from the figure were so remarkably fulfilled, and so much beyond the bounds of probability at the time I made them, that were not the whole of the circumstances dependant thereon well known to most of my friends and fellow-students ; and were not the written *proofs* thereof still in my possession, I should, through a fear of ostentation, forbear to make them public. They were as follows :—

Mrs. B——, a lady of an elevated station in life, was introduced to me through means of a friend, and being a believer in the celestial influences, requested me to erect a scheme of the heavens for the time of her calling on me, and to give my judgment by the rules of art, as to the events portended. Which, having erected the figure, I proceeded to do as follows :—By an attentive view of the scheme, it will be soon perceived by the skilful student, that some *malefic* influence was in operation, which portended some peculiar disaster, either to the body or health. And by a more strict investigation, it will be seen that Venus, lady of the ascendant, is in the watery sign Cancer, which rules the breast, stomach, &c. in the ninth house, the house of voyages and journeys, in opposition to Herschell in the

third house, and in square to Mars in Libra, the latter planet ruling the house of sickness and servants; the Moon, a co-significator, is but newly separated from an opposition of Mercury, likewise in the third and ninth houses. These combined testimonies evidently indicated some personal danger by something hurtful or deleterious to the stomach, while on a journey, or soon after a journey being taken; and from Mars, as before said, ruling the sixth house, I conceived it would be through some domestic or servant. I therefore warned the querent *to be very careful what medicine she took for the next six months, for I considered she would be in danger of taking poison through the inattention of a servant or domestic.* This prediction was deemed impossible at the time; but, as I expected, in a few months afterward, I received a letter from the querent (which letter is now in my possession), that stated, amongst other topics, the exact fulfilment of my prediction, for that *the cup was actually raised to her lip, when, recollecting my injunction, she was induced to examine it, and discovered it to be poison, delivered by the servant in mistake; but for this discovery, her life would have either been lost, or she would have been in the most imminent danger.*

Several other events foreshewn by the figure came to pass, as travelling, &c. which is plainly denoted therein; also, with regard to the *past* events of her life, the symbols were amazingly correct, such as her having been three times in danger by fire, shewn by the square of Mars and Mercury, lately passed, &c. with several others.

That the accident portended should really be *prevented* before it actually proved fatal, was plainly denoted by Venus disposing of Mars, and her semi-quartile to Jupiter, as well as the trine of Jupiter to

stars, and the former planet being in the eighth house.

The above figure also proves, not only the extraordinary dependance which may be placed upon Horary Astrology, but it proves the actual possibility of fore-knowing each *particular* event upon which the mind is anxious. Indeed, I am confident, that there is no subject of any importance, relative either to ourselves or our friends, but the attentive student may thus read in the language of the stars.

R. C. S.

§ ***

5, Castle Street East, Oxford Street,
December, 1824.

REMARKABLE EVENTS

WHICH HAVE BEFALL CERTAIN PERSONS ON
THE ANNIVERSARY OF THEIR BIRTH, AND
OTHER PARTICULAR DAYS.

(Communicated by a distinguished Correspondent.)

THE ancients used to celebrate the annual return of their birth-days with feasting, music, sports, mutual presents, and whatsoever else might serve to entertain with highest solemnity the revisits of that light wherein they first beheld the world; but notwithstanding which it may truly be said with the poet,

No day from sadness so exempt appears,
As not to minister new cause of fears.

SALLUST.

ANTIPATER SIDONIUS.

Antipater Sidonius, the poet, throughout the whole space of his life, every year, for only *one* day, that is to say, the day whereon he was born, was seized with a fever; and when he lived to a great age, by the certain return of his wonted disease, he died upon his birth-day.

ELIZABETH.

Elizabeth, the eldest daughter of King Edward the Fourth, and eighteen years the wife of King Henry the Seventh, died in child-bed, in the Tower of London, the 11th of February, the very day upon which she was born.

ALEXANDER THE GREAT.

Alexander the Great is said to have been born upon the 6th day of the month Targelion, and also to have died on the same, that is, on the 6th of February.

CAIUS JULIUS CÆSAR.

