

A complete refutation of astrology ; consisting principally of a series of ... letters, which appeared in the Cheltenham Chronicle, in reply to the arguments of Lieut. Morrison and others, in which its principles are proved to be unphilosophical ... : With additional remarks, notices of the royal nativities, and an introduction containing a sketch of the ... history of this system of iniquity ; also observations on the weather prophets, and anecdotes of several astrologers / [T.H. Moody].

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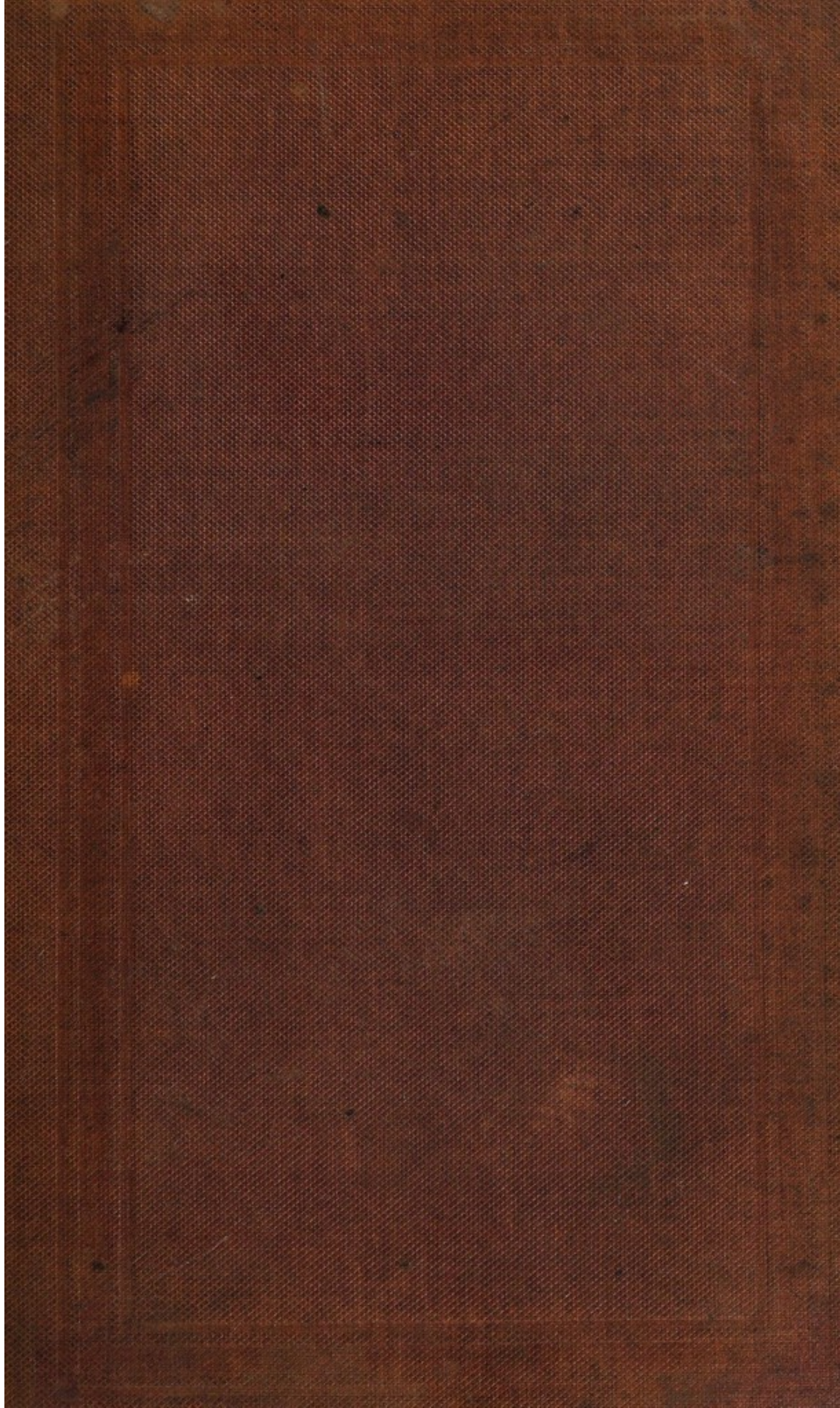
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REFUTATION
OF
ASTROLOGY

A COMPLETE

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BY T. H. MOODY.

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CONSISTING PRINCIPALLY OF
A Series of Letters,
WHICH APPEARED IN THE CHELTENHAM CHRONICLE,
IN REPLY TO THE ARGUMENTS OF
LIEUT. MORRISON AND OTHERS;
IN WHICH
ITS PRINCIPLES ARE PROVED TO BE UNPHILOSOPHICAL,
OPPOSED TO THE HAPPINESS OF MAN, AND
CONTRARY TO THE PRECEPTS AND DOCTRINES OF REVELATION :
WITH
Additional Remarks,
NOTICES OF THE ROYAL NATIVITIES,
AND AN
INTRODUCTION,
CONTAINING A SKETCH OF THE ANCIENT AND MODERN HISTORY
OF THIS SYSTEM OF INIQUITY ;
ALSO
OBSERVATIONS ON THE WEATHER PROPHETS,
AND ANECDOTES OF SEVERAL ASTROLOGERS.

By T. H. MOODY,
PROFESSOR OF MATHEMATICS, AND AUTHOR OF "SCRUTATOR," &c.

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&c. &c.

PREFACE.

OF all the forms in which Superstition haunts the mind, none, perhaps, has a more attractive and seducing influence than that of astrology. Adorned with the radiance of heaven, she is viewed by the eye of the visionary, as the celestial messenger of human destiny; and the imagined connexion of ethereal phenomena with mundane events, leads to the conclusion, that some mysterious emanation from the stars influences the career and habits of mortals, and regulates every thing that transpires on our globe. When these vain chimeras are received and cherished, and when it is believed that the laws of this connexion have for ages been known and studied by the

professors of the art, the conclusion seems inevitable,—that the leading events of every man's life may almost with certainty be predicted; and the sublimity of such attainments has an extraordinary effect upon the imaginative faculty, which is dazzled with the contemplation. Astrology is very flattering to the pride and vanity of the human heart, for when men are led to believe that all nature is ever concerned in what they are concerned, they rise in self-importance; and even their follies and vices appear to be less odious than before, because they are then considered to be the necessary result of planetary agency; these sentiments coincide with those of Prior's heroine:

“ She made it plain that human passion
Was ordered by predestination;
That if weak women went astray,
Their stars were more in fault than they.”

But every well-informed mind rejects such doctrine with abhorrence, and perceives that if astrology were true, man would be degraded in the scale of being:

he would not be a free agent; and being overruled in every thing by the stars of heaven, his best actions would have no virtue, and his foulest atrocities no vice; for under such circumstances, no villains would be found on the earth, but such as had been made so by stellar influence. As this system of imposture has lately been gaining ground in the British Empire, it is hoped that the present work may, in some degree, be instrumental in checking its progress. The author has not been able to procure any regular refutation of astrology; but he believes the line of argument adopted in the following pages to be, for the most part, original. It will be seen that he has made numerous quotations from the Volume of Inspiration to illustrate and enforce his sentiments respecting astrology; for if the Bible be a revelation from heaven, as it most assuredly is, and if its sacred pages reflect any light to guide the mind through the difficulties of the inquiry before us, to neglect such aid would be criminal, as its authority is decisive wherever it is found to bear upon the question. Every argument, therefore, derived from this source

will have its proper weight with all who are firm believers in the Holy Scriptures. I write, not to convince sceptics and infidels that astrology is an absurd and impious art, and a diabolical delusion ; for when the minds of men are so darkened by sin that they deny the truth of God, it is of small moment what else such characters may credit. It may also be remarked that astrologers are accustomed, in their writings, to appeal to the Divine Record as furnishing an authority for their practice ; it is, therefore, incumbent on all who oppose them to shew that the sacred Scriptures strictly prohibit every kind of divination whatever. I now humbly commend the work to the Divine blessing, hoping that it may be a means of preserving the minds of Englishmen from being enslaved by the seductive arts of the astrological doctors.

T. H. MOODY.

7, PORTLAND STREET ; *August 22nd, 1838.*

INTRODUCTION.

ANCIENT AND MODERN HISTORY OF ASTROLOGY.

“ASTROLOGY IS TO ASTRONOMY WHAT SUPERSTITION IS TO RELIGION,—
THE FOOLISH DAUGHTER OF A WISE MOTHER.”—ROBINSON.

WE have no authentic records of the origin of astrology, but it is universally attributed to the Babylonians and Chaldeans; though it is certain that it must have been early introduced into Egypt. The Egyptians believed that if a child happened to be born when the first star of Aries was in the ascendant, the star being then supposed to have its greatest influence, he would then be very rich in cattle; but if he should come into the world when Cancer was rising, he would meet with continued disappointments. They also considered that a nation would be happy and prosperous whose king was born under Libra, but be completely wretched if born under Scorpio: Leo was to produce heroes; and Virgo chastity. Among the Egyptians, astronomy was principally cultivated by

their priests, who employed it to consolidate the empire of superstition over which they presided.

Eudoxus, as we are informed by Cicero, rejected the pretensions of the Chaldeans; and Cicero himself reasons powerfully against the stars having any influence over the destinies of mankind. He argues from the very remoteness of the planets, and asks, "What contagion can reach us from a distance almost infinite?" Pliny also says (Hist. Nat. vii. 49)—"Homer tells us that Hector and Polydamus were born on the same night, men of such different fortunes. And every hour, in every part of the world, are born lords and slaves, kings and beggars." From the time of the conquest of Egypt, it is certain that astrology was much cultivated at Rome, notwithstanding several edicts of the senate. Tacitus says of its professors, "It is a class of men which, in our city, will always be prohibited, and will always exist." In the philosophic dreams of the Greeks, we find allusions to stellar influence. They discoursed of the influences or effluxes [*ἀπόρροιας*] that proceeded from the stars; and, in the second century, the greater part of the world was astrological; and perhaps Ptolemy's *Tetrabiblos* contributed, in no small degree, to extend the doctrines of the Babylonian superstition.

Astrology, also, was cultivated with great diligence by the Arabians; "Albumassar, of Balkh, in Khorasan,

who flourished in the ninth century, was a great astrologer, and his work, '*De Magnis Conjunctionibus Annorum Revolutionibus ac eorum Perfectionibus*,' was long celebrated in Europe."

Aboazen Haley, who lived in the fourth century, was the author of a considerable work upon the subject.

Astrology, also, has for ages been held in great esteem by the followers of Mohammed; and this is not surprising, as its character of fatality so well agrees with their religious creed. The establishment of the Moors in Spain, and the crusades, caused the introduction, or the increased cultivation of the art among the descendants of the barbarians, who destroyed the Roman empire. In the middle ages, astrology, alchymy, and magic, were assiduously cultivated; and during the thirteenth and fourteenth centuries, astrology was taught in the universities of Italy, and every where throughout Europe; and multitudes believed in its principles. Although this abominable art had been condemned by several councils, yet Cardinal D' Ailly, who died in 1425, calculated the nativity of the Saviour of the World; Jerome Cardan did the same, which, as Mr. Godwin observes, was imputed to him as an impious undertaking, inasmuch as it supposed the Creator of the world to be subject to the influences of the stars. Another attempt of the kind is to be found in the second volume of Dr. Sibly's Astro-

logy. These men "became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools." But these instances prove that astrologers may imagine coincidences between the supposed influence of the planets and the great events of the world, in a case where it is impossible any could exist. And if a daring imagination will conduct them through such a labyrinth of wickedness as this, it will conduct them through any thing. As to Cardan, his wretched history should be a warning to all mystics. At the age of seventy five, he is said to have destroyed himself to verify his own prediction.

The staple commodity from which the sons of the Chaldeans derived their greatest profit, were comets and eclipses; the fearful tails of the former, and the appalling phenomena of the latter, created in the minds of many, terrible apprehensions respecting their nature, and the effects they might produce. The astrology of comets is said to have been recognised even by a Pope. In the fifteenth century, when one of these awful strangers visited our system, and its presence was supposed to have assisted the success of the Turks against the Christians, Calixtus the Third, felt himself insulted by the appearance of this herald of evil. Prayers were therefore offered on the occasion day by day, and anathemas were pronounced against the unhallowed intruder: and so great

was the holy ire of the Roman Pontiff, that, without pity or remorse, his Holiness, with all the solemnity of his office, actually excommunicated the comet.

We are informed by the French historians that in the time of Queen Catherine De Medici, astrology was so much in fashion, that the stars were consulted on all occasions. In the reigns of King Henry the Third and Fourth of France, the predictions of astrologers were the constant theme of conversation. On the night previous to the assassination of Henry the Fourth, *Francisco Corvini*, an Italian astrologer, was leaning upon his balcony in Florence, and while gazing at the stars, he suddenly exclaimed, "To-morrow one of the greatest monarchs of Christendom will be slain"; and the very next day, it is said, the mortal stab was given by Ravallac. This, whether true or false, is no credit to astrology, for according to the principles of the art, the *mere contemplation* of the stars can accomplish nothing; but a figure of the heavens with the planets' places taken from an Ephemeris, is absolutely necessary to the making of any predictions. Henry the 4th, when very young, had been carried to old Nostradamus, by Catherine De Medici, but this astrological impostor, at the time of his assassination, had been dead some years. He published at Lyons, seven centuries of prophecies, in quatrains of French verse. The obscurity of these predictions, together with the

confidence with which they were uttered, excited considerable attention, and it was not difficult to find real events which seemed to have some faint correspondence with those which he had darkly shadowed forth, in vague and general terms. His success led him to add three centuries more, which he dedicated to King Henry the 2nd; and two additional centuries were added after his death. This collection of rhapsodies long continued to be consulted as the oracular records of future ages.

The last of the French astrologers was Morin, who was born A.D. 1583. He was instructed by Davis, a Scotch professor, in the pretended art. In the year 1620, upon the death of Sainclair, professor royal of mathematics, he became his successor, and was urged by his friends to pay his addresses to the professor's widow. He immediately consulted the stars, but found no encouragement from them to marry; and therefore he announced his determination to remain a bachelor. Being, however, repeatedly importuned upon the subject, and considering that the lady was reputed *rich*, he was induced to alter his mind; but so deliberate was he in preparing for his first visit, no doubt paying his respects to the stars instead of the lady; that "*he knew nothing of her sickness and death till, upon approaching her house, he found that she was just going to be buried.*" This circumstance had such an effect on poor Morin, that he formed a re-

solution never to marry, and adhered to it all his life. He had access to Cardinal Richelieu, who frequently consulted him on affairs of importance. Cardinal Mazarin was also imposed on by his pretensions, and granted him a pension of 2000 livres. Queen Christina of Sweden, when at Paris, sent for the arch-knave, and considered him the greatest astrologer in the world. Bayle has given an account of the artful evasions he employed to preserve his reputation with the credulous, whenever any of his predictions were not fulfilled.

Morin, opposed by Gasendi, wrote a large work, which employed him for thirty years, to explain and illustrate the pretended science of judicial astrology. After his death, this favourite work was published at the Hague in 1661, entitled "*Astrologica Gallica*," with two epistles dedicatory; the first was *by the author to Jesus Christ!* the other, by some anonymous hand, to Louisa Mary de Gonzague, Queen of Poland, who expended 2000 crowns on its publication. "Thus you see," says Guy Patin, "how princes are imposed upon! Had it been a good book, and useful to the public, no person would have been found either to print it or to defray the expense of its being sent into the world."

This dishonoured art was very early practised in England; but an astrologer once paid very dear for his temerity in attempting to predict the death of the reigning

sovereign. Edward the Confessor was informed by one of the fraternity, that he had taken great pains "to pry into the horoscope of his nativity, and found that his Majesty would die in such a month." The king answered, "I can go nearer to work, and can foretel thee the very hour of thy death, which will be to morrow at two o'clock precisely, so that thou canst not avoid it." The king kept his word with the astrologer, for he commanded that he should be tried, which he accordingly was, and was found guilty, and executed.

The fame of the celebrated Dr. Dee, as an astrologer, was so great, that Queen Elizabeth sent Robert Dudley, her chief favourite, to consult him, that an auspicious day might be chosen for her coronation. In the early part of his life, he had sustained an eminent part among the great and learned, and was honoured by the patronage of Elizabeth. But his overweening arrogance and self-conceit, brought a cloud over his understanding, and he became a mystic and professed to have an intercourse with the invisible world: the wild chimeras respecting the philosopher's stone, also occupied much of his time and attention; and indeed, at one time he appeared to have imagined himself possessed of the wonderful secret. In 1584, he went to Poland: he was accompanied by Edward Kelley, who pretended to a great knowledge of alchemy, and who was also a

professed magician. This *par nobile fratrum* wandered from place to place; they preyed upon the credulity of one eminent personage after another; but, however, sometimes they were reduced to the greatest distress. At last Dee became dead to all self-respect and moral distinctions; he walked in the vanity of his imagination, having 'his understanding under a total eclipse.' Whatever skill Dee and Kelley might possess, the fame of their exploits spread far and wide; so that in 1589, Dee was recalled home by Queen Elizabeth. He immediately set off from Trebona, and in great state came to England. He had three coaches, with four horses to each, three loaded waggons, and a guard of soldiers to protect his sacred person. On his arrival he had an audience of the Queen at Richmond, who very graciously received him. In the reign of King James, he was but little regarded: he died in 1608. Lilly speaks highly of his erudition, says that he was Queen Elizabeth's intelligencer, and that he was never so pleased as when he heard himself styled "*most excellent.*"

During the time of the civil wars, astrology wonderfully prevailed; and the royalists as well as the republicans, had their astrologers. Sir Walter Scott says, the king on one side, and the Parliamentary leaders on the other, were both equally curious to know, and eager to believe, what Lilly, Wharton, or Gadbury, had discovered

from the heavens, touching the fortune of the strife. On one occasion Lilly, and Booker, a brother astrologer, were sent for, with a coach and four horses, to the head quarters of Fairfax, at Windsor, towards the end of the year 1647, when they told the General that they “were confident that God would go along with him and his army, till the great event for which they were ordained was perfected ; which they hoped would be the conquering of their and the Parliament’s enemies, and a quiet settlement and firm peace over the whole nation.”