Caius Julius Cæsar was born in the ides of March, and, by a conspiracy of the nobles, was slain in the Senate-house upon the same, although he was forewarned to take care of them.

ANTONIUS CARACALLA.

Antonius Caracalla, the emperor, was slain by Macrinus, the prætorian prefect, at Carris, in Mesopotamia, upon his birth-day, which was the 6th of the ides of April, the twenty-

ninth year of his age, and the sixth of his empire.

POPE GREGORY.

Pope Gregory the Great was born and died upon the *same* day, upon the 4th of the ides of March.

GARSIAS.

Garsias, the great grandfather to Petrarch, having lived one hundred and four years, died, as did also Plato, on the very day of his nativity, and in the same chamber wherein he was born.

CHARLES THE GREAT.

The emperor Charles the Great was buried at Aquisgrave, upon the same day whereon he was born, A. D. 810.

MELANCTHON.

Philip Melancthon died A. D. 1560, in the sixty-third year of his age, and upon the day of his nativity, which was the 13th of the calends of May.

CHARLES THE FIFTH.

The emperor Charles the Fifth was born on the day of Matthias the Apostle; on which day, also, in the course of his life, was King Francis taken by him in battle, and the victory likewise won at Ciccaque: he was also elected and crowned emperor on the same day. And

many other great fortunes befel him still on that day.

OFILIUS HILARUS.

M. Ofilius Hilarus, an actor of comedies, after he had highly pleased the people upon his birth-day, kept a feast at home in his own house; and when supper was upon the table, he called for a mess of hot broth, and casting his eye upon the visor he had worn that day in the play, he fitted it again to his face, and taking off the garland which he wore upon his bare head, he set it thereupon: in this posture, disguised as he sat, he died, and became cold, before any person in the company knew any thing of the matter.

AUGUSTUS CÆSAR.

Augustus Cæsar had certain anniversary sicknesses, and such as did return at a stated and certain time: he commonly languished about the time of his birth-day, which was the 9th of the calends of October.

TIMOLEON.

Timoleon, general of the Syracusans, obtained the greatest of his victories upon his birth-day, which thereupon was annually and universally celebrated by the Syracusans, as a day to them of good and happy fortune.

JULIUS CÆSAR.

It is said of Julius Cæsar, that he found the

ides of July to be very happy and auspicious to him ; at which time he was also born.

PHILIP OF MACEDON.

King Philip of Macedon used to celebrate the day of his birth with extraordinary joy, as the most favourable and fortunate to him of all other ; for once upon that day he had a triplicity of good tidings—that he was victor in the chariot-race in the Olympics ; that Parmenio, his general, had gained a most important victory ; and that the queen Olympias was delivered of his son Alexander.

OPHIONEUS.

Ophioneus was one amongst the Messenians, who had the gift of prophecy, and Pausanias says of him, that immediately after his birth-day he was annually stricken with blindness. Nor is this less wonderful in the same person: That after a vehement fit of the headache he would begin to see ; and then presently fall from thence into his former blindness again.

HENRY THE EIGHTH.

Is is a note worthy to be remembered, that *Thursday* was observed to be a day fatal to King Henry the Eighth, and to all his posterity ; for he himself died on *Thursday*, the 28th of January : King Edward the Sixth, on *Thursday*, the 6th of July : Queen Mary, on

Thursday, the 17th of November : and Queen Elizabeth, on *Thursday*, the 24th of March.

FRANCISCUS BAUDIMES.

Franciscus Baudimes, an abbot, a citizen of Florence, and well known in the court of Rome, died upon the anniversary return of his birthday, which was upon the 19th day of December, and was buried in the church of St. Silvester in Rome ; and it was the observation of him that made his funeral elegy, that the number 9 did four times remarkably happen in his affairs : he was born on the *nine*-teenth day, and died on the same, being aged twenty-*nine*, and died in the year of our Lord, 1579.

POPE SIXTUS.

Wednesday is said to have been fortunate to Pope Sixtus the Fifth ; for on that day he was born, on that day made a monk, on the same day of the week created general of his order, on the same day made cardinal, on the same day made pope, and on the same day inaugurated.

GONSALVO.