When Charles the First was confined in Hampton Court, Lady Whorwood, with the King’s consent, consulted Lilly respecting “what quarter of this nation he might be most safe, and not be discovered until he himself pleased.” Lilly’s advice on this occasion was not followed ; but when his Majesty was removed to Carisbrook Castle, Lady Whorwood again paid him a visit, and Lilly here says, “His Majesty laid his design to escape out of prison, by sawing the iron bars of his chamber window ; a small ship was provided, and anchored not far from the castle, to bring him into Sussex ; horses were provided to carry him so that he might be at the head of the army in Kent ; and from thence to march immediately to London, where thousands there would have armed for him. The Lady Whorwood came to me, acquaints me herewith. I got G. Farmer (who was a most ingenious locksmith, and

dwelt in Bow lane) to make a saw to cut the iron bars in sunder (I mean, to saw them) and aquafortis. His Majesty, in a short time, did his work ; the bars gave liberty for him to go out ; he was out with his body till he came to his breast ; but his heart failing, he proceeded no farther. When this was discovered, he was narrowly looked after, and no opportunity after that could be devised to enlarge him."—Lilly also informs us that, in Cromwell's protectorship, he wrote freely and satirically, and that all the soldiers were his friends.

Cromwell, as well as Charles the 2d, had much faith in astrology. The curious story of Cromwell's having made a compact with the Devil, on the 3d of September, 1651, is too long to be here related. The battle of Worcester was fought on this day, when Charles's forces were defeated, and it is well known that Cromwell died on that day seven years. Echard, the historian, thus concludes his narrative :—"How far Lindsey is to be believed, and how far the story is to be accounted incredible, is left to the reader's faith and judgment ; and not to any determination of our own." In the time of Lilly, the leading practical astrologers were the vilest miscreants of the community. Such were Evans, Poole, Humphries, Gadbury, Booker, and Wharton. Sir Walter Scott has the following remarks respecting the astrologers of these times :—"There was no province of fraud which they

did not practise; they were scandalous as panders, and as quacks, sold potions for the most unworthy purposes :

* * * * * Dr. Lamb, patronized by the Duke of Brunswick, (who, like other overgrown fanatics, was inclined to cherish astrology), was, in 1646, pulled to pieces in the city of London by the enraged populace. In the villanous transaction of the poisoning of Sir Thomas Overbury, in King James's time, much mention was made of the art and skill of Dr. Forman, another professor of the same sort with Lamb, who was consulted by the Countess of Essex, on the best mode of conducting her guilty intrigue with the Earl of Somerset." Another writer says, that most of these imposters had taken the air in the pillory, and that others had conjured themselves up to the gallows.

In the year 1653, " William Ramsey, Gentleman," published a work called "*Astrologia Restaurata.*" The *benevolent* object he had in view was, "*To undeceive his countrymen of such calumnies as are cast upon this heavenly and chiefest study, merely through tradition and envy, by the most inferior and rural of men—cobblers, haymakers, and such trash.*" In his preface he endeavours to shew, that all men are either fools or madmen; he satirizes all classes of the community; and this too, because all are better paid than astrologers, who are deemed *simpletons*. He is quite indignant that philosophers should

crouch “to *illiterate curmudgeons* for a meal’s meat, or a night’s lodging.” He protests that many of them deserved to be laughed at for their folly ; and that he himself deserves this more than any other professor. Whether “William Ramsey, Gent.” had any real claims to this pre-eminence, perhaps, may be seen from the following quotation. Having shewn some of the excellent uses to which “clearly, and beyond all controversy,” a knowledge of the stars may be applied :—William Ramsey says—“It may help us to know the fitting times and seasons for cutting the hair of our heads, and the nails of our hands or feet ; for the administration of gargarisms or sneezings, and such like ; for hiring of servants, and for buying four-footed beasts ; for catching of thieves and malefactors ; for borrowing of money ; for *purging the brain* ; for drawing choleric blood, &c. ; how to choose friends, prove them, and keep them ; to foresee future accidents ; to win at any game ; to know the love between two married, or any other ; to tell why blackamoors are black ; and to know how it is that nobody finds the philosopher’s stone.” Great and extraordinary as the talents of this astrologer were, I do not find that they obtained him a pension from the Government.

In 1691, Mr. John Chambers wrote an able work against astrology, and lashed its professors with great severity. Mr. Christopher Knight, “the very quixote of

astrologers, arrayed in the enchanted armour of his occult authors," published "a defence of judicial astrology," and in this work exhibited talents worthy of a better cause. He was replied to by Thomas Vicars, in his "Madness of Astrologers;" but the far-famed work is by Lilly, and entirely devoted to the adepts. "He defends nothing, for this oracle delivers his *dictum* and details every event as matters not questionable." At this period astrology had gained an extraordinary ascendancy over the minds of many, and so much so that Mr. Gatacre, of Rotherhithe, a fine oriental scholar, wrote against Lilly and the delusions he so successfully propagated. Lilly, in his *Anglicus*, annually attacked Gatacre, who died in July 1694. It so happened that Lilly, in his Almanack for that year, had written for the month of August—

"Hâc in tumbâ jacet Presbyter et Nebulo."

Here in this tomb lies a Presbyter and a knave!

Upon this prophecy the author of *Demonologia* has the following remarks :—"He (Lilly) had the impudence to assert, that he had predicted Gatacre's death! But the truth is, it was an epitaph to the "lodgings to let;" it stood empty, ready for the first passenger to inhabit. Had *any other of this party of any eminence* died in that month, it would have been as appositely applied to him. But Lilly was an exquisite rogue, and never at a fault. Having

prophesied, in his Almanack for 1650, that the Parliament stood upon a tottering foundation, when taken up by a messenger during the night, he contrived to cancel the page, printed off another, and shewed his copies before the committee, assuring them that the others were none of his own, but forged by his enemies."* Another writer states respecting him, "If a scheme was set on foot to rescue the King, or retrieve a stray trinket—to restore the royal authority, or to make a frail damsel an honest woman—to cure the nation of anarchy, or a lap-dog of a surfeit, William Lilly was the oracle to be consulted."

The following remarks are from Sir Walter Scott's Letters on Demonology:—"When Sir Richard Steele set up the paper called the *Guardian*, he chose, under the title of Nestor Ironside, to assume the character of an astrologer, and issued predictions accordingly, one of which, announcing the death of a person called Partridge, once a shoemaker, but at the time the conductor of an astrological almanack, led to a controversy, which was supported with great humour by Swift and other wags. I believe you will find that this, with Swift's elegy on the same person, is one of the last occasions in which astrology has afforded even a jest to the good people of England."—(p. 350). Partridge, who resided near Moor.

* See page 82 for further particulars.

field, seems even to have surpassed Ramsey in astrological feats ; for among other things particularised in his advertisement, he professed to tell by the aspects of the Moon “how many hours my Lady Kent’s pudding requires.” This impostor was frequently severely lashed by Poor Robin, in his almanack, who, in the motto to his title, says—

“ We use no weather-wise predictions,
Nor any such like airy fictions.”

Poor Robin used to denominate the star-gazers of his day ASS-TROLOGERS.

In Turkey, Arabia, Persia, and China, astrology has for ages prevailed, and is still in repute and much practised. The following extract is from “A Description of the Empire of China, by P. G. B. Du Halde, Jesuit :”—
“ Weak and superstitious people are mightily devoted to those impostors, who seek to deceive by means of judicial astrology, and pretend to foretel future events by the stars, They distinguish the hours proper for every thing, not unlike our Shepherd’s Kalendar ; wherein is marked by characters, the time to let blood, undertake a journey. fell wood, sow, plant, &c. They point out the lucky minute to ask a favour of the Emperor, to honour the dead, offer sacrifice, marry, build houses, invite friends, and every thing else relative to public and private affairs.

And all this is observed so scrupulously, that they do nothing contrary to the directions of the Kalendar, which they consult as their oracle. The following is the manner of prognosticating or casting a figure :—They take ten characters, which they attribute to the year, each whereof signifies one of the elements; for they reckon so many as I have observed elsewhere. These characters they combine in sixty different manners, with the names of the twelve hours of the day. Then they consider the 28 constellations, which have every one a ruling planet; and from the properties of the element, the constellation and planet mixed together, they form their conjecture concerning fortunate or unfortunate events. They have whole volumes written about these trifles.

“ When the missionaries were first offered the employment of composing the Kalendar, they declined it, at which the Emperor seemed surprised. ‘ How comes this?’ said he to them, ‘ you have often told me, Charity towards your neighbour was your motive for coming to China; and what I require of you is of the greatest importance to the public welfare; what reason then can you have to refuse this office?’ ” The Jesuits answered, that they feared the ridiculous superstitions which were added to the Calendar, might be imputed to them. ‘ That is what I do not desire,’ replied the Emperor, ‘ You shall be excused from that part; *nor do I give any more credit*

to those ridiculous whimsies than you ; I require nothing of you, but what regards the Kalendar, and has relation to astronomy.' Then they complied with the Emperor's will, but made a public declaration, in which they not only protested that they had *no hand in those fooleries*, but that they absolutely *condemned them* ; because human actions did in *no respect* depend on the influence of the stars, but on the wisdom wherewith they were conducted. The Emperor, *Kanghi*, who had too much good sense to give in to such extravagances, approved much of their explaining themselves in that manner."

Astrology, as I have already remarked, still prevails to a considerable degree over the East. Lady Esther Stanhope, Queen of Palmyra, is one of the most extraordinary women now living, and is a firm believer in the influence of the stars. She is the daughter of the late eccentric Earl of Stanhope, and left England in 1806, to travel over Europe. When she visited Constantinople, the glimpse of Asiatic manners and customs which she there had, seems to have confirmed her love for every thing oriental ; which had long been the prevailing sentiment of her romantic and enterprising mind. From Constantinople she set out for Syria, but the ship was wrecked on the coast of Caramania, and she lost all her property. As soon as possible she proceeded to England, collected the remains of her fortune, and again embarked

for the coast of Syria. She landed at Latakia (the ancient Laodicea), and after visiting all the celebrated places of the East, she finally settled on the mountains of Lebanon, where she still resides. About six years ago, a visit was paid her by M. Lamartine ; Lady Esther then appeared to be about fifty years of age ; she wore a white turban, a long yellow cashmere shawl, and a Turkish robe of white silk, under which was a second tunic of Persian stuff, covered with flowers. “ M. Lamartine had been but a few minutes in Lady Esther’s presence, when the most remarkable feature in her character came into view—her belief in the influence of the stars upon human affairs ; and her supposition that she had discovered the power of reading their language. * * * * Her creed of divination, as shewn in the following sentence, appears to be a compound of Orientalism and Lavaterism.—‘ There is a science at present lost in Europe—I possess it—I read it in the stars—we are all children of some one of those *celestial fires* which presided at our birth ; and of which the happy or *malignant* influence is written in our eyes, on our forehead, in our fortunes, in the lines of our hands, in the form of our feet, in our gesture, in our walk. I have only seen you for a few minutes, yet you are known to me as well as if I had lived an age with you.’ * * *

After a conversation, in which she shewed the liveliest powers of fancy, a black slave entered, prostrated himself

on the carpet, and she said—‘Go, dinner is served; dine quickly, and return soon. I will study you, and endeavour to see more clearly than in the first confusion of my ideas, into your person and future destiny, through the stars. As for me, I never eat with any one: I live abstemiously—a little bread and fruit, when I feel hungry, are all I take: but I must not subject my guest to such a regimen.’

* * * * There is certainly much of deep interest in the strange career of the new Queen of Palmyra, Lady Esther Stanhope”—*Chambers’s Edinburgh Journal*.

This anecdote of Lady Esther shews the danger of allowing the imagination any ascendancy over the reasoning powers; and few things contribute more to this than indolent seclusion. For man is born for activity; and the faculties of the mind must more or less suffer, when the desert and the company of slaves are preferred to polished and intellectual society.

In “Pinnock’s Guide to Knowledge” (May 7, 1836), is an excellent article against astrology, from which I give the following extract:—“True it is that some of the predictions which have been put forth, have been verified by the event; but this may always be traced to the nature of the prophecy itself, and the sagacity of the person who made it. It is by no means a difficult matter for any person, even of common intellectual powers, and some acuteness in discerning the ‘signs of the times,’

to conjecture what will probably occur in the political world, and so cautiously announce it, as not to commit himself if his prophecy fails."

I doubt not that many things recorded of "*second sight*" might be thus explained. That some visionaries were tempted to believe they possessed it, is certain. "Second sight," says Mr. Pennant, "is a power of seeing images impressed on the organs of sight, by the power of fancy; or on the fancy, by the disordered spirits operating on the mind. It is the faculty of seeing spectres or visions, which represent an event actually passing at a distance, or likely to happen on a future day. In 1771, a gentleman, the last who was supposed to be possessed of this faculty, had a boat at sea, on a tempestuous night, and being anxious for his freight, suddenly started up, and said his men would be drowned, for he had seen them before him, with wet garments and dripping locks. The event corresponded with his disordered fancy. And thus, a distempered imagination, clouded with anxiety, may make an impression on the spirits; as persons troubled and restless with indignation, see various forms and figures, while they lie awake in bed."

There is no question that many create their fate by their folly, and imagine it is not to be resisted. Walderstein, a learned German physician, is an extraordinary instance of a perverted imagination. He was accustomed

to record his thoughts and feelings at the moment; and, in many respects, he lost the power of self-government; he was the victim of nervous excitement and apprehension, and this to such a degree, that his case corresponded with the sentiment of a French writer—"Nous n'avons pas assez de force, pour suivre notre raison." Much, however, that is recorded of Walderstein, I believe to be in a great measure the effect of the temptations of the Prince of Darkness, who is ever endeavouring to make mankind wretched and miserable: and, in proportion as we comply with his suggestions, we shall suffer for our folly; it is therefore written, "Give not place unto the Devil."

The following remarks are from Mrs. Hannah More's Tawny Rachel:—"Sally was ignorant and superstitious. She delighted in *dream books*, and had consulted all the cunning women in the country to tell her whether two moles on her cheek, denoted that she was to have two husbands, or only two children. If, in going to church, she found an old horseshoe, she was sure that would be a lucky week. She never made a black pudding without borrowing one of the parson's old wigs, to hang in the chimney, firmly believing there were no other means to preserve them from bursting. She would never go to bed on Midsummer eve, without sticking up in her room, the well-known plant called Midsummer-men, as the bending of the leaves to the right or to the left, would

never fail to tell her whether Jacob, her lover, was true or false. She would rather go five miles about than pass a churchyard at night; she would rather have gone with her gown open, than have taken a pin of an old woman, for fear of being bewitched. Poor Sally had so many unlucky days in her calendar, that a large portion of her time became of little use, because on these days, she did not dare set about any new work. And she would have refused the best offer in the country, if made to her on a Friday, which she thought so unlucky a day, that she often said, what a pity it was that there was *any Friday in the week!*—It is a fact, that even now there are men, moving in the higher circles of society, who are even more ridiculously superstitious than poor Sally. A gentleman at a gaming table will, upon a succession of losses, even change his chair; or politely request his friend, who has been sometime sitting near him, to remove further off. O what fools the Devil makes of men, when they depart from the sacred dictates of *wisdom*.

“ Man, and man only rejects her sacred rules ;
Who from the end of their creation fly,
And deviate into misery,
As if *the liberty to act like fools*
Were the chief cause that Heaven had made them free.”

POMFRET.

A pamphlet has recently been published in Cheltenham, the title of which is—“ The Nativity of her Most

Gracious Majesty Queen Victoria, by G. T. F. Smith, Philomath." The author, at page 7, gives an explanation of "the peculiar properties of each planetary orb, as given in "Ptolemy's Tetrabiblos." We are told that Mars causes heat and dryness, *because he is near the Sun* ;* and that the Moon generates moisture, because she is near the Earth. At page 8, Saturn is declared to be "a malefic or causer of evil," because of his excess of *cold* ; and that Mars is so too, on account of his excess of *heat* ;" so that the one is too far from the Sun to benefit mankind, and the other too near him. However, to console us under these untoward circumstances, Jupiter and Venus are pronounced to be "causers of *good*," *because heat and moisture abound in these orbs*. But, as Jupiter is further from the Sun and Earth than Mars, and Venus nearer, it is somewhat difficult to account for the physical nature of these planets. So far, however, the Sun seems to be recognised almost as the *primum mobile* of the system, as it regards planetary influence ; we are therefore surprised afterward to find, that the Sun himself can do little

* In the time of Ptolemy, the Earth was supposed to be the centre of our system ; and the Moon, Mercury, Venus, *Sun*, *Mars*, Jupiter, and Saturn, to revolve round him, in the order here mentioned. When it was discovered that the Sun was the centre of the system, and that the Earth was merely one of the revolving planets, astrology received a blow, the effect of which it has never recovered.

or nothing, and that he only produces good or evil, according to the nature of the planet with which he may happen "to be connected." Mr. Smith considers planetary influence to be simply either *good* or *evil*; but he does not pretend to discover the *precise nature* of either; therefore virtually disclaims the predicting of positive and distinct events. The regular professors of astrology will not thank him for this moderation; for he says, "I will not pretend to be correct upon the extreme minutiae but *only upon the general influence.*" Mr. Smith has for many years studied astrology, and well understands it; but he evidently, in this publication, has nearly abandoned the most curious part of the art. To illustrate his sentiments, he notices an arc of direction in her Majesty's nativity [the Moon to the square of Saturn] which he supposes will be productive of evil, and has the following remarks:—"Probably our *shipping interests* may suffer at this period, with *trouble to the community at large*, losses, and *political discontent* to the country: it may occasion *sickness* to her Majesty," &c. &c. Here we have sufficient scope both for operation and *fulfilment*; and if all astrologers would but regulate their predictions upon these principles, they would generally have them accomplished, whether good or evil, for human life is chequered with both. But, however, notwithstanding the *general nature* of the principles of Mr. Smith's system

for prediction, he has ventured to give a *hint* as to the TIME OF THE QUEEN'S MARRIAGE ; but in case her Majesty should not be disposed to marry at the time he has named [19 years and 11 months], a loop hole is provided a for escape ; for he adds, "*independently of such an occurrence, its general tendency is to promote felicity and honours—a period of much happiness and distinction to our royal native.*"—In justice to the author, I must observe that he does not make *a trade of the art*, and that he is to be considered only as an astrological amateur.

REFUTATION OF ASTROLOGY,

&c. &c.

LETTER I.

SIR

SOME time ago, I received a challenge from Lieut. Morrison, to discuss "*The truth or falsehood of Astrology,*" and I have, in consequence, during the last month, met that gentleman, at the Athenæum, four times upon this subject; and trusting, that the arguments I there produced against this pretended science were sufficient to satisfy any *unprejudiced* mind, that astrology is not only an airy phantom of the imagination, but that its practice is a great evil

to the community, and extremely offensive to the MOST HIGH; and being desirous of giving my sentiments a more extended circulation, I propose sending you a series of letters upon the subject, hoping that they may prove interesting to your readers, and be a means of promoting "*the cause of God and truth*," and, consequently, of diminishing the quantum of moral evil in our land.