Friday was observed to be very lucky to the great Captain Gonsalvo, who on that day repeatedly conquered the French.

HENRY THE SEVENTH.

In like manner, *Saturday* was peculiarly fortunate to Henry the Seventh.

RAPHAEL.

Raphael de Urbino, who, by the consent of mankind, is acknowledged to be the Prince of modern painters, and often styled the "divine Raphael," as well for the grandeur of his conception, as the inimitable graces of his pencil, was born on Good Friday, Anno 1483. As a reward for his consummate merit, he had hopes of receiving a cardinal's cap, but falling ill of a fever, death deprived him of the expected honour, on Good Friday, 1520.

OLIVER CROMWELL.

The 3d of September was a remarkable day in the history of Oliver Cromwell. On that day, 1650, he gave the Scots, whom he hated and despised, a total overthrow at the battle of Dunbar. On that day twelvemonth, he defeated Charles the Second at Worcester; and on that day, in the year 1658, he gave up the ghost, in the midst of one of the greatest storms that was ever known in England.

J. H. K.

Dec. 1824.

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Astronomy.

OF THE CONSTELLATIONS, OR ASTERISMS.

A SPECTATOR who observes the heavens with a tolerable degree of attention, will soon perceive that by far the greater number of the stars never change their situation with respect to each other. Such stars as always appear to occupy the same situation in the heavens, or the same relative distance from one another, have been called *fixed* stars; to distinguish them from the *planets*, whose situations are constantly changing.* The fixed stars constitute by far the most numerous class of celestial bodies; for on casting the eye quickly to the heavens in a clear winter evening, they appear to be innumerable. The grandeur of such a scene with the perpetual and regular change, which the whole appears to undergo by the daily revolution of the earth on its axis, must have attracted the attention of mankind at a very early period. But previous to attempting to make either regular or accurate observations, on the motions and relative situations of the various bodies which compose this splendid scene, it was necessary to invent some method by which the one might be distinguished from

* A planet may be known from a fixed star, by the steadiness of its light; for a fixed star appears to emit a twinkling light, but a planet gives a mild steady light.

the other. To give a particular *name* to every star which was visible to the naked eye, was impossible.

It therefore became necessary to adopt a more general method of distinguishing them. This was accomplished by portioning out the heavens into imaginary figures, of men, birds, fishes, &c. called Constellations or Asterisms. After this, the situation of a star could be known by mentioning its place in the Constellation in which it was situated; as the bull's eye, the lion's heart, the dog's nose, &c. In what age of the world this arrangement of the stars into constellations took place is not known, but it was certainly antecedent to any authentic record; so that whether the shepherd or the sage was employed in their formation, cannot now be ascertained. Homer and Hesiod who lived at least 800 years before the Christian era, mention several of the constellations.

The Pleiads, Hyads, with the northern team,
And great Orion's more refulgent beam;
To which, around the axle of the sky,
The Bear revolving points his golden eye.
Still shines exalted in th' ethereal plain,
Nor bathes his blazing forehead in the main.

POPE'S HOMER.

In the book of Job, Arcturus, Orion, and the Pleiades, are twice mentioned.

Canst thou the sky's benevolence restrain,
And cause the Pleiads to shine in vain?

Or, when Orion sparkles from his sphere,
'Thaw the cold season, and unbind the year ?
Bid Mazzaroth his destin'd station know,
And teach the bright Arcturus where to glow ?

The writer of the book of Amos has also mentioned *Orion* and the *seven stars* ; which plainly shews that the constellations must not only have been invented before his time, but that they must have been of some standing at that period.

These signs, which now seem so whimsical and uncouth, were not however the offspring of unsystematic fancy ; they appear to have been intended to signify the state of the earth at the different seasons of the year, particularly the figures of the constellations in the zodiac, which are supposed by some astronomers to be Egyptian hieroglyphics. Among these there are some that have as it were a common relation to every portion of the globe, while others seem to relate to circumstances or events merely local. *Aries* is said to signify that the lambs begin to follow the sheep about the time of the vernal equinox, when the Sun enters this sign : and that the cows bring forth their young about the time he approaches the second constellation, *Taurus*, or the Bull. The third sign, now called *Gemini*, was originally two *kids*, and signified the time of the goats bringing forth their young, which are usually two at a time, while the former (the sheep and the cow) commonly produce only one.