During the last twenty years, several new astrological works have appeared, and the high tone of confidence adopted in some of them is truly remarkable. The most learned and eminent men are challenged to discussion, and a sovereign contempt is expressed for all opponents. In the preface of Zadkiel's Almanac for 1836, is the following sentence: "I again invite Dr. Brewster, Dr. O. Gregory, or Sir John Herschel, who have spoken evil of astrology, and denied its truths, to come forward and *disprove* them." This reminds me of Johanna Southcote's challenging the Bishop of London to meet her in theological argument as to the truth of her wretched pretensions; in both cases I suppose the parties challenged could not forbear smiling at the determined zeal of folly, unless pity for its victims suppressed the emotion.

In the *Free Press*, October 31, is an advertisement from the *Gloucestershire Astrological Society*,

offering 1000*l.* to any person or persons, who shall prove that the principles of astrology are not founded on truth ; which sum is to be paid by Philip Wood, who, it appears, is a professor of the “ *Divine and Celestial Sciences, in accordance with Scripture, reason, and the mathematics.*” This modest gentleman then announces his terms for the calculation of nativities, horary questions, &c. He also has “ *Celestial articles, viz. : talismans lamens, vigils, amulets, prepared according to the genuine principles of Divine and celestial magic, for the removal or the mitigation of the malignant influences of the heavenly bodies, &c.*” It is deeply to be regretted that in a Christian land, such an advertisement should be permitted to disgrace the columns of a journal. That astrology and magic have been generally more or less connected, we have abundant evidence to prove ; but it is to the former art I am to direct my attention.—We live in a world of error, ignorance, and delusion, and we are informed by an inspired writer, that “ *It is not in man that walketh to direct his steps*” (Jer. x. 23) ; and as we “ *know not what shall be on the morrow*” (James iv. 14), it is written “ *Boast not thyself of to-morrow, for thou knowest not what a day may bring forth*” (Prov. xxvii. 1). But so eager is man to discover what a gracious Providence has wisely concealed, that he

will search heaven and earth to gratify his unhallowed propensity ; but I exclaim with Pope,

“ O blindness to the future, kindly given,
That each may fill the circle marked by Heaven !”

But many, deaf to the voice both of Divine and human admonition, endeavour to draw aside the curtain between them and the future, and pry into the hidden councils of heaven ; and so eager are they in the vain pursuit of forbidden knowledge, that their ears are open to the voice of a vagrant gipsy, or the idle tale of an old washerwoman, who, from the dregs of an empty teacup, attempts to foretel what shall be hereafter. There is, perhaps, scarcely any object in nature, which has not, at some period or another, been employed as a means of divination.* The history of all ancient heathen nations proves them to have been immersed in superstition ; nor were even the polished states of Greece and Rome exempt. In Greece itself, several hundred oracles were established ; and there was scarcely a temple to be found, the priests of which did not pretend to the art of divination ; and for this they had very powerful reasons, as no queries could be put to them before costly offerings were presented ; and from the unbounded credulity of the ancient heathens, arose

* Appendix, No. 1.

that mighty fabric of superstition which ruled the greater part of the world for centuries. *Dreams*, too, were considered as entitled to peculiar attention. Some of their deities were supposed to rove through the air, and dispense nocturnal visions among the inhabitants of the earth; and they who desired prophetic visitations, were careful to observe a peculiar diet for that purpose. Among the Romans, the augurs derived tokens of futurity from thunder, lightning, and the singing and flight of birds, from the eating of chickens, from quadrupeds, and uncommon accidents called *diræ*. By some, future events were prognosticated by the drawing of lots; by others, from the opening of any book at random, and conjectures were formed from the meaning of the first line or passage which happened to be turned up. Hence we read of the *Sortes Virgilianæ*, of the *Sortes Homericae*; and also in the early Christian ages, of the *Sortes Sanctorum*; so that the Bible itself was employed for the purposes of divination; and this awful superstition was forbidden by several councils. The Haruspices examined the entrails of beasts, after they were sacrificed, and from them derived omens of futurity, and also from the flame, smoke, and other accompanying circumstances. Even ants, bees, snakes, and serpents, were all supposed to have a voice for the future. Those who foretold events by

contemplating the stars were generally termed *astrologi*. But are things much better in our days? Has the sun of Christianity entirely dissipated the vapour of superstition from our land? Are not cards, and winding sheets of tallow—flaming purses and coffins, starting from the fire—the breaking of looking glasses, &c. still thought to speak of things to come? Even a dog cannot howl, a pig cross our path, or a black cat come into a house, but something extraordinary must occur. So it was among the ancient heathens :

“ Obscenique canes, importunæque volucres
Signa dabant.”—*Geo. lib. i.*

But if the earth was so prolific in its intimations respecting the future, how much more the heavens which encircle the earth ; and accordingly, comets and eclipses have always been deemed harbingers of some direful calamity to man ;* but was it ever designed that the contemplation of the heavens should create terror in the heart? No, but that the wonders written there should call forth emotions of love and gratitude to the Great Author of all. The heavens have no frown, no evil aspects, but for those who rebel against the heavens. In the eighth psalm, David says, “ When I consider the heavens, the work

* Appendix, No. 2.

of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?" The effect upon the mind of the inspired monarch, was the kind and gracious care of the bountiful Creator for his great family below. It is written, that "*God is love.*" Did he then create the heavens to lour upon the children of men: to pour down evil influences to distress them? No; when we gaze upon the glorious expanse above—the triumphal arch of God's greatness—we are assured that he who made those luminaries, made them to *shine* upon man, and not to *frown* upon him; and when he gave his Son to die for a lost world, did he not give a rainbow of promise of fair and beautiful weather to all who would believe on him? His frown is reserved only for the rebellious—the incorrigibly wicked; and his perpetual smile rests upon all those who love and fear him. The sun and moon, which God created to rule the day, were supposed by the ancient heathens to preside over the fortunes of men, and the stars and the planets were imagined to have a powerful control over the affairs of this nether world; so that at last arose a class of professors, who declared that they could not only read in the heavens the voice of the Great Governor respecting the times and the seasons, but even his fiat respecting the fates

of individuals, and the rise and fall of empires. But who made them prophets? Who gave them the key of heaven? Who imparted to them the knowledge of God's mysteries? Let the professors of this art reflect. When our Lord was asked by his disciples, when he would restore the kingdom to Israel, he replied, "It is not for you to know the times and the seasons, which the Father hath put in his own power." But an astrologer would have erected a figure of the heavens for the precise time, when the question was put, and the heavens would, upon his principles, have furnished a ready answer to the presumptuous enquiry.—But the times and the seasons the Father hath put in his *own* power, and neither angel, man, nor devil, can break the seal of the volume of God's purposes, and predict what shall come to pass.

Among the most distinguished professors of the art, were the ancient Chaldeans, of whose skill we shall take due notice in the proper place. With us, ancient observations are supposed to afford substantial ground for modern predictions; for who will affirm that the studies of the moderns alone will furnish sufficient data for prophetic anticipations; for when we consider the endless diversified circumstances of human existence, the ever-varying configurations of the celestial luminaries; the shortness

of human life, and the consequent limited period for individual observation, we are assured that the only tenable ground that could possibly be assumed, would be an uninterrupted course of observations from the period of the Chaldeans, down to the present time, and conducted upon the same identical principles. Whether the astrologer has such ground shall be seen hereafter; that he professes to have it I shall show—that he has it not, I shall demonstrate; and here I must observe, that the astrologer not only undertakes to satisfy us respecting what a day may bring forth—what the morrow will produce, but even what distant years shall accomplish. Now a system, which makes such a demand on human belief, and which, when its principles are adopted, exercises so powerful a dominion over the mind, ought to *be based on the sound deductions of reason, and verified by a plain and unequivocal experience.* But that the *scheme* of astrology rests upon no foundation of rational argument; that its bold conclusions are not borne out by accredited facts; and that, in its principles, it is contrary to Divine Revelation, I trust, I shall be able to establish. Science flees not from the scrutiny of reason, but goes hand in hand with her at every step; religion shuns her not as a companion, but courts her closest investigation. It is the *astrologer alone*, who would desert her guidance,

and lead us to trust solely to that of experience. LIEUT. MORRISON, in his grammar, says, (see *Zadkiel's Grammar of Astrology*, p. viii.) that his work will be peculiarly acceptable "*to those who think EXPERIENCE a safer guide than REASON in natural philosophy.*" But if our experience be not constantly brought to the test of reason, we shall ultimately find, that we have been following a will-with-a-wisp, and may make the discovery when it has conducted us to some filthy marsh, and we are perishing through our ignorance and folly. When we gaze upon the starry heavens, we are informed, that there the fates of men are written—there the destinies of nations are inscribed; and, in connection with this subject, I shall select a paragraph from the Grammar already noticed, as a specimen of the awful daring of superstition.

"If the present haughty style of declaiming against a science which the *greatest men* have taken a *pride* to cultivate in all ages and all countries, should, by this endeavour to open a clear path to its examination, receive a check, such as the power of truth only can offer to the headstrong course of prejudice, it will not have been written in vain; and if the cause of truth should thereby be assisted, either through public demonstration, by the test of experiment, of the utter fallacy of the doctrines of astrology, or on the other hand, by the conviction of the *honest* portion of mankind *that the Almighty does indeed choose the heavenly bodies as the instruments of his will, in bringing about the ends of Providence*; this little work will very well bear the lash of critics, whose pride will not believe that 'there are more things in heaven and earth than are dreamed of in their philosophy.'"

Our modern philosophers are no *dreamers*, but are awake to the principles of sound science. But if for a moment, we should suppose the stars and their configurations to be the arranged means by which the ends of Providence are administered, I again ask where did the astrologer obtain the key of the celestial cabinet, to disclose the mysterious symbols—to lay open the hieroglyphical representations of man's destiny? Of the myriads of people scattered over the globe, from age to age, how many have had their nativities calculated? And, with regard to atmospherical astrology, have the ever-varying features of climate been observed constantly to tally with the supposed indications above? Certainly no astrologer has ever pretended to have received a revelation of these things. The truth is, that some looking at Mars, found him red; others, glancing at Venus, perceived she was fair; the one must therefore be connected with war and bloodshed, and the other with all that is attractive in human nature. But who does not here perceive the puny intellect of a worm of the dust, peering after what is infinitely beyond his reach—attempting to grasp the councils of the Most High—and to interpret the will of Heaven by his own wayward fancies. In the fables of Phædrus is one, in which a frog is represented as envying the great bulk of the ox, and very desirous

that her stature should equal his ; and for this purpose she puffed and blowed, and strained and swelled, till at last she positively burst herself.

“ ——— dum vult validius

Inflare sese rupto jacuit corpore.”

In my next I intend to comment upon some of the precious principles of the astrological art, a science falsely so called.

I am, Sir, &c.

T. H. MOODY.

November 24th, 1835.

LETTER II.

SIR,

THE reason why I have not confined my arguments against astrology to the precincts of the Athenæum, but have availed myself of your respectable journal, as a more extensive means of communication, are because I have been informed by two gentlemen, well known to Lieut. Morrison, that the minds of several persons in Cheltenham have been rendered unhappy by astrological predictions, and because the works of that gentleman are publicly vended in our town and other parts of England. At the end of Zadkiel's Almanac for 1836, is the following notice:

“Individuals desiring to become acquainted with any branch of astrology, may receive instructions from the author, by addressing him by letter only, post paid, as follows:—‘Zadkiel, care of Mr. Denley, bookseller, Catherine street, Strand, London.’ The terms for a sufficient number of lessons to acquire the art of calculating nativities are 10*l.*; for a single lesson in any branch of the science, 1*l.*; for preparing a figure, 2*l.*; and bringing up the directions through life, 5*l.*”

At the conclusion of the *Horoscope for 1834*, we have another announcement :

“ Persons wishing to consult the editor, may direct as follows : — ‘ To Zadkiel, care of Mr. Hyde, Post Office, Cheltenham.’ Letters must be post paid. N.B. Nativities cannot be calculated, unless the time and place of birth be stated, and the period of some remarkable events of life be mentioned, to correct the estimated time. Note. The editor will publish an edition of Lilly’s Astrology in February, 1835 ; and the Astrological Tables in a few days.”

It is probable Lieutenant Morrison may consider that the sale of his works, and his practice as an astrological professor, are beneficial to the community ; but, as I widely differ from him on this subject, and think that both are productive of considerable evil, I am desirous that my refutation of this presumptuous art may have all the publicity possible ; and I deeply regret that the talents of this gentleman, which are very considerable, are not embarked in a better cause.

Among the many claims which astrology is thought to have, by its fond adherents, to public patronage, is its extreme antiquity ; its professors would have us suppose, that nothing in the shape of solid objection had ever been offered to its principles by the ancients ; and that all opposition to their celestial chimeras is comparatively modern. This is intimated in the *Grammar of Astrology*, already

noticed, and more expressly stated in the Horoscope of 1834, "edited by Zadkiel, Author of the Grammar of Astrology."—At page 131 is the following remark :

" We are QUITE CERTAIN that the prejudice against astrology owes its origin chiefly to the cant and hypocrisy of the Puritans in the time of Cromwell."

This is a fine specimen of astrological certainty : but, upon looking through the mist of time—passing to a distant age, I find an illustrious Roman raising his honoured voice against the superstition. Nearly two thousand years ago, the great Cicero poured forth the powers of his mighty mind against the growing evil. Are the objections but of yesterday ? See the third volume of his works, where he commences a course of close consecutive argument, conclusive against the principles of astrology. "Ad Chaldæorum, monstra veniamus, &c." "O delirationem incredibilem, &c."* Yet, in the Horoscope (p. 13,) Cicero, Pliny, Horace, &c. are claimed as authorities for the art ; and, at page 143, these great men, with several others, are again mentioned as its supporters, and in this place the *learned* writer mentions Cicero and Tully as two distinct persons ! I lay no great stress upon heathen authority, but I am desirous to rescue

* Appendix, No. 3.

the reputation of these eminent writers from the odium of astrological eulogy, to dissipate the loathsome fog that clouds their memories in the Horoscope, and to deprive the astrologer of the sanction of such names.

“Tu ne quæsieris (scire nefas) quem mihi, quem tibi
Finem Dî dederint, Leuconoe; nec Babylonios
Tentâris numeros, ut melius, quidquid erit pati.”

HOR. OD. 11.

That is — “Seek not, Leuconoe, to inform yourself what end the Gods have given me or you; this curiosity is forbidden; and consult not the calculations of the Babylonians,” &c.

Or according to Francis—

“Strive not Leuconoe, to pry
Into the secret will of fate;
Nor impious magic vainly try,
To know our lives’ uncertain date.”

Persius also, in his sixth satire, says—

————— “geminos horoscope varo
Producis genio,” &c.

“For men of different inclinations are,
Though born, perhaps, beneath one common star;
In minds and manners, *twins* opposed we see
In the same sign, almost the same degree.”

Juvenal, too, ridicules astrological folly in his sixth satire—

“Chaldæis sed major erit fiducia: quidquid
Dixerit astrologus, &c.”

“ More credit yet is to Chaldeans given,
What they foretel is deemed the voice from heaven ;
Their answers, as from Hammon’s altar come,
Since now the Delphian oracles are dumb.
And mankind, ignorant of a future fate,
Believe what fond astrologers relate.”

Pliny also declares (Præm. lib. xxx.) that the art is founded on fraud and imposture—“*fraudulentissima artium.*”

It is pleasing to perceive that, in the dark period of heathen superstition, such men were mercifully raised up to protest against astrological evils ; and if we come to modern times, we find a host of worthies pouring contempt on the predictions of astrology. There is not an encyclopædia—there is not a dictionary—not any book of general literature, which has not reprobated this boasted science ; and, be it remembered, that the Christian clergy, our authorised teachers, under God, have pronounced astrology to be a *delusion of the Devil*. It is true that a few weak and eccentric minds have sometimes been ensnared,* but the Church of Christ—those who have been *taught of God*—have uniformly opposed astrology as an impious art, destructive of the peace of mankind in this world, and of their eternal interests in another. Mons. Rollin, in the second volume of his *Ancient History*, has given the astrologers a very severe cas-

* Appendix, No. 4.

tigation, and quoted some high authorities against them. He there says :

“ Modern writers, and among others, two of our greatest philosophers, Gassendi and Rohault, have inveighed against the folly of that pretended science with the same energy, and have demonstrated it to be equally void of principle and experience.”

I now proceed directly to the argument—to scrutinize the foundations of astrology—to examine the principles upon which it is reared, and shall clearly prove “ what stuff these dreams are made of.” Sheridan, in one of his poems, says that he had long searched the book of nature for some striking object to which he might compare the female character, and at last he fixed upon a *cloud*. He runs the parallel through many stanzas, in one of which is the following couplet :

“ The clouds build castles in the air,
A thing peculiar to the fair.”

Now I think that here the poet was in error ; and am certain that there are some of the male sex who have erected larger edifices there than ever the ladies did.—Certain influences are said to descend from the starry heavens, which in a great measure regulate every thing that takes place on earth. I ask for an explanation of the *modus operandi*. At page 15 of the Horoscope, are the following remarks :

“ The sceptic will ask how is it possible that these planets can, at such a distance, affect the health of any person born on the globe !

The old astrologers *supposed* that it was by means of their light, which, as the colours of the planets differ, *may* be thought to be of a different nature. But we are *more inclined to believe*, that that fine and imperceptible fluid which shews itself in the magnet, and exists under the genuine name of electricity, extends over all nature, and *may be* changed by every change of position of the planets, and so *may act* on the fœtus and the new-born babe by invisible means. And that, like as the electricity of the air is diminished, and that body becomes heavier on the appearance of cholera morbus, so may its electricity, by the rising or setting of the planets, be quite sufficient to act on fluids of the embryo child and the infant. Yet how can this do more than affect the health of the child? How can it act so as to cause a *gift* or *inheritance* to fall to the child at any future moment? We must here reply in the phrase which the great Galileo declared it was so difficult for philosophers to pronounce—‘ We do not know.’ ”

Here we have *much imagined*, but nothing proved. But is this writer content to stop here? No: he then adds, “ We have our *notions* however,” &c. Notions! No doubt of it—where shall we find an astrologer without them? I am tired of quoting such wildering absurdity, but think it right to give a few specimens of the reasoning of these *would-be philosophers*. Well, what are these notions? What are these sublime discoveries? Hear the professor himself:

“ We *think* then, that the situation of the planets in other people’s nativities *may so sympathise* [this word in italics] with those in the new-born infant’s, that at a particular period, owing to the similarity in the various nativities, the planets *may come* to be in the same place in the zodiac, and so cause mutual good will and benefits to be conferred by the one on the other!”