The fourth sign, Cancer the Crab, an animal that goes sideways and backwards, was placed at the northern *tropic*, or that point of the ecliptic, where the Sun begins to return back again from the north to the southward. The fifth sign Leo, the Lion, as being a furious animal, was thought to denote the heat and fury of the burning Sun after he had left Cancer, and entered the next sign Leo.

The sixth sign received the Sun at the time of the ripening of corn, and the approach of harvest; which was aptly expressed by one of the female reapers, with an ear of corn in her hand, namely Virgo, or the Virgin.

The next sign, Libra, or the Balance, evidently denotes the equality of days and nights, which takes place at that season; and Scorpio the next sign in order, denotes the time of gathering in the fruits of the earth, which being generally an unhealthy season, is represented by this venomous animal, extending his long claws, threatening the mischief which is to follow. The fall of the leaf was the season of the ancient hunting; and for this reason the constellation Sagittarius represents a huntsman with his arrows and his club; the weapons of destruction employed by huntsmen at that time. The reason of the Goat being chosen to mark the farthest south point of the ecliptic, is obvious enough, for when the Sun has attained his extreme limit in that direction, he begins to return, and mounts again to the northward, which is very well represented by the goat, an animal

that is always found climbing and ascending some mountain as it browses. As the winter has always been considered a wet and uncomfortable season, this was expressed by *Aquarius*, the figure of a man pouring out water from an urn. The last of the zodiacal constellations was *Pisces*, a couple of fishes tied together, which had been caught, which signified that the severe season was over, and though the flocks did not yet yield their store, yet the seas and rivers were open, and fish might be caught in abundance. These ideas have been beautifully expressed by Chatterton, in the following lines:

On the *earth's orbit* see the various *signs*,—
 Mark where the Sun our year completing shines;
 First the bright *Ram* his languid ray improves;
 Next glaring wat'ry thro' the *Bull* he moves:
 The am'rous *Twins* admit his genial ray;
 Now burning thro' the *Crab* he takes his way;
 The *Lion*, flaming, bears the solar power;
 The *Virgin* faints beneath the sultry shower.
 Now the just *Balance* weighs his equal force,
 The slimy *Serpent* swelters in his course;
 The sable *Archer* clouds his languid face;
 The *Goat* with tempests urges on his race;
 Now in the *Water* his faint beams appear,
 And the cold *Fishes* end the circling year.

Besides the constellations in the zodiac, the catalogue of Ptolemy (which is the first or earliest on record) enumerates 21 to the north, and 15 to the south of it, making in all 48, but these included only the visible part of the heavens, or such as came under their notice.

The number of constellations, however, increased, as the knowledge of the stars became more extensive; and at the same time more stars were introduced into each constellation, as their positions became known.

Such stars as were not included in any of these constellations, were called by the ancients *informis* or *sporades* stars; but modern astronomers have now reduced these *informis*, or unformed stars, into new constellations, which have now swelled the number to 95. Of these 12 are in the zodiac, the names of which have already been mentioned: 37 to the north of it, and 46 to the south of it. The northern constellations are

* Ursa Major	* Lacerta Stellio
Ursa Minor	* Camelopardalus
Draco	Serpens
* Cepheus	* Serpentarius
Andromeda	* Anser
Cassiopeia	Scutum Sobieski
Perseus	Aquila
Pegasus	Antinöus
* Canes Venatici	Delphinus
* Böotes	* Taurus Poniatowski †
* Mons Mænalus	Equulus
* Coma Berenices	Sagitta
* Cor Caroli	Auriga
Corona Borealis	* Lynx
Hercules	* Leo Minor
Cerberus	* Triangulum
Lyra	Triangulum Minus
Cygnus	* Musca. †
* Vulpecula	

† The new constellations are those marked thus (*).

The southern constellations are the following:—

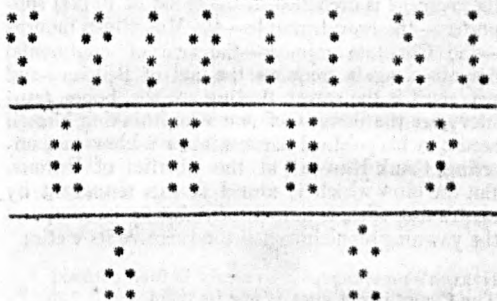
Cetus	*Crux
Eridanus	Argo Navis
Phoenix	Canis Minor
Toucan	*Apis Musca
Orion	Hirundo
Monoceras	*Indus
Canis Major	*Telescopium
Apus	*Microscopium
Hydra	*Octans Hadleianus
Sextans Uranicæ	*Camelion
Crater	*Piscis Volans
Corvus	*Xiphias
Centa urus	*Officina Sculptoris
Lupus	*Hydrus
Ara	*Fornax Chemica
*Triangulum Australe	*Horologium
*Pavo	*Reticulus Rhomboidalis
Corona Australis	*Praxiteles
Grus	*Equuleus Pictorius
*Piscis Australis	*Pyxis Nautica
Lepus	*Machina Pneumatica
*Columba Noachi	*Circinus
*Robur Caroli	*Quadra Euclidis.†

† The new constellations are those marked thus (*).

Predictions

FOR THE COMMENCEMENT OF 1825,
With a Prophetic Glance at the Effects of
Saturn in Gemini.

PROJECTION OF THE
Celestial Lots
 FOR JANUARY AND FEBRUARY, 1825.



Judge.

* *

* *

THIS figure is devoted to celestial vengeance. The sails have been already *thrice* given to the wind. Does *Hope* furnish the favourable gale? What if this year's prognostications be more evil, more hostile, more malevolent, than the last! And they certainly are—instead of *Hope*, black Despair shall seize on the rich, the high, and the mighty. The harpy talons of poverty have *already* begun to clutch the resources of the noble. The fiend of disease exultingly views, or rather most eagerly scents, her prey. Commerce withers—the frown of Majesty awaits one of high estate—the ocean swallows up the riches of India—the slave is *again* ruled with a rod of iron—the *crescent* is drenched in the blood of its best supporters—the *cross* triumphs—the Mussulman mourns—the Christian rejoices—the arm of continental despotism again requires the aid of Bellona—and yet, short is the career, fleeting are the hopes, transitory are the designs of *one* who, thinking himself secure in his political harness, aims a blow (not unerring, thank Heaven!) at the liberties of Britons. But the blow which is aimed at this termagant by earth's despoiler, is indeed *unerring* in its aim, and the yawning sepulchre shall soon receive its victim.

Heaven's messengers are speedy in their course;
 The Comet is not fleeter, nor its train
 More fraught with evils, than this geomantic scheme:
 Where the deceitful Rubeus, from the house
 Of wealth and riches, vitiates the whole,
 And Cauda, in the seat of life and health,
 Threatens disease.

Who will trust to friends—who believe their advisers, while Rubeus usurps the house of friendship? The poison of the Scorpion is scarcely virulent enough to typify the evils of this disastrous conflux; the mere contemplation of which must make the

geomancer shudder. Neither do they terminate with the month, but evil succeeds evil, and many moons shall pass by, ere the train which is now fixed shall have spent its forces :

And yet the bright celestial orbs on high
 Shall even now protect their favourites,
 For *Jove* and *Hermes* shall combine ; nor *Stars*,
 Nor *Saturn*, shall have yet the power
 To change that noble fate, which at their birth
 The horoscope decreed.

“Thou shalt not be afraid for the terror by night,
 nor for the arrow that flieth by day.

“Nor for the pestilence that walketh in darkness,
 nor for the destruction that wasteth at noon-day.

“A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee.

“Only with thine eyes shalt thou behold, and see the reward of the wicked.”

PSAL. xci. 5---8.