Behold a vain worm ! thus daring to reason respecting the works of the incomprehensible Jehovah, whose ways are past finding out. O, how much better it is to emulate the piety of David, who says (Psalm cxxxi.), “ Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me.” I can only compare the airy fabric of this writer to the work of the spider :

“ It spins a flimsy web, its slender store,
And labours till it clouds itself all o’er.”

The astrologer then supposes that some fine subtle fluid is the great agent by which the affairs of the universe are regulated, and that its particles are ever varying, according to the relative changes of the heavenly bodies, to suit the fortunes of the world. Now, whether astrological influence proceed directly from the heavens, or be conveyed from them only through the medium of a fluid, is of no consequence to my argument : it appears that the stars are the source of it, and that this influence emanates *not from mere points of an imaginary circle*, but from *the stars themselves*. This is not only asserted by the old astrologers, but also by those of modern notoriety ; it is further confirmed by the list of certain fixed stars, given in astrological books, which are

said to have a powerful effect on the inhabitants of the earth.—It has been affirmed that astrology is not a science of *imagination*, but of observation. I shall prove the direct contrary; and now present my readers with some extracts from the Grammar of Lieutenant Morrison:

“ARIES.—This sign produces a dry lean body, middle stature, strong limbs, large bones, long and meagre face, sharp sight, neck rather long and scraggy, dark eyebrows, swarthy complexion, hair reddish and wiry—disposition *angry* and *violent* as the *ram*.

“TAURUS.—A short, full, well set person, full face and eyes, thick neck and lips, wide nose and mouth, swarthy shining face; a short, thick, broad hand; dark, harsh, and generally curling hair—given to *eating*, *unfeeling*, *melancholy*, and slow to anger, but when enraged, *furious* as the *bull*.

“GEMINI.—A tall, upright, well-made body, &c.—said to beget or bear *twins*.

“SCORPIO.—Thick, well-set, middle-sized person, &c.—*deceitful* as the *scorpion*.

“CAPRICORN.—*Capricious* as the *goat*.

“PISCES.—Disposition *indolent*, and too often given to *drink like the fishes*.”

He who created the stars is of purer eyes than to behold iniquity, and therefore never could have created such influences as these. What! can that God, whose “*law is holy, just, and good*,” and who is “*holy in all his works*,” create laws to make his creatures *angry* and *violent* as the ram—given to *eating*, *unfeeling*, *melancholy*, and *furious* as the bull—*deceitful* as the scorpion—*capricious* as the

goat—and given to *drink* like fishes? The astrologer affirms it may be so; he contends that God is the author of evil, charges his Maker with iniquity, and prates about mysteries in the Divine government. I admit that there are mysteries in the government of God, and it would be well if vain men would not attempt to search them out; but I contend that they are such as in every respect harmonize with the HOLINESS of the Lord. “Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory.” (Isa. vi. 3.) Oh! the awful daring of the astrologer, to charge upon the Majesty of the skies, the creation of such influences as these! Is this the way in which the Great God governs the world? The astrologer says it is. Will he affirm this at the day of judgment? He now says (Gram. p. 15) “If the moon be afflicted, the native will be *idle*, and given to *drinking*, *gluttony*, and *debauchery*. When evil aspects are found between the Moon, Mars, and Mercury, the native is inclined to *dishonesty*.” What! will He who says, “Thou shalt not commit *adultery*,”—“Thou shalt not *steal*,” send from his heaven a moral pestilence, to urge men on to acts of debauchery and theft?—But I will tell the abettors of this abominable system, that, as the stars were not so disposed by the great author of nature, as to correspond with the outlines of a ram or a bull; and that, as the figures

of the zodiacal constellations are altogether *imaginary*, the influences borrowed from them must be so too; and I will defy all the astrologers in the world to escape from this conclusion. It may further be remarked, that the fact of what is called the *precession of the Equinoxes*, plays havoc with their system. The equinoctial points recede annually about $50\frac{1}{4}$ seconds; and by this motion the constellation *Aries* is now in the sign *Taurus*, and the supposed influences of the stars must therefore have moved with them; and the first thirty degrees of the ecliptic are now occupied by the stars that compose the constellation *Pisces*; yet the same astrological effects are ascribed to this sign now, as were by Ptolemy seventeen hundred years ago! In vain will the astrologer attempt to get clear of his perplexity, by asserting that his influences proceed from the ecliptic, and not from the stars themselves.* What is the ecliptic? It has been confounded with the orbit of the earth; but the earth's orbit is merely that track in space which it describes in its revolution round the sun; and if we suppose the plane of this orbit every where extended till it meets the starry heavens, we have a great circle called the ecliptic. This imaginary circle is undoubtedly of great importance, in astronomy, but

* Appendix, No. 5.

it is a circle contrived by man, and is not to be found in the book of nature. The astrologer labours hard to draw his principles from nature—he places her upon the rack, and endeavours to wring from her bosom his impious conclusions; but to chatter about influences which *have no bodies to send them forth*, to endeavour to fetch them out of an imaginary circle, are vain efforts. *Ex nihilo nihil fit.*

It is evident from the preceding arguments that a man, upon astrological principles, may be lost in the other world, for what he was fated by the stars to do in this. To clench this I shall give a quotation from the Grammar, (page 44.)

“ Remark. The word fate does not here imply inevitable fate; for the planets produce a certain influence in the native’s affairs, yet that influence is capable of being opposed by the human will, and may by that means be either overcome or greatly mitigated. If, however, it be *not attended to*, but allowed its full scope, it will *then certainly produce its full effect*; and the reader must remember, that astrologers, in predicting events, always presuppose that this last circumstance will be the case.”

Now all men cannot study the heavens; there are but comparatively few who have leisure and ability for such a pursuit: how then shall the mass of mankind guard against those evils which are supposed to be continually hovering over their heads? the astrologer says *by consulting me*. But the prophet Jeremiah says (xvii. 5.) “ Thus saith the Lord,

cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord ;” and David (Ps. xxxii. 10), “ Many sorrows shall be to the wicked ; but he that *trusteth in the Lord*, mercy shall compass him about.” The first chapter of Proverbs ends with a passage close to the point: “ But whoso hearkeneth to me shall dwell *safely*, and shall be *quiet from fear of evil*.” God has promised to keep those in *perfect peace* whose minds are stayed on him ; and that a good man “ shall *not be afraid of evil tidings*, his heart being fixed, *trusting in the Lord*” (Psalm cxii.) And though the astrologer may attempt to “ *devise his way*” (Prov. xvi. 9) through this dangerous wilderness, I desire with the psalmist ever to say, “ Hold thou me up, and I shall be safe.” (Psalm cxix. 117.) In my next, I purpose making some remarks upon the planets, the aspects, and the twelve houses of heaven.

I am, Sir, &c.

T. H. MOODY.

November 30th, 1835.

LETTER III.

SIR,

BEFORE I proceed to consider the astrological principles connected with the planets and aspects, some remarks may be expected on the letter of Lieutenant Morrison, which appeared in your last paper. He observes that I seem to "*fear if astrology be proved to be true, it will overthrow the Bible*"—I have no such fear, being satisfied that this art is from beneath—that it proceeds from the *father of lies*, and will overthrow nothing but a weak, daring, superstitious mind, and

“ Make the man the most despised
Where most he wishes to be prized.”

He says that I have "*burst upon your readers with a NAUSEOUS string of daring assertions*" which he has proved to be false. I am not at all disturbed by this invective, having good evidence, that what the Lieutenant *nauseates*, has been very well received by the public. I have no doubt that he consulted the stars as to the precise time of writing his own

own letter, yet, on this occasion, they have evidently deserted him ; and I have reason to believe, that this composition has procured him no rapt admirers—no increase of astrological reputation. He has not disproved any thing advanced by me; and the letter before me contains not one word of argument;* but its peevish fretful scurrility proves that the feelings of the writer have not been quite calm since the discussion. The insinuation thrown out, that I am, “*the cat’s paw of an individual whose vanity he happened to wound,*” is wholly without foundation: I am the tool of no man, but am the free, unfettered advocate of truth.—Let the Lieut. himself examine whether he be not the agent of the enemy of God, in thus endeavouring to disseminate astrological principles. He charges me with having run from the combat, but the public is a witness of the contrary. I have only drawn up my forces upon more open ground, and chosen a more extensive field of operation ; for the columns of the *Cheltenham Chronicle* are as open to him as to me, if he has courage to come forth in defence of his darling superstition. The chairman of the committee at the Athenæum is a witness, that Lieut. Morrison refused to comply with the arrangements there made—that *we should speak half-hour by half-hour at the next*

* Appendix, No. 6.

meeting—and I therefore refused to continue the discussion there. And, as to the Lieutenant's "*questions*," I reply, that I am not an intellectual gladiator, for "*Charity vaunteth not itself*:" I am not anxious to make a vain display of my attainments, to shew how much I know, but to defend the cause of truth; not to bandy questions about astronomy, but to expose the abominations connected with astrology; not to exhibit my knowledge in the way *prescribed by him*, but in a manner more consistent, I trust, with the Christian character. My name is down for a course of lectures, to be delivered at the Philosophical Society, on trigonometry, and its application to astronomical calculations; and I hope, if spared, to fulfil the engagement in a manner which shall not disgrace myself, and which may be interesting to the members of that respectable institution;—and I apprehend, that even the Lieutenant, if he will "*condescend*" to attend, and the puffing and blowing shall have then subsided, may receive some instruction. It requires but a very *superficial* knowledge of astronomy to make an astrologer; and I gathered from the Lieutenant's observations respecting *Cardan*, that he was unacquainted with algebra, and therefore at once perceived that he was ignorant of the common analytical modes of astronomical investigation. He has also applied to me the following passage: "He that

answereth a matter before he heareth it, it is folly and shame unto him." Now the truth is, that he was determined to be heard; for he not only occupied the first evening, but the greater part of the second. However, I heartily close, with his concluding sentence, that "*Whatever is true and exists in nature, emanates from God, and can never be opposed to his WORD*"—if, by the word *nature*, he means the material universe—but it is a remark destructive of the principles of astrology.

Every Christian learns from the Bible, that his inheritance is not here; that it is the wicked who are said to have their portion in this life (Psalm xvii. 25); and that the church of Christ, for the most part, are a poor afflicted people (Zeph. iii. 12); it is therefore recorded of Moses, that he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season (Heb. xi. 25). But, while we are enjoined to seek first the kingdom of God and his righteousness (Matt. vi. 33), to rise above the things of time and sense, and to set our affections on things above and not on things of the earth (Col. iii. 2); yet, according to the principles of astrology, when we look upward, all the arrangements there have only a VOICE FOR THIS WORLD.* This remark alone is sufficient to prove, that astrology

* Appendix, No. 7.

proceeds from "*the god of this world*," and not from *the God of the Bible*. The Lieutenant would gladly bring me from the *Chronicle* to the Athenæum: but I mean, with the blessing of Heaven, to fulfil the pledge I have given, and not to leave the subject, till I have fully unmasked THIS MONSTER, ASTROLOGY—till I have exhibited its hideous deformity, and furnished honest minds with *plain arguments*, by which they may be preserved from this "pestilence which walketh in darkness" (Psalm xci.)

I have thought it right to make allusion to certain works, published by Lieutenant Morrison, under the name of Zadkiel, and in this, have violated no pledge given to that gentleman.* The *Grammar of Astrology* is his own acknowledged production; and at the commencement of the discussion, he spoke of Zadkiel's astrological tables as his performance; he declared himself an enemy to common fortune-telling, and added that he had recently burnt a pack of cards used in his own kitchen for that purpose.—In answer to this, I read from the "*Horoscope*," the following anecdote:

"ANECDOTE OF A LIVERPOOL FORTUNE TELLER.—The following occurrence took place within these few months, and, as we happened to know more than one of the parties, we can vouch

* The Lieut. remarks in his second letter, that "*private conversation is not public property*."

for its authenticity.—A sailor was about to be married to a young woman in Liverpool, of whose true character he had no certain knowledge. She had gained his affections, and had so far prevailed on him as to induce him to promise to place all his money in her hands, which he was about to do on the following day, when they were to be married. But an acquaintance of the sailor happening to have heard something against the girl's character, told him what he had heard the night previous to the intended wedding, and as it was then too late to make other enquiries, farther than of the girl herself, who strenuously denied all that was said, the sailor and his friend agreed to consult a fortune teller on the subject. They went immediately to one, and she told them that the young woman had had a child; and, in short, confirmed all the accusations against her, and described her person accurately. The sailor delayed the marriage, and went to sea. On his return, he found that the fortune teller had been quite correct; and he was thus saved the misery and injury he would otherwise have suffered. The girl, however, learned the cause of her disappointment, and vowed to be revenged on the old woman. And, as the fortune teller has since been sent to prison, we have no doubt that she kept her vow. Thus, the old woman has met that punishment which too often follows on *doing good deeds*; for it will hardly be denied that she did the sailor a service, and that *her art therein was the means of checking vice.*"—109.

I do not wish to trouble my readers with more quotations than necessary, but I think the following advertisement at the end of the Grammar of Astrology demands *attention* :

“Raphael's Royal Book of Fate; Queen Elizabeth's Oracle of Future Events!!!—A work of the greatest interest, illustrated with a large plate, containing sixty four quaint, antique, and musical emblems, relating to love, marriage, happiness, dreams fore-

told, and all subjects of fate, chance, and mortal destiny. With five thousand correct answers to the most important questions of human life, performed in a simple pleasing manner, by the art of sortilogy, by *cards*, and by lots, or points, &c. &c. Third edition, to which is added *Raphael's Nativity*—[by whom reader?]—by ZADKIEL THE SEER, author of the Grammar of Astrology."

I now leave the public to judge whether *Zadkiel the Seer* be an enemy or a friend to common fortune-telling. In future I do not intend to reply to any thing Lieutenant Morrison may bring forward, unless it be direct argument connected with his favourite pursuit. I will not be diverted from my subject, nor will I attempt to interest the public mind with petty circumstances respecting myself. I have undertaken to refute astrology, and now proceed with my arguments against it.

The third chapter of the grammar relates to "*The nature of the planets.*"—Here it is affirmed that persons whose minds are influenced by *Herschel* are unsettled in life, and very romantic, &c. ; that those who are born under *Saturn* "are nervous, fearful, bashful, cowardly, melancholy, and given to shed tears—their dispositions are thoughtful, malicious," &c. ; that they who are born under *Jupiter* are cheerful and jovial ; *Mars* is said to be "*a very evil planet,*" and those born under him are of "*a rash and angry disposition.*" *Venus* is described as giving "*a strong inclination for pleasure,*" so much so that

“the native *often injures his health in its pursuit* ;” and it is said that *Mercury* in the ascendant, “causes *great restlessness* and desire of change.” The *Sun’s* influence is affirmed to be similar to that of *Mars*, and if he be in the ascendant, he “causes a degree of *pride* ;” and the sensual faculties are declared to depend wholly on the *Moon*.—It is written (Psalm xix.) that “The heavens declare the *glory of God*,” and I therefore scruple not to assert that the man who dares to ascribe to the SUPREME BEING the creation of such influences as these, is guilty of *blasphemy* ; and let him who will thus impiously speak and write concerning the works of God, not complain, if hereafter he find his Maker to be a *consuming fire*.

“For he who will be cheated to the last,
Delusions, strong as hell, shall bind him fast.”

But whence arose this visionary fabric ? Where must we look for its original projectors ? I answer, to the ancient heathens, who transferred the *names* and *qualities* of their principal deities to those beautiful orbs that roll through the immensity of space, round the centre of our system ; and their imaginary influences over mundane affairs of course soon followed ; and successive astrologers, bringing to these assumptions the reveries of a daring speculation, and reasoning upon planetary influence from some wild supposed analogies, at last framed a system, which

became a pest to the world, and the derision of the enlightened in succeeding ages. The rapid movement of the nearest planet to the Sun suggested the name of *Mercury*, the messenger of the gods; the fair splendour of the other interior planet, that of Venus, their frail and beautiful goddess; and from the red colour of Mars, they supposed he must preside over wars, and gave him the name of their martial god; and the next body, from his majestic appearance, and his describing so magnificent an orbit, must certainly be his father Jupiter; and, from the slow movement and pale lustre of the other remote planet, it was concluded he must be Jupiter's father—old cruel decrepid Saturn. We learn from Plutarch that Chrysippus and Cleanthes taught that the heavens, the earth, the air, and the sun were full of gods; and in conformity with this system, the Stoics taught that “*the sun and stars are animated divinities, capable of foreseeing future events, and foretelling them to man.*” And even in these days of splendour, though illumined by the glories of science and religion, men, calling themselves Christians, not discerning the light around them, cling to the errors of the ancient pagans, and endeavour to support their unchristian cause, by principles brought from inaccessible regions, to grope their dark way to the counsels of the Deity, and fathom the purposes of

the Eternal. They delude the ignorant, entice the unwary, and too often, we fear, fatten upon the sorrows of the wretched.

“ From him your wife enquires the planets’ will,
 When the black jaundice shall her mother kill;
 Her sister’s and her uncle’s end would know,
 But first consults his art when *you* shall go;
 And what’s the greatest gift that Heaven can give,
 If after her, the adulterer shall live.
 She neither knows, nor cares to know the rest,
 If *Mars* and *Saturn* shall the world infest,
 Or *Jove* and *Venus* with their friendly rays,
 Will interpose and bring us better days.”

DRYDEN’S JUVENAL.

I now proceed to consider the *aspects* of the Zodiac: these are described as being “certain distances at which, when two bodies are found, they produce a peculiar effect.” The *Conjunction*, is two planets being in the same sign and degree; the *Sextile* is when they are two signs, or 60 degrees distant; the *Square*, when they are three signs, or 90 degrees apart; the *Trine*, when they are four signs, or 120 degrees apart; and the *Opposition*, when they are six signs, or 180 degrees apart. The *New Aspects* are said to have been discovered by Kepler: they are the *Semisextile* (30°), the *Semisquare* (45°), the *Sesquiquadrate* (135°), the *Quintile* (72°), and the *Biquintile* (144°). Of these, the semisquare, or semiquartile, the square, sesquiquadrate, and the

opposition, are denominated MALEFIC ASPECTS; and it is affirmed that—

“When planets are found at the distances which constitute these aspects, they act *evilly* for the native;” and that “if the aspect be not complete at birth, but may be wanting a few degrees, then the effect is less powerful; but that it will be found to take effect at that period of life when it becomes complete.”