'Tis true, that the joyful *Fetitia* seems like a prospect of good from the house containing the end of all things. But trust her not, those who slumber while the celestial messengers warn them of their doom, will find their error too late for the remedy. Therefore, in a few words, let the merchant recall his merchandise—let the man of business husband well his stock—let the opulent secure well their coffers—and let all those who would avoid the coming storm, beware. Treachery, fraud, and dissimulation are abroad, and ruin to *many* must follow. *Saturn*, that pernicious star, whose leaden course paralyzes the utmost efforts of those who are fated to feel his influence, is now retrograde ; like a furious bull he

advances; he again turns back to take a surer aim but the *third* time his blows are too fatally unerring, and then what avails the disbeliever in astral influence?

Æquam memento rebus in arduis servare mentem.

The Astrologer OF THE NINETEENTH CENTURY.

THE SEASONS.

WHERE we take a view of the general harmonies of this globe, to dwell only on those which are best known to us, behold how the *Sun* constantly encircles with his rays one half of the earth, while night covers the other with her shades!

How many contrasts and concords result from their ever-changing oppositions? There is not a single point in the two hemispheres in which there does not appear by turns, a dawn, a twilight, an aurora, a noon, a setting of burnished gold, and a night, sometimes studded with stars, sometimes clothed in a sable mantle.

The seasons walk hand in hand under *his* eye, like the hours of the day. Spring, crowned with flowers, precedes his flaming car; summer surrounds it with her golden sheaves; and autumn follows it, bearing her cornucopia running over with glossy fruit.

In vain would winter and night, retiring to the poles of the world, attempt to set bounds to his majestic career : in vain do they raise out of the bottom of the polar seas of the north, and of the south, new continents with their valleys, their mountains, and their icy coruscations : the father of day, with his fiery shafts, overturns the fantastic fabric, and without descending from his throne, resumes the empire of the universe ; nothing can screen itself from his prolific heat.

From the bottom of the ocean he raises into the air the rivers which are afterward to flow through the old and new worlds. He gives commandment to the winds to distribute them over islands and continents. These invisible children of the air transport them from place to place, under a thousand capricious forms. Sometimes they are spread over the face of heaven like veils of gold and streamers of silk : sometimes they are rolled up in the forms of frightful dragons and roaring lions, vomiting out torrents of fire and thunder. They pour them out on the mountains in as many different ways, in dews, in rains, in hail, in snow, in impetuous torrents.

However extravagant the mode of performing their services may appear, every part of the earth annually receives from them neither more nor less than its accustomed portion of water. Every river fills its urn, and every Naiad her shell. In their progress they impress on the liquid plains of the sea, the variety

of their characters. Some hardly ruffle the smooth expanse, others swell it into billows of azure, and others turn it up from the bottom with a dreadful noise, and dash it foaming over a dreadful promontory.

Every place presents harmonies peculiar to itself, and every place presents them in rotation. Run over at pleasure a meridian or a parallel, you will find on it mountains of ice and mountains of fire; plains of every kind of level, and hills of every curve; islands of all forms, and rivers of all currents, some spouting up as if they issued from the centre of the earth, others precipitating themselves down in cataracts, as if they were descending from the clouds.

Nevertheless, the globe, agitated with such a variety of convulsive movements, and loaded with such a variety of burdens, apparently so irregular, advances in a steady and unalterable course through the immensity of the heavens.

The earth is round like a globe, as appears by its shadow in eclipses of the Moon (which shadow is always bounded by a circular line), by our seeing the masts of a ship while the hull is hid by the convexity of the waters; and by its having been sailed round by many navigators. The hills take off no more from the roundness of the earth, in comparison, than grains of dust do from the roundness of a common globe.

The seas and unknown parts of the earth (by a measurement of the best maps) contain

160,522,026 square miles; the inhabited parts, 38,990,569; Europe 4,456,065; Asia 10,768,823; Africa 9,654,807; America 14,110,874. In all, 199,512,595, which is the number of square miles on the whole surface of the globe.

SKILFULNESS

OF

THE PERSIAN ASTROLOGERS.

To the Editors of the Mystical Magazine.