There is another class of aspects called *Mundane Aspects*: these are the positions of the planets, as regards their distances from each other in the *twelve houses*, hereafter to be described—

“If they occur at birth, they act upon the native all through life; if they are found afterward, they influence him for some weeks (sometimes months) *at that period of life to which their arc extends.*”

The *Zodiacal Parallel* is considered the most important of all the aspects: it

“Signifies a parallel distance from the equator, or being in the same degree of declination; and whether of the same name, North or South, is of no consequence.”

The *Mundane Parallels* are very important—

“Both at birth and when found by direction; and consist of equal proportional distances from the meridian.”

The *Part of Fortune*—

“Is that spot in the heavens which is equally distant from the degree ascending, that the Moon is from the Sun.”

There are also "the Dragon's Head," and "the Dragon's Tail," and a quantity of other jargon with which I will not trouble the reader. Zadkiel acknowledges that many objections have been made to the aspects, as being merely arbitrary measures, and as having

"No foundation in nature, there being no difference whatever in mathematics between the 120 degrees and that of 122 degrees, which can be the foundation of that peculiar effect which astrologers declare that the aspect called a *Trine* does produce."

He then says that many attempts have been made to shew that the aspects correspond to a division of the circle, which is analogous to musical measures, and at last declares himself dissatisfied with all the ingenious plans which have been contrived to bring these aspects out of the book of nature, and further observes, that

"The number 360, being the number of the degrees contained in the circle of the Zodiac, may be divided equally by the old aspects, 60, 90, and 180 degrees; and that the number 12, the number of the signs, may also be divided equally by the old aspects, a *sextile* being 2 signs, a *square* 3 signs, a *trine* 4 signs, and an *opposition* 6 signs;" and he then adds, that such divisions cannot be made with the new aspects; "that a *quintile* will divide the circle equally, but not the signs; and a *sesquiquadrate* will not give an equal division of either."

But if these aspects are not to be found in *nature*, where is the art of astrology?—But Zadkiel is de-

terminated to find them there, for he says—what does he say?

“ Having closely investigated this subject, I have discovered a very remarkable peculiarity in the angles, which form both the *old* and the *new* aspects, and I now, for the first time, *publish it to the world*. The fact is that [the discovery is announced in capitals] *Every astrological aspect forms the exact angle, or supplemental angle of a regular polygon, which may be inscribed in a circle.*”

By the supplemental angle is to be understood, what the angle wants of 180 degrees. Now this wonderful discovery of his, announced with such pomposity, is swept away by a single observation, and with it, all his aspects, both old and new.—The truth is, that the division of the circle into 360 degrees is not a division made by nature, but is merely conventional. The ancients divided the year into 354 days according to the course of the moon; but finding that this did not agree with the solar year, and supposing the difference to be about six days, they then divided the year into 360 days, and made an equally correspondent division of the ecliptic: hence arose the division of the circle into 360 degrees.* The modern French writers on trigonometry divide the circumference of the circle into 400 equal parts or degrees, each degree into 100 equal parts or minutes, and each minute into 100 equal parts or

* Appendix, No. 8.

seconds, &c.—I say then, that the number 360 is artificial, and not to be found in nature; and that therefore Zadkiel's famous discovery, *now for the first time given to the world*, evaporates into pure air.—But at the discussion in defence of the discovery, Lieutenant Morrison observed that the heptagon (*which is not an astrological aspect*) could not by strict geometry be inscribed in a circle. I admitted it, but contended that when an ALMIGHTY AGENT is at work, his operations would not be obstructed by a heptagon: and further remarked, that with regard to the *trisection of an angle*, though no rule has hitherto been discovered, *purely geometrical*, by which this may be effected, there is nothing in the *nature* of a plane rectilineal angle which forbids its trisection, for it has been accomplished by the hyperbolic curve. This *wonderful astrologer* (p. 19 of the Grammar) thinks that his *discovery* will afford

“Room for admiration of the works of the Almighty Creator, whose ways are *past finding out*.”

But even upon his own plan is the scheme complete?

The nonagon is a regular polygon of nine sides, and which forms an angle of 40 degrees, “which has *not yet been found to constitute an astrological aspect*.”—Will Zadkiel then part with his discovery? No indeed: well, what does he say? “I am *far from*

certain that it may not be so considered.” “*Far from certain!*”—Oh, poor Zadkiel!—Have not all the astrologers, from the ancient Chaldeans down to the present period, been able to settle this matter? No: and I am well assured they never thought of it; nor would Zadkiel, unless his own beloved theory had forced the nonagon on his attention. My readers must observe that these aspects are considered of great importance in astrology; for they will make men rich or poor, sane or insane, &c. &c. In the Grammar (page 13) is the following remark:

“In that king’s nativity [George III.] Mercury had the sextile aspect of Jupiter, which *preserved his mental faculties for several years*; but being in conjunction with Saturn, and in semi-square with Mars, and the Moon being in square to Mars, and in no aspect to Mercury, and neither of them in aspect to the ascendant, the royal native, under ill direction, lost his reason.”

If the preceding quotation be carefully read over, it will be seen, that the continuance of his Majesty’s reason is supposed entirely to have depended upon certain influences hovering over his head; and they must have been very “*ill directions*” indeed that deprived him of it. It is positively stated that Mercury having the sextile aspect of Jupiter “*preserved his faculties for several years,*” but that there were some evil aspects which warred against its continuance. Here we have influences warring against influences—a set of aspects

battling about his Majesty's intellect. The sextile aspect, assisted by a conjunction of Venus and Mercury, (page 51) fought wonderfully for the royal native; so that he positively retained his faculties to the age of fifty. How was it then that he lost them? The reason is, that though Mercury was in sextile aspect with Jupiter, yet this rogue played a double part; he was likewise in conjunction with the great enemy Saturn, and also in semisquare with Mars, an *evil aspect* with an *evil planet*; the evil influences preponderated, and at last levelled the monarch; but about four months after this, King George III. recovered his reason, and went to Saint Paul's to return thanks for the blessing.—Now if the question be put how it was that his Majesty recovered his senses? I say, seeing that, according to Zadkiel's account, this depended solely upon the sextile aspect and conjunction aforesaid, it is evident, that, though these were for a time overcome, they rallied; these aspects rose up again—renewed the conflict—fought bravely for his Majesty, and positively again prevailed: they restored reason to her throne, placed the monarch on his legs, and put him at the helm of affairs, and for twenty years, formed a sort of circular shield around his capital. But now the evil aspects again began to gain ground; like wild beasts they howled, and roared about his royal pate; and at last these

polygons!—these aspects!—these influences, came *crash* upon his royal pericranium, and away went his Majesty's intellect. But where?—Who had the assurance to run away with so precious a treasure? It was these villanous aspects. But, if we desire to know more particulars, some astrologer must be applied to, to ascertain them. However, if the question be put—what was the real, true, philosophical cause of his Majesty's losing his reason?—Zadkiel says, that it was the *semiquartile aspect and other baneful influences*. Will the reader believe it?—Is this the manner in which “*the ends of Providence*” (Gram. p. 9) are brought about?—by which an all-wise God governs the world?

The next letter is intended to exhibit the twelve houses of heaven, together with the principles of “Horary Astrology.”

I am, Sir, &c.

T. H. MOODY.

December, 1835.

LETTER IV.

SIR,

AT the commencement of my attack upon the principles of astrology, Lieut. Morrison, in a short letter, *peeped forth* with a few growls of defiance; but now perceiving that a near approach is made to “the twelve houses of heaven,” that this sacred territory is about to be invaded, and that these venerable structures are threatened with demolition, he rushes forward with “*bow-wow-wow*—away thou ignoramus—what dost thou know of the sublime mysteries connected with astral science?—Begone, thou bold intruder—*bow-wow-wow*.” I mean that the Lieut.’s letters are mere noise of words. He has not ventured to grapple with one of my arguments; and yet he is evidently desirous of being esteemed a man of superior attainments, and affirms that he has forgotten more than I ever knew. What the Lieutenant has forgotten, I believe, little concerns the public, but your

readers, Sir, well know what they have received from the mental stores which remain ; and, though I agree with him that ridicule is not the test of truth, I consider it an excellent weapon to expose folly. In my last, I declared that I would not be diverted from my subject by mere verbiage ; but, for the sake of some who might be misled by the Lieutenant's flippancy, and the challenge with which this last production concludes, a few points shall be noticed.—He says, that I shall “never unmake a single astrologer.” Possibly not; for without meaning any offence to him, (my enmity being confined to the art he professes,) I may be permitted to quote the words of Solomon, “Though thou shouldst bray a fool in a mortar, among wheat with a pestle, yet will not his foolishness depart from him.” (Prov. xxvii. 22.) But I trust that my letters, with the Divine blessing, may be useful in guarding the unwary from being caught in the webs of the professors. The Lieut. does not question my knowledge of algebra and trigonometry, “not wishing to injure me as a teacher.” Kind gentleman ! I am *extremely obliged for his forbearance* ; however, I need it not ; for, two and twenty years' residence in Cheltenham have procured me a reputation in my profession that may safely defy the tongue or pen of calumny to tarnish. He calls out loudly for FACTS, but I will not deviate from

the plan I have formed : when I have completed my examination of the different branches of astrology, the subject of *facts* shall be fully considered, and in a manner, I trust, that shall confound the professors of the art. The Lieutenant intimates that I dare not publicly avow that I have calculated nativities, and found them false.—I reply, that all which I deem necessary to the refutation of astrology, shall in due time be laid before the public ; but I will take no lessons from him as to the manner of conducting my opposition to “*the divine and celestial science.*” I am called a wretched reasoner, and this, too, by an *astrologer*, for my remarks on the following assertion : “He seems to fear, if astrology be true, it will overthrow the Bible.”—I replied, “I have no such fear, being satisfied that this art is from beneath,” &c. “Now,” says the Lieutenant, “Why here was an hypothesis—*if it be true.*—How then can it, if true, proceed from that gentleman, &c.” Hypothesis ! ay ! and that is all which an astrologer has. Three thousand years have failed to establish it as truth in the minds of reasonable men, or to give it a niche in the temple of science. The Lieutenant’s head is upon its truth ; mine upon its falsehood : the meaning of my reply is clear—that I have no fear of astrology’s being proved to be true, and its overthrowing the Bible. The Lieut. has been fighting

with a phantom of his own raising, and he may lay it at his leisure. But, however, I am willing to do justice to his *extraordinary* powers for disputation, and to bear my humble testimony to his *superior talents*. I admit, that his powers of argument are *almost unrivalled*, and that he is unquestionably entitled to the praise bestowed upon the country school-master, in Goldsmith's "Deserted Village:"

"In arguing, too, the parson owned his skill,
For he, though vanquish'd, yet could argue still."

Lieutenant Morrison still harps upon the same string: he says

"If it be true that astral influence be the means which the Deity has chosen to govern this world, then has Mr. Moody flung a jest in the face of his Maker."

I answer—*if*—and *if not*, where is the Lieutenant? He is where Simon the sorcerer was—"in the gall of bitterness and the bond of iniquity." (Acts viii. 23.) The letter concludes with the following challenge:

"If Mr. Moody will produce a nativity of any person who was born in Cheltenham within the last ten years, the times of whose birth and death can be clearly proved, and will show that at the time of death there were not those evil aspects formed in that nativity, which the Grammar of Astrology teaches there always are at every person's death,* I will pay 5*l.* into the Cheltenham Dispensary, &c.

* Appendix, No. 9.

Now, if the Lieutenant has 5*l.* to spare, and wishes so well to the institution, why not let charity "have her perfect work," and hand over to the managers a handsome donation without all this parade. However, this is my answer to the challenge:— Though the Lieutenant's happy leisure permits him to calculate nativities, the active duties of my profession will not allow me time to hunt after them; and I am relieved from this trouble, by observing that his position, if established, would prove too much for the credit of astrology: for, as it is well known that births and deaths are nearly simultaneous, especially in large cities, he might reverse the proposition, and affirm that evil aspects are formed in every nativity at the *birth* of every individual. In Zadkiel's Horoscope (page 81,) one death is said to take place in London every seven minutes, and one birth every six minutes; should he endeavour to uphold his falling cause by *any refinement of time*, I have something in store for him.

I now proceed to the consideration of what astrologers denominate "*the twelve houses of heaven*," and their connection with horary astrology; and I confess, that the recent examination of the subject, has deeply impressed my mind with the awful wretchedness of man, when left to himself. Such an individual has no ray from heaven to direct and

cheer his path ; no smile from the Father of Spirits to raise the fainting heart ; nor does any token of a Saviour's love make the burden of duty light ; but a dark invisible agency having taken possession of his mind, the spell-bound mortal treads his darkling way, and while the flittings of a perverted imagination often seem to shed a false glare of success to schemes framed by that "spirit which worketh in the children of disobedience" (Eph. ii. 2,) he is unconsciously borne onward to eternal ruin, by a power he knows not, "deceiving and being deceived," for "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xvi. 25.)—"Strong delusion" will assuredly be sent to every man who, unmindful of the plain admonitions of the sacred volume, presumes to chalk out a path for himself, and to become his own director. And are we to be surprised at this, when we are told that "we are not sufficient of ourselves to think any thing as of ourselves, and that our sufficiency is of God" (2 Cor. iii. 5.) Yet, "vain man would be wise, though man be born like a wild ass's colt" (Job xi. 12.) The astrologer will not take the word of God "as a lamp unto his feet, and a light unto his path" (Ps. cxix. 105) ; but, as if *planet struck*, he attempts to read his way in the stars, to decipher their imagined configurations and anticipate the purposes of heaven:

he therefore need not be surprised if hereafter, in the extremity of misery, he should realize the experience of that woe denounced against all "who are wise in their own eyes, and prudent in their own sight." (Isaiah v. 21.) These observations are deemed a proper preface to the disclosures which are about to be made. A figure of the heavens, is a map or plan to represent the heavens at any required time, as when a child is born, or a question put—it shews

"What stars are rising, setting, or coming to the meridian ; and also what positions are held by the sun, moon, and planets." —"The *East* is that point where the sun rises or ascends, and becomes visible ; the *South* is that where he ceases to ascend, &c. ; the *West* is that where he sets and disappears ; and the *North* is that where he ceases to descend, and begins again to ascend and approach the eastern horizon."

Astrologers divide the heavens into twelve compartments, which they term *houses* ; and of these, the four points just named are the most important, and are called angles. (Grammar, page 23, 24.)—Planets, when found in the angles, are said to be far more powerful in producing good or evil, than in any other part of the figure. Each of these quarters is subdivided into three parts, forming twelve divisions, and called the *twelve houses*. In the Horoscope (page 49) the origin of these houses is ascribed

"To the fact, that when the sun, or any planet, is on the *cusp* or *beginning* of either of them, it is found to be in aspect either to the horizon or the meridian."

It is also observed (Grammar, page 27),

“It matters not whether the sun or any star be on the equator, and so divide the heavens into *equal* portions to constitute the houses, or be distant from the equator, and so divide the heavens into *unequal* portions, since *one house* in the course of any heavenly body will always measure exactly *one third part* of the arc that body forms between the horizon and the meridian.”

It is affirmed that the cups of the houses being in aspect to the meridian and horizon, and that these aspects being connected with observed effects, gave rise to the divisions just explained. But though this account of their origin may appear to correspond with the old aspects, it will not with the new ones, as with the semisquare, sesquiquadrate, &c.; this analogy, therefore, between houses and aspects falls to the ground: the division is altogether imaginary, and not to be found in nature.

This conclusion is rendered the more evident, from the difference of opinion which prevails respecting the position of the lines, which are the boundaries of the houses. Peletarius, as quoted in the Penny Cyclopaedia, who wrote on the horoscope in 1563, expresses himself thus:

“Some cut the horizon into equal parts, some a vertical circle, some the equator, some the ecliptic, some a parallel: whence it is not wonderful that a difficult art should be involved in fresh obscurity; for who can possibly see a *living likeness in a mirror which is put out of shape in so many ways.*”

His own system was the equal division of the zodiac, thinking it absurd that

“The poles of the ecliptic should have nothing to do with a matter which so nearly concerns the zodiac. *Minimeque convenit, zodiaco suos polos esse inutiles in eo negotio quod zodiaco maxime proprium est.*”

Such a variety of sentiment respecting the situation of the astrological houses and the diversity of practice which this must occasion, proves that astrologers have never had any *settled principles* on which to found their predictions; and that these celestial mansions, supposed to be so well furnished with the indications of human destiny, have derived their existence from a frenzied brain and an impious imagination. Lilly, in a work, which I shall immediately notice, thus concludes his account of the houses :

“I must *confess* the Arabians have made *several other divisions* of the houses ; but I could never in my practice find any verity in them, therefore I will say nothing of them.”

The following is the title of the last work on horary astrology :

“An Introduction to Astrology, by William Lilly ; being the whole of that celebrated author’s rules for the practice of Horary Astrology, divested of the *superstitions* of the seventeenth century ; to which is added *numerous amendments*, adapted to the improved state of the science in the present day, by Zadkiel, *author of the Grammar of Astrology*, &c. 1835.

Of the original author of this work, and of its precious contents, I intend in my next letter to furnish the reader with full information. At page 26, we have the following remarks :

“ There is nothing appertaining to the life of man in this world which, in one way or other, has no relation to one of the twelve houses of heaven ; and *as the twelve signs are appropriate to the particular members of man's body*, so also do the twelve houses represent, not only the several parts of man, but his actions, quantity of life, and living. And the *curiosity* and judgment of our forefathers in astrology was such, that they have allotted to every house a particular situation, and so distinguished human accidents throughout the whole twelve houses. He that understands the questions appertaining to each of them, shall not want sufficient grounds whereon to judge, or give a rational answer upon any contingent accident, and success thereof ! ! ”

We are informed by the EDITOR in a note, that “ the word *accidents* signifies the events of life generally ; ” so that the *most remote and contingent* circumstances of human life may be distinctly foretold by astrology ! We are then presented with a full description of each house. I shall give some extracts :

“ The first house has the signification of the *life* of man, of the stature, colour, complexion, form, and *shape of him* that propounds the question or is born ; it signifies the common people, or general state of that kingdom where the figure is erected. And as it is the first house, it represents the head and face of man. Of colours it hath the white, &c. ; the house is masculine. From the second house is required judgment concerning the estate or fortune of him

that asks the question, of his wealth or property, of all moveable goods, money lent, profit or gain, loss or damage ; in suits of law, it signifies a man's friends or assistants ; *in private duels, the querent's second, &c.* ; it represents in man the neck, and hinder part of it towards the shoulders ; of colours, the green—it is a feminine house, &c. The third house signifies brethren, sisters, cousins, or kindred neighbours, small journeys, epistles, letters, rumours, messengers, &c. ; it governs the red and yellow. The fourth house gives judgment of fathers in general. The fifth of children and ambassadors, of the state of a woman with child, of banquets, &c. *If a woman with child shall bring forth male or female.* The sixth house concerns men and maid servants, galley slaves, hogs, sheep, goats, hares, conies, all manner of lesser cattle, and profit or loss got thereby ; *sickness, its quality and causes, the principal humour offending, curable or not curable, &c.* ; day labourers, farmers, &c. The seventh house gives judgment of marriage, *all manner of love questions*, of public enemies, the defendant in a law suit ; in war, the opposing party ; all quarrels, duels, &c. ; thieves, thefts, the person stealing, whether man or woman ; wives and sweethearts, their shape, description, condition, &c. The eighth house, the state of men deceased ; *DEATH, quality, nature, wills: &c.* ; the hemorrhoids, the stone, strangury, are ruled by this house, &c. By the ninth house we give judgment of voyages, &c. ; of the clergy, dreams, visions, books, learning, church livings, &c. The tenth house personates kings, princes, dukes, &c. ; it also signifies kingdoms and empires, &c. The eleventh house represents friends, hope, trust, &c. The twelfth house has significations of private enemies, great cattle, all manner of afflictions, &c.”

Now, I have been thus copious in my extracts, that the reader may have a view of some part of the interior of this temple of Satan. I ask the astrologer whether he dare ascribe the creation of such in-

fluences as these to the Divine Being? Will he, in reference to them, raise his eyes to heaven, and adopt the language of Milton's beautiful morning hymn?—and say—

“ These are thy glorious works, PARENT OF GOOD !
Almighty ! thine, this universal frame,
Thus wond'rous fair ; Thyself how wond'rous then !
Unspeakable ! who sit'st above these heavens
To us invisible, or dimly seen
In these Thy lowliest works ; yet these declare
Thy GOODNESS beyond thought, and power divine.”

The calm radiance above, when beheld by the eye of piety, leads the mind to love and adore the great Sovereign of nature ; but every hallowed reflection is swept away by the vile system of astrology, which associates with the glories above, the abominable fantasies of a perturbed intellect—of a wild and disordered mind. To the remarks already made in a former letter on the twelve signs, I shall add, that these also are appropriated as houses to the different planets : thus Aries is the day-house of Mars ; Taurus is the night-house of Venus ; Gemini is the day-house of Mercury, &c. But poor Herschel is left without a house ; and positively, ever since the creation of the world, he has been wandering through the remote regions of space, destitute of a habitation. A modern astrologer, however, who has some compassion for him, thinks he is partial to

Aquarius, and may be safely lodged there. The term *lord*, as connected with this subject, is thus explained by Lilly :

“That planet whose house is occupied by any other, is said to be the lord or ruler of that other; and if his sign be on the cusp of any house, he is called the lord of that house. Thus if Aries ascend in any figure, Mars, who rules that sign, is *Lord of the Ascendant*.”

All the different signs and houses are also significant of certain diseases: thus, Cancer (Lilly p. 60) signifies a weak digestion, *rotten coughs*, &c.; Virgo, croaking of the bowels; and Pisces, mucous discharges, and the *itch*. They are also connected with particular places: as Libra represents saw pits, upper rooms, and garrets. They are supposed, likewise, to rule over different countries: thus England, Germany, Denmark, &c. are subject to Aries; and over different towns, as Dublin, Mantua, Leipsic, &c. which are governed by Taurus. I should tire my readers were I to enumerate all the absurd principles of the system: the truth is, all places, countries, plants, minerals, and animals, are arranged under the different planets, signs, and houses; and at the end of Dr. Sibly's astrology, I find that *evil spirits* are included in the catalogue.

The subjects which remain to be examined are, horary astrology, fortunate days and hours, the

calculation of nativities, mundane astrology, atmospheric astrology, astrological facts, and the theology of the subject. The first of these articles I hoped to have dispatched in the present communication ; but on reviewing what I have written, I cannot, Mr. Editor, now trespass further on your limits. I intend, in my concluding letter, to examine those passages of scripture which have been wrested from their true import to serve astrological purposes ; and to exhibit such a constellation of witnesses from the word of God, against the practice of astrology, as, I trust, shall put the professors to shame ; and the disclosures respecting horary astrology, reserved for my next, may make even Philip Wood hang down his head. This Philip Wood is a poor creature, who has just shewn his foolish face in the "*Free Press*," and his wretched performance occupies nearly two columns of that journal. This man, not satisfied with the Lieutenant's exertions in the noble cause, has ventured forth himself in its defence, and in nearly every sentence has declared such war against the King's English, that he deserves a severe flogging ; and though he professes that he never met with such a *presumptuous* man as I am in all his experience, I tell him, that I hope soon to pull down the whole celestial fabric about his ears. With regard to his observations about lunar influence, I think he evi-

dently needs a caution ; I give it him in one word—**BEWARE !*** This daring sinner, by a quotation from the **APOCRYPHAL NEW TESTAMENT**, has positively introduced the Saviour of the world, to authorize and sanction his system of iniquity. I know not whether Lieut. Morrison deems himself *honoured* by such a coadjutor.—But here I leave the professor of “*Divine and celestial magic*,” with his “essences—particles—triplicity of principles—moral agency—prescience,” and HIS “*New system of theology*,” together with his proffered instruction ; recommending to his attention, the prayerful consideration of two passages : the first is in Proverbs (xxvi. 3)—“*A whip for the horse, a bridle for the ass, and a rod for the fool’s back.*” The second he will find in Acts (xiii. 10)—“*O full of all subtlety, and all mischief, thou child of the devil; thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?*”

I am, Sir, &c.

T. H. MOODY.

January, 1836.

* Appendix, No. 10.

LETTER V.

SIR,

IN my last, I promised that the present letter should make such disclosures respecting horary astrology and its principles, as developed in Lilly's work, republished last year by *Zadkiel*, (a gentleman dearly beloved by Lieutenant Morrison,) as should make even Philip Wood ashamed. The Lieutenant has not forgotten this, as I perceive from his miserable production in your last; he labours to divert me from my purpose, by his empty bluster respecting Lady King's nativity: he resembles a boy who is dreading the approach of his master, from whom he has reason to expect a sound thrashing: for he already, by anticipation, writhes under the facts about to be communicated; and appears to be so confused in his upper story, that perhaps it would be well for him to attend to the words of Juvenal:

“Orandum est, ut sit *mens sana* in corpore sano.”

He declares that he has no intention of arguing the truth or falsehood of astrology with me, and yet im-

mediately proceeds to do both, but in his own peculiar way ; and in his eagerness to defend his beloved idol, he has positively not paid that regard to truth which we should expect from a naval officer and a man of honour. He says

“ In Lady King’s nativity, the meridian at birth received no aspect of the Sun ; but the Sun after passing over 21 degrees 53 minutes, arrived at a sextile aspect of the meridian which measured 19 years and near 9 months, the autumn of 1835, at which time IT WAS PREDICTED IN THE GRAMMAR SHE SHOULD MARRY, and she accordingly did.”

Now this is really too bad ; the Lieutenant talks of my deceiving the public, which I trust I never did ; but this is a THUMPER. The conclusion to which Zadkiel ultimately came respecting the marriage of this lady, is to be found at page 137 of the Grammar. Zadkiel, having shewn that the Moon will form a sextile aspect with Jupiter—19 days, 20 hours, 52 minutes, after the time of birth, then says—

“ This, at the rate of a day for a year, is just 19 years, 10 months, and 13 days, which age the native attains on the 23d of October 1835 ; and, as at the age of 20 years and 26 days, or the 5th of January, 1836, the Moon is in conjunction with the Sun in the secondary direction, *it is not at all improbable* that the former of these periods may be that of the engagement being formed, and the latter that of its *consummation* !”

Zadkiel here affirms that it was *not at all improbable* that Lord Byron’s daughter would be married

on the 5th of January, 1836; but the lady was before hand with him, for her nuptials were celebrated on the 7th of July, 1835.

I now leave the public to make their own comment upon this *fact*: he was not right *even in the year!* and yet the Lieutenant says, she married according to the time of his prediction.

In the horoscope of this nativity, the Moon represents Miss Byron, and Jupiter her future husband: when the Moon and Jupiter form a sextile aspect, an engagement is formed between Miss Byron and Lord King; and when these planets come to a conjunction, Miss Byron becomes Lady King. How besotted and stultified must that man's mind be, who can give credence to such stuff. But Zadkiel has very much wavered in opinion respecting this marriage; for at page 58, he says, "As the Sun is occidental, and the Moon cadent, I judge that she will not marry early in life;" [but if she should, take care Zadkiel!] "or, if she do, that it will be to a man some years her senior." Truly, this is a prediction *worthy of an astrologer!*

It rests, so far as it goes, upon the Sun's being occidental and cadent. The sun was declining from the meridian towards the west, one of the parties must, therefore, be declining in years; but so far from this being true, neither of them had at-

tained even the meridian of life. The Sun was also *cadent*: to explain this, I must observe that the twelve houses of heaven, are either angular, succedent, or cadent—the angular are the strongest, the succedent the next powerful, and the cadent the least powerful; but these terms are here supposed to refer to the strength of life, and therefore Zadkiel inferred, as the Sun was in a cadent house, one of the parties must be in the wane of existence; but the truth is, both were young, Lord King being little more than thirty at the time of his marriage.

As to the death of Lord Byron, which took place in April, 1824, it was easy for Zadkiel, who did not write his Grammar till 1833, to find some configurations in the heavens which might seem to shadow forth the event. But

“ Is there a planet that by *birth*
Does not derive its home from *earth*,
And, therefore, probably must know
What is, and hath been done below ;
Who made the Balance, or whence came
The Bull, the Lion, and the Ram ?
Did we not here the Argo rig
Make Berenice’s periwig ?
Whose livery does the Coachman wear ;
Or who made Cassiopea’s chair !
And therefore as they came from thence,
With us may hold intelligence.”

HUDIBRAS, *Part ii. Canto 3.*

Lieutenant Morrison, referring to his challenge to me in a former letter, to produce a nativity in which evil aspects were formed at the period of death, corresponding to the rules of the Grammar, comments on my reply to this, by charging me with intentional deception, or with gross ignorance, for reversing the terms of his proposition respecting the supposed evil aspects formed at the death of any individual: he says, "I meant only those completed or formed according to rules of the Grammar." *I meant only!*—a pretty mode of getting out of a difficulty. The Lieutenant should have said what he meant; for I am certain that not one of his readers understood him, according to his subsequent explanation. He denies—and I solicit the attention of the public to the fact—that the evil aspects, significant of the death of an individual, are astrologically formed the precise moment when the soul leaves the body; and affirms that the true astrological aspects, indicative of the solemn event, are connected with some prophetic arc of direction, extending to a certain period after the birth. I will prove the direct contrary; and that, according to the principles of astrology, evil aspects are formed at the very article of dissolution. If the Lieutenant knows this, he has attempted to deceive the public; and if he does not know it, he is an ignoramus in the science. In *Zad-*

kiel's Lilly (pages 174-177,) are the horoscopes of two persons who consulted him when afflicted with some dangerous malady : the first was a sick doctor, who enquired what was his disease, and whether it was curable ; the second was a man, who, alarmed at the continuance of some complaint, wished to know whether he should live or die—we are informed that both parties died at the time predicted by Lilly. The second case closes with these words—

“ The patient died the 28th of the month, when Mercury came to the square of Saturn, and conjunction of the Sun in the figure. The Moon came then to the opposition of the Sun, and had transited the cusp of the sixth house (the house of sickness) the day preceding, namely 14 degrees of Aquarius.”

My readers may now perceive, that I have fully established the fact, that upon the principles of astrology, any person afflicted with a fatal disease, dies at the moment when certain evil aspects are completed, which are supposed to be significant of the event. I therefore *repeat*, that if evil aspects are formed at the *death* of every individual, they are also at the *birth* of every individual, as births and deaths are nearly simultaneous, especially in large cities. This proves that the principles of astrology are at war with each other, and that the art is “ a mere system of groundless conceits” as was long ago observed by Mr. Henry Briggs, professor of geometry in Gresham college.

The two awful cases noted above, and which are taken from a handsome octavo volume published last year, remind me of Ahaziah, who sent to enquire of Baal-zebub, the god of Ekron, whether he should recover of his disease; but Elijah was commanded to go and meet the messengers, and to inform them that God had declared their master should surely die, because he had not consulted a prophet of the Lord.—See 2 Kings i. 2. When men depart from God, they are led captive by the Devil at his will. (2 Tim. ii. 26.) The unhappy victims of astrological folly, who consulted Lilly, no doubt were moved to this act *at a time when the arrangements of the stars were in some respects favourable to the wiles of the Prince of Darkness;*” and as he is called “the accuser of the brethren,” how high must be the advantages which he obtains against systematic rebels, whom he claims as his own property. With respect to such characters, we have reason to believe that he may not unfrequently predict and accomplish his predictions.—See 1 Kings xxii. 22. Deut. xiii. 1, &c. The expression, in the second passage, “*Let us go after other gods,*” comprehends all wilful transgressions of the divine commands.

I now hasten to consider the remainder of the Lieutenant’s letter. He speaks of “the stupid prejudice against astrology.” What! would he wish

to turn all his Majesty's subjects into star gazers ? he must beware, or he may receive a rebuke from a quarter he little expects. He endeavoured to form an astrological class at the Athenæum, but the attempt was resisted ; and though he was one of its trustees, his astrological zeal led to his separation from that institution ; and I much question whether he will ever collect a set of pupils for astral instruction, unless he seek them in our lunatic asylums.—My course of argument against the theme of his idolatry remains in full strength, as he has not dared to assail one of its principles ; but still he swells with self-importance—obliquely attacks my professional reputation, and even levels his shafts against my person. But the description is wide of the truth : I am neither dark nor crooked ; but the terms which apply not to my person, may to HIS MIND, and I think he would do well to sit down to self-examination : the portraiture concludes with these words—“capricious as Capri the goat.” Here's Latin !—*Caper* or *Capra*, but never *Capri* the goat—poor man !

The rude reproach and coarse vituperation which garnish this dying effort of astrological genius, I consider as a crown of laurel ; for, vanquished by the power of truth, and lowered before the public, the stream of the Lieutenant's diction is tainted with the

gall of his spirit: "Out of the abundance of the heart the mouth speaketh." Seeing also, that he declines all regular argument upon the subject, I therefore reject his proposition respecting "the sealed packet." He asks—"if astrology be so offensive to God, why was it not forbidden in the decalogue?" I reply, that it is forbidden in every commandment, and if he cannot understand this, he is but a tyro in theology. He adds,

"Let Mr. M. take my word for this, divines having abilities as great as his, have been lost in the depths of the question of the origin of evil."

Take the *ipse dixit* of an astrologer!—never! And as to the divines who were thus lost—I reply, that men who explore depths which the word of God affords no light to fathom, can have no other guide than the spirit of darkness; and therefore it is no wonder that many have been lost and bewildered in the mazes of unhallowed enquiry; but as I have no wish thus to tempt the Most High, and to be lost with them, but rather to be humbly thankful for what is revealed, and to rejoice in the *glory of God*, it is not my intention to exercise my mind "in things too high for me." I am aware that there are some men who do not scruple to trace the foul stream of evil to the fountain of all purity; but, dis-

missing all metaphysical subtleties I trace it to the dragon and his angels, and enquire not how it was generated in them; but there leave the matter, till the light of eternity shall chase every cloud of error, illumine every dark and difficult subject, and exhibit the splendour of the Divine government in all its unsullied excellence and unspotted holiness—"what we know not now we shall hereafter."* (John xiii. 2.) My antagonist remarks that it is not for me to shew how far evil may exist by permission.—By *permission!* He knows that his unrighteous system makes God the very *Creator of it*; and I would have him consider that the awful day is approaching, when the glorious Majesty of Heaven will enter upon a severe reckoning with those daring speculatists who have had the high temerity to make him the author of that for which his Son agonized in Gethsemane, and expired on Mount Calvary. It is also asserted by this *modern advocate* of planetary influence, that astrology abhors fatalism, when I have *already shewn from Zadkiel's Grammar*, that astrology is fatalism, to the great bulk of mankind: and that, upon his principles, none, but its devoted adherents, can escape from the common bondage of human nature.

I now proceed to consider the principles of horary

* Appendix, No. 11.

astrology, which, in the preface to Zadkiel's Grammar, is defined to be

"The art of foreseeing by the positions of the heavens at any period, when an individual may be anxious about the matter, *the result of any business or circumstances* WHATEVER."

In the preface of Zadkiel's Lilly, we have the following presumptuous declaration :

"If a proposition of *any nature* be made to any individual about the result of which he is anxious, and therefore uncertain whether to accede to it or not, *let him but note the hour and minute*, when it was *first* made, and erect a figure of the heavens as herein taught, and his doubt shall be instantly resolved. He may thus in five minutes *learn infallibly* whether the affair will succeed or not, and, consequently, whether it is prudent to adopt the offer made or not."

What! are the heavens every moment at the beck and call of every lunar fortune-teller? Solomon has well written, "The mouth of fools poureth out foolishness" (Prov. xv. 2); but, to this insult upon the human intellect, I oppose the solemn declaration of the word of God; for it is written (Prov. xx. 24) "Man's goings are of the Lord, how can a man then *understand his own way?*" The humble Christian being "taught of God," *commits his way "unto the Lord"* (Psalm xxxvii. 5,) walks by *faith in him*, and not by the frenzied vision of an astrologer.— "We walk by faith, not by sight" (2 Cor. v. 7);

for "the steps of a good man are ordered by the Lord," (Psalm xxxvii. 23.) Lilly, tutored by the master whom he served, proceeds thus :

"The *Querent* is he or she that propounds the question, and desires a resolution ; the *Quesited* is he or she, or the thing sought or inquired after. The *Significator* is no more than the planet which rules the house that signifies the person or thing demanded ; as if *Aries* is ascending, *Mars*, being the lord of *Aries*, shall be significant of the *Querent* ; viz. the sign ascending shall in part signify his corporature body or stature : the lord of the ascendant, according to the sign he is in, the moon and planet in the ascendant, *equally mixed together*, shall shew his quality and condition ; so that let any sign ascend, what planet is lord of that sign, shall be called lord of the house, or significator of the person inquiring."—Page 76-77.