GENTLEMEN,

HEARING of your intended work, I beg leave to send you the following account of the extraordinary skill which the Persian astrologers have arrived to in the science. It was related to me by a military gentleman who resided for several years in Persia, and the authenticity thereof may be confidently relied on; indeed, the cleverness of the orientals in the starry science, has induced this gentleman (who was previously an unbeliever therein), since his arrival in England, to become a student in astrology, and thus he has reduced to practice what he before only deemed as the offspring of enthusiasm.

Yours sincerely,

Tiberius.

♀ ❧

Strand, Dec. 1824.

A few years since there resided in the south of Persia an adept in astrology, who took a delight in casting the nativities of his friends, and would, when he saw any disaster or ill luck threatened by the stars, make it a point of going to their different habitations, and forewarning them of the same. A Persian gentleman, who was at that time a pensioner under the British Government (who is now in this country), one day, during the winter season, received a visit from this sage adept in the predictive art, and after the usual salutations were passed over, the astrologer informed this gentleman, that the object of his visit was for the purpose of forewarning him, that on such a day of the month (mentioning the day), he must be very careful, for that a cold wind would blow on him! The gentleman paid but little attention to his prediction, and seemed to deride it, when the astrologer added, that not only should he be in danger from the cold, but also, on that day, he should take a long and perilous journey !!

Both of these events were highly improbable; for the winters are remarkably warm in that part of the world, and the person whom the sage addressed had not the least idea of travelling; neither could he conceive the possibility thereof, believing himself and household firmly settled for the winter.

The Persian, therefore, made light of the old man's foreknowledge, and offered to wager him something of value that his prediction

would not be fulfilled. The astrologer, however, firmly persisted in the truth of his art, and after having accepted the wager, shortly afterward took his leave.—At the time the prediction was made, the weather was remarkably fine. It was about a fortnight after when it suddenly changed, and, to the horror and astonishment of the Persians, the wind not only blew with unusual keenness, but snow fell to the depth of six or eight inches, a thing quite unusual in the south of Persia. The Persian gentleman to whom the prediction was made was evidently much surprised at this part of the prediction being now likely to be fulfilled, but his faith was again much shaken when the very morning on which it was predicted he should take a journey *came*, and no appearance whatever thereof. However, he waited till the day was far advanced, and then sent off his servant to the residence of the astrologer with an open note, wherein he derided the sage for the failure of his prediction. The servant posted off as directed to the residence of the sage, and delivered his message; at which the old gentleman seemed not in the least surprised, but laughing at the incredulity of the Persian, desired the servant to haste back with all possible speed, for that he would find his master already on his journey! Struck with gaping astonishment at the strange old gentleman, the servant made the best of his way home, and, to his utter surprise, found every thing exactly as the astrologer had predicted.

His master was indeed already gone, and in his apartments reigned the appearance of the greatest confusion; and an order was left, requesting the servant to pack the different articles up with the greatest speed, and haste after his master in the rout he had taken.

The circumstances which induced his hasty journey were these:—Scarcely had the servant who bore the note to the astrologer been gone out of sight, when the Persian gentleman was thunderstruck at seeing a man enveloped in snow, riding with the greatest speed upon a horse covered with foam, entering the gates of his mansion, and who immediately alighted and entered the room, cursing heartily at the weather, the journey, and those who were the cause thereof. He then told the Persian gentleman, that he must immediately go with him, for that his errand admitted of no delay; and the other requesting only time to pack up his valuables, was refused, as the messenger declared his orders were peremptory to bring him either dead or alive, and would not wait a moment lest his horse should grow cool, and be unable to proceed. In consequence of which the Persian gentleman was obliged to go with him upon the instant, leaving his goods, &c. in the greatest confusion.

This messenger was employed by the Persian government, and immediately upon the arrival of the gentleman at the place of his destination (Schiraz), he was thrown into prison, where he remained for several months,