O ! how abominable must that man be in the sight of God who thus thinks and writes of his works ! If the principles of astrology be in accordance with truth, we must infer that, from the commencement of the world, "when the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7), the heavens were so constituted that they should *at any moment*, even to the latest period of time, give full information to every moon-struck rebel of the person, quality, and condition of any worldling that might consult him : to name it is to confute it ; and that man's mind must be awfully infatuated, who can cherish such thoughts of the glorious Architect of the Universe. I would

recommend to the solemn consideration of every astrologer the following words in the 50th Psalm :—
“ These things hast thou done, and *I kept silence* ; thou thoughtest that I was altogether *such an one as thyself* ; but I will reprove thee, and set them in order before thine eyes. Now, consider this, ye that forget God, lest I tear you in pieces and there be none to deliver.” God’s works are like himself, pure and holy : it is written in Psalm cxlv. “ All thy works shall praise thee.” The astrologer “ sets his mouth against the heavens” (Psalm lxxiii. 9), but he should remember the words of Isaiah (lv. 9), “ For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.” The way of the Lord is in the great waters, and *his footsteps are not known*, and he led his people, not by starry influence, but “ by the hand of Moses and Aaron” (Psalm lxxvii.) ; God knoweth “ the end from the beginning” (Isaiah xlvi. 10), and He will not give his glory to another (Isaiah xlii. 8, and xlviii. 11), and “ It is the glory of God to conceal a thing” (Prov. xxv. 2). The late learned and eloquent Robert Hall, in a sermon on this subject, has the following important remarks :

“ It is always a matter of awful uncertainty, when we enter on the business of the day, whether we shall close it in time or eternity ; when we compose our eyes to slumber, *in which world*

we shall open them. The future is in the hand of God. No man can say with confidence, that any one scheme that he is pursuing shall be crowned with success; any one hope or fear which he entertains be realized. Every period of our life is opening some fresh page, the contents of which no human sagacity can determine; nor is there a *single event* which can take place under the sun, which can be known with certainty till actually accomplished. God reserves *the causes of events in his own hands*; and all that the highest wisdom can attain, is such a degree of *probability*, as may lay a foundation for distant and uncertain conjecture. He leads nations as well as individuals "*by a way which they know not.*" The scenes are shifted and changed by an invisible hand, in such a manner, as clearly to prove that the collective wisdom of mankind, is *no more competent to direct their way*, than the solitary wisdom of particular persons."—Vol. vi. p. 43.

These are the sentiments, not only of Robert Hall, but of the whole Church of Christ." We are further told by Lilly (page 76), that "the whole key of astrology" rests in the following words rightly understood:

"You must consider the matter propounded, and see to which of the twelve houses it does properly belong; when you have found the house, consider the sign, and lord of that sign, how, and in what sign, and what part of heaven he is placed, how dignified, what aspect he has to the lord of the ascendant, who impedes your significator; who is a friend unto him, viz.: what planet it is, and what house he is lord of, or in what house posited; from such a man or woman signified by that planet, shall you be aided or hindered, or by one of such relation unto you, as that planet signifies; if lord of such a house, such an enemy; if lord of a house that signifies enemies, then an enemy verily; if of a friendly house, a friend."

I now present my readers with the following table, which I have formed from Lilly (page 27, 34.)

1st house	Aries and Saturn are the consignificators.
2nd ditto	Taurus and Jupiter.
3rd ditto	Gemini and Mars.
4th ditto	Cancer and Sol.
5th ditto	Leo and Venus.
6th ditto	Virgo and Mercury.
7th ditto	Libra and the Moon.
8th ditto	Scorpio and Saturn.
9th ditto	Sagittarius and Jupiter.
10th ditto	Capricornus and Mars.
11th ditto	Aquarius and Sol.
12th ditto	Pisces and Venus.

Lilly says the consignificators of the *first* house are Aries and Saturn, because Aries is the *first* sign, and Saturn the first of the planets (page 28). But, in nature, there is no first sign of the zodiac, and the commencement of the year has varied in different ages, and in different countries. Before the alteration of style in 1751, the year, with us, began on the 21st of March, when the Sun entered Aries ; but since that period, its commencement has been fixed for January the 1st, when the Sun is in 10 degrees of Capricornus ; and *this point* of the ecliptic might be considered the first of that circle, instead of the first degree of Aries. Saturn is here called the *first* of the planets ; but we are assured, if the existence

of the Georgium Sidus had been known to the ancients, this planet would have taken precedence of the rest; and thus the consignificators of the first house would have been Capricornus and Herschel, instead of Aries and Saturn; and the whole series have been changed, and the judgments of astrologers respecting the destinies of mankind, would have varied with these transformations. We observe also that the order of the planets, as here set down, is according to the order of their distances; but in the time of Lilly, only seven primary planets had been discovered; consequently, in the table above, the number is exhausted at the seventh house; and the series is re-commenced at the eighth; but if the ancient astrologers had known of the newly discovered planets, Ceres, Pallas, Juno, and Vesta, they would not have been overlooked, but have been invested with due power and influence in some of the twelve celestial mansions. In connection with this subject, I shall notice the discovery of Jupiter's satellites by Galileo, called by him the *Medecian Stars*, in honour of the Duke of Tuscany; he was urged by the astrologers of that day to attribute some influence to them on the affairs of this world; but Galileo, who had a thorough contempt for all prognosticators, told them to prophecy merrily on according to their former rules; for, as the new planets had not disturbed

their previous labours, they would be no less fortunate conjurors for the future. I think I have fully proved that the twelve houses and their consignificators have no existence in nature, but are the wild productions of astrological fancy. From the vile volume before me, I shall select a few of the special cases which were submitted to the author for resolution. The first is to be found at page 88 :—" If the querent were likely to live long, yea or not—to what part of the world he had best direct his course—what part of his life was likely to be most fortunate, &c."—At page 108, we have a figure for the resolution of the following queries : " If a party might be found at home—a thing suddenly happening, whether good or ill is about to follow—what moles or marks the querent has. If one absent be dead or alive." At page 101, is an horoscope to ascertain whether a certain ship, trading to the coast of Spain, were lost "or living." At page 119 is another, to determine the following queries : " If the querent should be *rich*, or subsist himself without marriage—*by what means he should attain wealth*—the time when—if it would continue." At page 129, a figure is set to solve the following questions : " If an absent brother be living or dead—if dead, whether killed by soldiers—if living, when he should hear of him—where he was—and when he should come

home." At page 132, "If a certain rumour or report were true or not." At page 142, "If I should purchase the houses of master B. &c." At page 153, "If the person asking the question should ever have children." At page 155, "A female being with child, whether it were a male or female; and about what time she should be delivered." At page 227, "Whether a lady should marry a certain gentleman." At page 232, "A servant decamped—which way was he gone—when return." At page 234, "A dog missing—where to be found." Upon this last case, Lilly says,

"The sign of the sixth signifies a dog, &c.; the sign Gemini is west and by south, the quarter of heaven westerly; *Mercury*, the DOG'S SIGNIFICATOR, is in Libra, a western sign, and is in a south western quarter of the heaven; the Moon is in Virgo, a south west sign, verging to the west angle. The plurality of the testimonies shewed that the dog ought to be *west* from where the owner lived, which was at Temple bar; therefore I judged that the dog was about *Long Acre*, or at the upper part of *Drury lane*!"

The rest of this judgment, though affording an exquisite specimen of astrological mania, is too long to be transcribed.*

At page 236, we have a figure for "Money lost—who stole it—is it recoverable." At page 238, "Fish stolen, &c." At page 256, *Zadkiel*, the

* Appendix, No. 12.

editor of this work, says, that "being in company with two other artists, a general desire was expressed to know the future destiny of astrology," and he erected a figure for this purpose.—"What will be the destiny of astrology?—3h. 28m. P.M. August 21, 1834, Lat. $53^{\circ} 25'$." The judgment on this figure is extended to a considerable length, and the following extract is here given as a sample of the wild uncontrollable folly of the advocates for stellar influence.

"The first thing to be observed in this figure is that *Mercury*, the natural significator of the science, is lord of the *ninth*, and is therefore the significator of astrology. He is found *cadent*, and almost *peregrine*, [*peregrine* means having no essential dignity whatever,] having no essential dignity but his *TERM*, by which may be seen the present enfeebled state of the science; but as Mercury has passed through *four degrees* of his term in a *fixed* sign, this points out, that for four years it has been in some measure more in credit than previously. And this is the case, as it is about *four* years since the *editor's* publications began to call attention to the science, &c."

Here Mercury's having passed through *four degrees* of his *term* in a *fixed* sign, signifies that astrology has for four years gained some fixedness of reputation. But what says Raphael, a modern writer, on the *TERMS* of the planet?

"Hence the theory of the *terms* and phases, which the experience of the present day leads us to *REJECT*, &c."—Manual of Astrology, p. 134.

Raphael would not, therefore, allow *Zadkiel* the honour he has thus claimed, and at page 217 of his work, is a figure in order to ascertain *the probable success of his new book of the stars*. *Zadkiel* concludes *his* judgment on the figure above noticed by declaring, "*Astrology is destined to flourish while the world endures.*"* *Raphael* sums up *his* by affirming that his book

"Is fated to enjoy *celebrity*, when, probably, some of the more popular works of the present day will be sunk in the lethe of public opinion, and no more remembered in the circle of literature."

In my first letter, I promised to shew that the scheme of astrology rested upon no foundation of rational argument, that its bold conclusions were not borne out by accredited facts, and that in its principles it was contrary to divine revelation. The greater part of my task I have now accomplished. All argument is against it; common sense frowns upon it; reason sickens at its contemplation, and piety scouts it; and the astrologer, driven from every post of reason, baffled in his vain attempts to uphold a false system, seeks a refuge in supposed facts, and to this refuge I mean soon to follow him. In the Horoscope, page 85, *Stellarius* says "Riches may be obtained by a variety of means which an astrologer

* Appendix, No. 13.

can point out;" astrologers then should be as rich as Cræsus, but that the majority of them have been generally poor is well known; however, I read in the 75th Psalm, that "Promotion cometh neither from the east, nor from the west, nor from the south; but God is the Judge: he putteth down one, and setteth up another." At page 55, the same writer observes,

"If merchants, captains of vessels, sailors, and passengers had recourse to the planets before they set sail, it is astonishing what lives and property might be saved, and what *fortunes might be made*, by choosing a good time for commencing the voyage. The same may be said of travellers by land. Had Mr. Huskinson, for instance, CONSULTED AN ASTROLOGER, before he ventured on the railway, he might have avoided the accident which deprived his countrymen of such a useful member."

Zadkiel, the editor, adds to this, "Or if he had known the evil directions then operating in his nativity, he might have saved his life." It is no chance moment that conducts a soul to the judgment seat of Christ, to give an account of the deeds done in the body; and Job says (xiv. 5), "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds *that he cannot pass*." But in the book of Ecclesiastes (viii. 8) is a passage still more close to the point, "There is no man hath power over the spirit to retain the spirit, neither hath he power in the day of death, and there is no dis-

charge in that war; *neither shall wickedness deliver those that are given to it.*" With regard to the merchants and sailors, alluded to in the preceding quotation, I shall present my readers with an extract from a letter, which I received from a gentleman immediately after my discussion with Lieut. Morrison had commenced.

"He (the Lieut.) might also have quoted those enlightened pirates, the Algerines, who never allowed their ships to leave the port without consulting some dabbler in these mysteries; but the science must hold equally good, and the prognostications must be equally true on the ocean as on the land; therefore an astrologer would be a desirable person on board our *ships of war*; his advice might be useful in fixing the limits of the cruising ground, and, should they meet with an enemy, he could tell them the lucky day to fight, and the lucky day to *run away*. And yet, I do not recollect that during the last war we had the advantage of the advice of any of these gentlemen; but, some how or another, in every bustle in which I was concerned, we stumbled on the lucky day; indeed, I do not ever recollect putting off the rumpus *until the next day, or even a single hour*, if we had an opportunity of coming to the scratch at once."

In Lilly's history of his life and times, is the story of a Cumberland girl, who having departed from the path of virtue, was delivered of an illegitimate child, and she fathered it upon one Captain Pennington, whom she believed to be slain. But the Captain soon after returned, "most woefully vexed to be thus abused when absent. The woman

was countenanced by some gentlemen of Cumberland in this her villany against him, so that though he had a warrant against her, he could never discover her." Her friends sent her to London; Lilly heard of it, and promised Capt. Pennington to find her out. He then says, "I procured the Lord Chief Justice Bramstan's warrant, and had it lying dormant by me. She had not been in the city one fortnight, but that I, going casually to the clerk of the assizes' office for Cumberland, saw there a handsome woman, and hearing her speak the northern tongue, I concluded she was the party I did so want." Lilly afterward had her secured, and at the next assizes she was sentenced to be whipped and imprisoned for one year. The arch rogue adds, "this action infinitely pleased Mr. Pennington, who thought I could do wonders" (page 94). Sir Walter Scott, in his letters on demonology, has the following remarks concerning this astrological deceiver:

"Lilly, who wrote the history of his own life and times, notices in that curious volume, the most distinguished persons of his day, who made pretensions to astrology, and, almost without exception, describes them as profligate, worthless, sharking cheats, abandoned to vice, and imposing by the grossest frauds upon the silly fools who consulted them.

"The astrologers embraced different sides of the civil war, and the king one side, and the parliamentary leaders on the other, were curious to know, and eager to believe, what Lilly, Wharton, to

Gadbury, had discovered from the heavens touching the fortune of the strife. Lilly was a prudent person, contriving with some address to shift the sails of his prophetic bark, so as to suit the current of the time, and the gale of fortune. No person could better discover from various omens, the course of Charles's misfortunes, so soon as they had come to pass. In the time of the Commonwealth, he foresaw the *perpetual* destruction of the monarchy; and, in 1660, this did not prevent his foreseeing the restoration of King Charles II. Once a year the astrologers had a dinner or feast, where the knaves were patronised by the company of such fools as claimed the title of Philomaths, &c."

The author of another work, "Demonologia," has similar remarks to the above (page 213), and observes that

"The life of Lilly contains so much artless narrative, and at the same time such palpable imposture, that it is difficult to know when he is speaking what he really believes to be the truth. * * * But Lilly was an exquisite rogue, and never at a fault. Having prophesied in his almanack of 1660, that the parliament stood on a tottering foundation, when taken up by a messenger, during the night he contrived to cancel the page, printed off another, and shewed his copies before the committee, assuring them that these were none of his own, but forged by his enemies."

Lilly, in the history of his life, gives a full account of the whole matter: he sent for Mr. Warren, the printer, dictated to him what alterations he would have made, and told him that it was his design "to deny the book found fault with," and then adds, "I told him I doubted he would be examined." "Hang

them," said Warren, "they are all rogues: I'll swear myself to the devil, ere they shall have an advantage against you by my oath." When the book was presented by the committee to Lilly, he, having carefully inspected it, said "This is none of my book, some malicious Presbyterian hath written it, who are my mortal enemies; he, producing six altered copies, said, "these I own, the others are counterfeits, published purposely to ruin me."* Lilly, however, was put in confinement for some days, but his liberation was at last procured by some of his friends. Zadkiel concludes his preface to Lilly's Horary Astrology, with these words:

"After many years' experience, I have found the laws of astrology unfailing, and as I can discover no prohibition of its practice in the word of God, I am prepared to defend it against all the foolish attacks of those who falsely declare that it upholds fatality, or is opposed to the providence or revelation of God. I am contented, with God's blessing, to give up the ghost in the firm persuasion, that, in maintaining what I believe is the truth in this respect, I shall meet, through the goodness of God and the merits of my Saviour, with a merciful judgment."

We have much reason to fear that many fall asleep in the arms of death, who dream of heaven but wake in hell, and are found at the bar of God with "*a lie in their right hand*" (Isaiah xliv. 20). When Thomas Paine had a dangerous illness in the

* Appendix, No. 13.

French prison, he had no fears of approaching dissolution (Psalm lxxiii. 4), and afterward declared that he had had a conscientious trial of his own principles: but we read of some whose consciences are "seared with a hot iron" (1 Tim. iv. 2), whom God has judicially abandoned, and to whom he in effect says, "Conscience, let them alone" (Hos. iv. 17).

Lieutenant Morrison, at the discussion, asked, "Can Lilly be confuted?" I answer, he can, and by a single passage from the word of God:—Saint James says (iv. 13), "Go to, now, ye that say, to-day or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas *ye know not what shall be on the morrow. For what is your life?* It is even a vapour, that appeareth for a little time, and then vanisheth away." I therefore say, that while the astrologer is calculating his arc of direction—while he is contemplating the perspective of distant years—while his imagination is surveying some remote idol, a voice may sound in his ears, louder than ten thousand thunders, "Thou fool, this night, thy soul shall be required of thee!" (Luke xii. 20.)

Mr. Editor, as it is my intention, from what I have written, and some additional matter, to form a small volume, which I trust, with God's blessing, may, in some degree, be an antidote to the astrological poison

now in circulation, I shall trouble you with but one more letter. I am aware that the same subject long continued seldom promotes the interest of a public journal. I propose in my next to make some remarks on "fortunate days and hours," the calculation of nativities, and to produce such a series of FACTS against astrology, as shall satisfy every unprejudiced mind, that this art is not only destitute of rational principles, but that its predictions are not verified by experience. With many thanks for the liberal space allotted me in your columns,

I am, Sir, &c.

T. H. MOODY.

January, 1836.

LETTER VI.