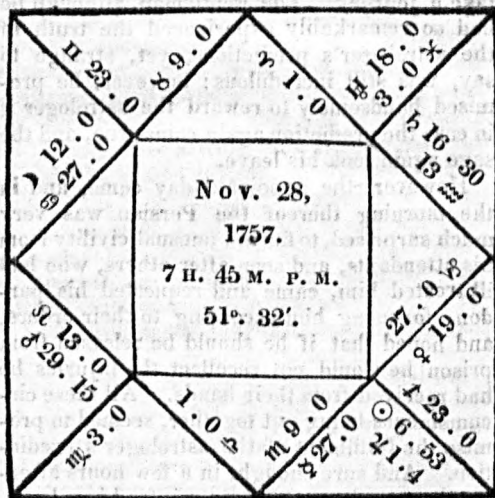
suffering many cruelties and indignities, and hopeless of escape. At length, after he had continued in prison for several months, he was surprised one day by the astrologer entering his apartment, and who, after saluting him, of course proceeded to recall to his mind the exact manner in which his prediction was fulfilled; and after telling him in future not to deride the experience of age and wisdom, desired the Persian not to be down-hearted, for the star under which he was born would soon begin to arise, and named a day within the space of a fortnight, when he would again take a journey. The gentleman, although he had so remarkably experienced the truth of the astrologer's predictions, yet, strange to say, was still incredulous: however, he promised handsomely to reward the astrologer if in case the prediction again came true, and the sage again took his leave.

However, the appointed day came, and in the morning thereof the Persian was very much surprised, to find an unusual civility from his attendants, and soon after others, who had ill treated him, came and requested his pardon, for using him according to their orders, and hoped that if he should be released from prison he would not recollect the injuries he had received from their hands. All these circumstances being put together, seemed to promise the fulfilment of the astrologer's prediction. And sure enough, in a few hours afterward, an order not only came for his release,

but the Prince Royal of Persia sent him a rich suit of apparel, a fine horse, and several other presents, and he began his journey the very day the astrologer had predicted !

NATIVITY OF MR. BLAKE,

The Mystical Artist.



PLANETS' LATITUDE.

♂ 2.20 s.		♂ 1.14 s.		♂ 0.42 N.		♂ 2.02 N.
♀ 2.10 s.		♂ 0.40 N.				

THE above horoscope is calculated for the *estimate* time of birth, and Mr. Blake, the subject thereof, is well known amongst scientific characters, as having a most peculiar and extraordinary turn of genius and vivid imagination. His illustrations of the Book of Job have met with much and deserved praise; indeed, in the line which this artist has adopted, he is perhaps equalled by none of the present day. Mr. Blake is no less peculiar and *outré* in his ideas, as he seems to have some curious intercourse with the invisible world; and, according to his own account (in which he is certainly, to all appearance, perfectly sincere), he is continually surrounded by the spirits of the deceased of all ages, nations, and countries. He has, as he affirms, held actual conversations with Michael Angelo, Raphael, Milton, Dryden, and the worthies of antiquity. He has now by him a long poem nearly finished, which he affirms was recited to him by the spirit of Milton; and the mystical drawings of this gentleman are no less curious and worthy of notice, by all those whose minds soar above the cloggings of this terrestrial element, to which we are most of us too fastly chained to comprehend the nature and operations of the world of spirits.

Mr. Blake's pictures of the last judgment, his profiles of Wallace, Edward the Sixth, Harold, Cleopatra, and numerous others which we have seen, are really wonderful for the spirit in which they are delineated. We have been in company with this gentleman several times, and have frequently been not only de-

lighted with his conversation, but also been filled with feelings of wonder at his extraordinary faculties; which, whatever some may say to the contrary, are by no means tinctured with superstition, as he certainly believes what he promulgates. Our limits will not permit us to enlarge upon this geniture, which we give merely as an example worthy to be noticed by the astrological student in his list of remarkable nativities. But it is probable, that the extraordinary faculties and eccentricities of ideas which this gentleman possesses, are the effects of the Moon in Cancer in the twelfth house (both sign and house being mystical), in trine to Herschell from the mystical sign Pisces, from the house of science, and from the mundane trine to Saturn in the scientific sign Aquarius, which latter planet is in square to Mercury in Scorpio, and in quintile to the Sun and Jupiter, in the mystical sign Sagittarius. The square of Mars and Mercury, from fixed signs, also, has a remarkable tendency to sharpen the intellects, and lay the foundation of extraordinary ideas. There are also many other reasons for the strange peculiarities above noticed, but these the attentive student will no doubt readily discover.