SIR,

IT has ever been the practice of the patrons of Folly, to endeavour to invest her with some imaginary excellences, or to adorn their idol with some of the attributes of truth. The gamester declares that his art is connected with the doctrine of chances, and that his calculations of success are the results of profound scientific induction; the epicure refers us to those chemical laws, which are brought to bear upon the art of cookery, and avows that his daily gratification is their destined object; so the astrologer professes that his art "as now practised, is *nothing more than a mathematical calculation*," and that "there is no more harm in it, than there is in answering a question by arithmetic." Stellarius, in the article just quoted from the Horoscope (page 19), says, that the first astronomers were astrologers; but Zadkiel, the editor of this work, who sometimes

differs from his correspondent, allows that the early history of astronomy is lost (page 94); but is of opinion that astronomy is "*the most ancient science among mankind*" (page 22). It is, however, certain that astrology continually attempts to lean upon astronomy for support; but the detested art is as dissimilar from the sublime and noble science with which it seeks an alliance, as that large serpent, the Anacondo, is from the majestic tree, in the branches of which it is lodged, ready to devour the first traveller that shall approach it. To calculate a conjunction of Mars and the Moon is astronomy; but to believe that such a configuration at birth, will render the native bold and enterprising, is astrology: to ascertain when Jupiter will reach the mid-heaven, is astronomy; but to declare that this will raise a man to the pinnacle of prosperity, is astrology: to calculate a sextile aspect with Mercury and Jupiter, is astronomy; but to say, that such an aspect preserved the mental faculties of George the Third for several years, is astrology. Astronomy calculates the distances, periods, and magnitudes of the heavenly bodies; astrology ascribes to those luminaries certain imaginary influences over mundane affairs. The astronomer conducts his operations upon mathematical principles, and arrives at his results with unerring certainty; but the astrologer pursues a course

of mystic absurdity, and founds his predictions on the vain chimeras of ancient heathenism. The study of astronomy tends to ennoble the mind, and give force and energy to its reasoning faculties; but that of astrology casts a mist over the mental perceptions, annihilates moral energy, and deprives man of his common sense. Astronomy glorifies God, by exhibiting the effects of his infinite power, wisdom, and goodness, in the formation of the heavens; but astrology ascribes to him an absurd and impure government, and robs him of his glory, by pretending to predict what God alone can know. Astronomy connects the mind with heaven; but astrology associates it with the dæmons of darkness. I am aware that in some countries in the east, the unnatural union of astronomy and astrology prevails. Gibbon (vol. vii. page 35) says,

“In the Eastern Courts the truths of science could be recommended only by ignorance and folly; and the astronomer would have been disregarded, had he not debased his wisdom and honesty, by the vain predictions of astrology.”

The Chinese profess to have studied astronomy more than four thousand years; but before the arrival of the Jesuits they were unable to form a correct calendar. Zimmerman, in his “National Pride,” observes, that the Chinese astronomers prepare the imperial calendar, which shews what days and hours

are lucky or unlucky, but "their most important duty is to predict all eclipses." From Tomlin's Journal of his Residence in Siam, it appears that "the Siamese are dependent on China for their annual calendar or almanack, and are unable to determine the Song Kran, or exact commencement of the new year, and other important periods till its arrival." It is accompanied by "an astrological hieroglyphic, made by the high priest himself, predicting the fate of the country for the ensuing year." Morier, in his Second Journey through Persia, informs us, that "almost every town in Persia has its *muna-jem*, or astrologer," and that "frequently great men have one attached to their person, *who regulates all the actions of their lives.*"

"The Prince of Shiraz went in his greatest state to Kalaat Poushan, there to meet and be invested with the dress of honour which was sent to him by the King, on the festival of No-Rooz. Although the day of the festival had long elapsed, yet the ceremony did not take place until this time, as the *astrologers* did not announce a day sufficiently fortunate for the performance of an act of so much consequence, &c. * * * * The Prince, in order to be upon the spot, and to put on his dress *exactly at the moment prescribed by the astrologers*, issued from the city at a very early hour."—Page 92.

At page 160, we have the following paragraph :

"On the 21st of October, accompanied by Mahomed Beg, we reached Gez, and the next day Morchekhord. Mirza Abul Hassan

Khan, who was also to have been of the party, *was kept back one day at Ispahan by the astrologers*, who detained him for a happy conjunction of the planets."

And at page 388, is the following sentence :

"In all the bustle I perceived the King constantly looking at a watch carried by Shatir Bashi, anxious that he should enter the gates exactly at the time prescribed by the astrologers.

Mr. Morier (page 389) gives another remarkable instance of the adherence of the Persian monarch to astrological superstition :

"As it was necessary to deliver the ratification [of a treaty of peace] and the letters with proper solemnity, I requested that his Majesty would fix the time and place for receiving them; and as the Persians never undertake anything without consulting the heavens, I was informed that the astrologers had just found that a *lucky hour* would intervene on the following day, when we were to be introduced into the royal presence."

Need we be surprised that where such a system of mental bondage prevails, "there is nothing to attach the heart, and that the people, with some exceptions, are false"? (page 390.) Now, it is to this state of mental thralldom, that Lieutenant Morrison would reduce every free-born son of England; and this leads me to make some remarks on the doctrine of fortunate days and hours. At page 3 of the Horoscope (1834) Zadkiel says,

"We mean by a fortunate day or hour, a time when the *Moon* is well situated as regards the planets, being in good aspect with the benevolent planets, the Sun, &c."

In this work we have weekly directions for the regulation of the important concerns of human life, so far as they are deducible from the aspects of the heavens. I shall give some extracts :

“ May 4th. [Sunday] Unfortunate ; dangerous to travel or go to sea, or to *begin a quarrel*, or to *drink to excess* ; very unhappy for marriage, &c. Begin no business by which you would make money ; but you *may deal* with surgeons, butchers, or cutlers.”

Zadkiel should have remembered the fourth commandment ; and that butchers and cutlers *may not be dealt with on the Lord's day*.

“ 5th. Tolerably good for dealing with booksellers, school masters, and other literary characters, and for short journeys. Choose *a quarter before ten* in the morning to begin your undertakings, especially those connected with trade.”

But we must follow the example of our Saviour, and work *while it is day*, for the night cometh, when no man can work.—John ix. 4.

“ 6th. Good day for scientific affairs, journeys, or dealing with literary men. Choose from *ten to half past ten* in the morning to *set out on journeys*, or begin business ; *speak to strangers*, &c.”

St. Paul says, “ Ye observe days, and months, and times, and years ; I am afraid of you, lest I have bestowed upon you labour in vain.”—Gal. iv. 10.

“ 7th. Not a good day, but if you must begin business or affairs of any kind, do so between *half past ten and ten minutes past eleven* in the morning. Things intended to endure long, such

as shops, houses, &c. should be begun at eleven o'clock, when the *Moon is coming to the meridian*, and fixed signs are on the horizon and meridian. [The fixed signs are Taurus, Leo, Scorpio, and Aquarius.] The first stone of buildings, &c. should then be laid, and if you open a shop, let it be at that hour. *Vessels should sail half an hour earlier, or they will make LONG VOYAGES.*"

How much better to commit all to God in prayer, and say, "Establish thou the work of our hands upon us, yea, the work of our hands establish thou it."—Psalm xc. 17.

"8th. A very unfortunate day for all undertakings, &c."

But the Scripture says, "Whatsoever thine hand *findeth to do*, do it with thy might."—Eccl. ix. 10.

"9th. *No good day* for any matters, but especially evil for gaining money; but if compelled to do anything, wait till after *four o'clock in the evening*, if possible."

But God has created *no bad days*, and *he has given to man a grant of six in every week, as long as time shall last, to do all that he has to do.*—Exodus xx. 9.

"10th. Not fortunate *after half past six in the morning*, before that hour, commence letters to females."

The ladies are therefore to be feared and shunned the remainder of the day. Here we have three successive evil days; but from the first chap. of Genesis we find that all the works of God were *good*: and

it is here proper to observe, that the rebels against God's government are spoken of as being "in great fear where no fear was." A good man is not alarmed at the evil aspects of astrologers; he fears not their fear, but *the Lord alone is his fear and his dread*. He fears to offend the God he loves. Isaiah viii. 12 and 13.

"11th. [Sunday.] It is a good day for *courtship* about one in the afternoon."

But see Isaiah lviii. 13.

"12th. Unfortunate for *all proceedings*, especially so for *disputes*."

"The slothful man saith there is a lion without, I shall be slain in the streets."—Prov. xxii. 13.

"13th. This is a good day, pursue your wishes. Make choice of the hour of *four P.M.* or from *a quarter before four until four*, for any matter you please."

But Dr. Johnson says—

Catch then, O ! catch the transient hour,
Improve each moment as it flies ;
Life's a short summer, man a flower,
He dies !—alas ! how soon he dies !

"22d. This day is also unfortunate, beware of quarrels with clergymen, magistrates, &c. *The evening, however, is more fortunate*."

That is, then we may venture upon such work.

“24th. Evil for all dealings with the female sex.”

Heaven, therefore; this day frowns upon one half of the rational creation !

“June 1. [*Sunday*.] *This day is evil till after one o'clock, when you may write letters, commence short journeys, and ask favours.*”

But God has blessed every sabbath in the year, and commanded us to rest from all mere worldly occupations.

From the preceding extracts, we may perceive the wretched state of degradation to which Lieutenant Morrison would reduce us; he would forge fetters for our liberty, enchain the volition of the human mind, and trample upon the laws of God. In Raphael's Almanack for 1835, January 11th [*Sunday*], is said to be “beneficial for all affairs but matrimony.” January 18th [*Sunday*] “is fortunate for law or other writings,” and January 25th [*Sunday*] “excellently good in all matters of land or houses.” I have been thus particular, in order to exhibit the credulous dotage and maddening absurdity of astrological professors; and to show that the counsel of these men is contrary to the word of God, and destructive of the spiritual and temporal interests of mankind. On the first evening of the discussion, the Lieutenant would not open his mouth till *the Moon had come to the*

meridian, but, like the Persian monarch, stood gazing at his watch ; and when the expected moment arrived, he informed the auditory of the reason of his delay ; *they* were waiting for the Lieutenant, and *he* for his favourite luminary, in whose presence all his hopes of victory found a resting place : but my own confidence was not in the Moon and stars, but in Him who made them.

The Lieutenant, in his last communication, having quoted a whole page of his Grammar, (p. 135) says,

“ Here, Sir, it will be seen that the *general prediction* of the marriage, was stated to be that time shewn by the Sun’s aspect 19 days 17½ hours, which, at the rate of a year for a day, would be something less than 19 years 9 months, the age the young lady was on the 10th of September, 1835. And she was married on the 7th of *July*. Was I not right then in saying the *autumn* of 1835 ?”

Certainly not, unless the Lieutenant could prove July to be an autumnal month ; but I ask him, what authority he can bring me from the *book of nature*, for taking *a year for a day* in calculating his astrological periods ; and, if nature has not furnished him with this knowledge, where he obtained it ? But he afterward says, “ But it must be seen that this was not a *regular* [regularly] completed nativity,” &c. Yes ; and therefore I passed on to the FINAL CONCLUSION to which Zadkiel came, as to the time

of this marriage, which he states would take place on the 5th of January, 1836; and this is to be found at page 137 in the Grammar, as quoted in my last letter; and I challenge the Lieutenant to deny the accuracy of my statement. I therefore repeat that he was not right *even in the year*. As to the other secondary arc to which he has alluded, his calculation comes too late, for we cannot allow him to dance from arc to arc till he finds one to suit his purpose. If there were any truth in astrology, the measurement of the different arcs supposed to be *significant of the same event*, would have one common *numerical* extent, and therefore give the same result as to the period of its accomplishment. The Lieutenant says that "the principles of horary astrology are totally different from those of nativities," and that it suits my purpose "to confound them." Does he mean to deny the truth of horary astrology? Will he give up this branch of the art? Will he abandon that part of it upon which its professors principally subsist? If not, I repeat, that upon the principles of horary astrology, evil aspects are formed at the death of every individual, and I have proved the fact from Lilly's work. But this doughty champion of the knights of the stars, asserts that the two horoscopes mentioned by me are "not *horoscopes* at all, but simply *horary figures*," &c. and that the "horoscope

of any person is the figure of the heavens at *their* [his] birth, and cannot, of course, be the same as that when *they* ask an astrologer a question as to any particular event. I will prove that the Lieutenant's notion of the word *horoscope* is incorrect from Lilly's *Horary Astrology* (1836). At page 338, the term is thus defined :

“ HOROSCOPE.—The Ascendant is sometimes so called ; but it is more generally a term for the figure of the heavens used by astrologers for predicting by nativities, mundane astrology, and HORARY QUESTIONS.”

Now, where is the Lieutenant's astrological knowledge ? It would seem that he has not yet learned his vocabulary ! He charges me, too, with misquotation. The error lies in two words ; the word *Moon* is introduced, and the word *very* omitted. I can assure him that this was not intentional ; and how I came thus unwarrantably to introduce her ladyship I know not, unless it be, that the Lieutenant and the Moon are so associated in my mind, that I can scarcely think of him without thinking of his lovely goddess. Indeed, the point is scarcely worthy of formal notice, as the *argument remains undisturbed*, whether we state the Sun to be cadent or the Moon to be cadent in Lady King's nativity. As to the phrases “*early in life*” and “*very early in life*,” I dismiss them with one observation—a drowning

man will catch at a straw. But the Lieutenant adds, "I could shew him up in this manner through all my letters." I invite him to do this; I challenge him to make good his words; for I can boldly affirm, that the sentiments of every author quoted in my letters have been fairly represented.

I shall now make some observations on nativities. Zadkiel defines nativities to be

"The art of foreseeing from the figure of the heavens at the moment of birth, the *future fate* and *character* of individuals."—
Preface to the Grammar.

At page 29, we are told, that "the true moment of birth, is that when the child first draws breath." If a figure of the heavens be erected for the exact time at which an infant is born, it is supposed astrologically to give the peculiar character and turn of his mind, a revelation of all the leading incidents of his life, and a disclosure of the exact period when he shall leave this world! But why, at the *moment of birth*, are the stars supposed to be charged with the fate of an individual? Why not at the period of *conception*, when nature commences her operations? In Dr. Sibly's Astrology, such a figure is to be found; and we are informed that a scheme of the heavens for the time of conception, and one for the moment of birth, are very similar, and differ in no essential

circumstances! But *nature* gives the lie to the whole of this system. For, though Zadkiel says that they who are born under *Libra* are “tall and elegantly formed,” yet, if we visit the dreary shores of northern Europe, we find a race of people scarcely ever exceeding five feet high; and though he adds, that they who come into the world while this sign is rising “have a fine clear red and white complexion,” yet if we pass to the tropical regions of Africa, we find, for the most part, a black population, with flat noses and thick lips. If we traverse the globe, we perceive that every country and clime gives to its inhabitants a peculiar cast of countenance and proportion of figure, which furnishes a decisive evidence that the laws of nature here below have their full and complete operation independently of any starry influence above. The general resemblance to be found in children of the same parents; the alterations which frequently take place both in *person* and *character* of the *same* individuals at different periods of life; the extraordinary vicissitudes of fortune, which characterize the career of so many, are destructive of the principles of astrology; and “*mundane aspects and directions*,” which are supposed to act upon the native *through life*, flee before the power of such *facts*. It is well observed in the Penny Cyclopædia (Article Astrology), that—

“Though the subject of a particular horoscope, should travel over the whole world, and thereby come under the influence of positions of the heavens, *which never could have occurred at his birth place*, yet these would be always ready to tell him (when properly looked at) whether the present moment was favourable or unfavourable to any pursuit he had in view.”

It is clear from the principles of this art, that the destinies of two persons born at the same time and place ought to be precisely identical. Zadkiel (Horoscope, page 81) says—

“But if two persons are born at the same time, and at the same place, there can be no doubt, that their general destiny will be as nearly the same as the *difference of the circumstances of their parents, &c.* will permit.”

The sentiment, thus guarded, implies, that individuals can scarcely ever rise above the condition in which they were born; a supposition which is confuted by all history; the Scripture says “He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes,” &c. (1 Sam. ii. 8.) Zadkiel afterward observes—

“If the adversaries of astrology can discover instances where two persons born at the same time and place, had different destinies, let them do so; the *onus probandi* lies upon them. If they will bring forward *ONE such fact, it will do more for truth* than a hundred crude arguments, or a thousand idle assertions.”

He then makes some observations on the *Si amese Twins*, which it would be easy to answer, but I have

something more important for him. He asks for one instance; I will give him two; one from Cicero, and the other from the Bible. Cicero says—

“Procles et Eurysthenes, Lacedæmoniorum reges, gemini fratres fuerunt. At hi nec totidem annos vixerunt; anno Procli vita brevoir fuit, multumque is fratri rerum gestarum gloriâ præstitit.”
—“Procles and Eurysthenes, Kings of Lacedænum were twin brothers; but they did not live as many years as each other, for the life of Procles was *shorter by a year*, and he far excelled his brother *in the glory of his exploits*.

The second instance is from Genesis xxv. 24, from which we learn that Jacob and Esau were born of the same mother, at the same time, at the same place, *Jacob's hand taking hold of Esau's heel*; and that their persons, lives, and fortunes were very different from each other, their history proves. I should be very glad if these two facts would operate upon the Lieutenant as a medicine, by expelling all the corruptions of astrology from his mental system.

But, perhaps, the most presumptuous part of the art, is the astrologer's attempting to predict that particular period, I mean the *death* of an individual, which God declares is only known to himself. It is written (Matt. xxv. 13) “Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.” See also Matt. xxiv. 50 and 51.

At page 43 of the Horoscope, are the following remarks :

“One child may be born with the Sun rising, and it then becomes hyleg [hyleg is ‘the body or *point* which is the giver of life’] and may cause death by coming to an ill aspect of Mars and Mercury, &c. *in a few months*. Another may be born at the same place, just FIVE MINUTES LATER, when the Sun has risen, and is no longer hyleg; the Moon or the stars ascending may then become hyleg, and may not come to an ill aspect for five hours, or till 75 degrees have gone over the meridian, and then that second child *would live till about the age of seventy five years*. Hence, though the two nativities be as similar as possible in appearance, they would in reality be immensely different.”

Now, when we consider the amazing rapidity with which the heavenly bodies move, the errors of clocks and watches, and the many circumstances which must often baffle the closest observation to pronounce astrologically on the exact time of the birth of an infant, together with the solemn declarations of Scripture, we perceive that the pretensions of the astrologer are vain and impious:

“In a word, to sum up all his talents together,
His heart is of lead, and his brain is of feather.”

Does the astrologer possess a series of accurate observations from the time of the Chaldeans to the present moment, to guide him in his predictions? This is often pretended, and the art is spoken of as one “that has borne the character of truth for nearly 3000 years;” Ptolemy is also said “to have collected all that appeared to him which was then known of

the science." Ptolemy is sometimes called "the Prince of Astrologers," and he is the great authority to which the modern student refers. Yet Zadkiel, in his introduction to the Grammar, confesses that—

"As Ptolemy did not devote the *whole of his time* to this study, which would require the *entire application of any man's time* to make himself *thoroughly and entirely* MASTER OF IT, we may fairly suppose that some of the less important rules had not been tested by him personally, but were merely adopted as the *the current opinions of the day*. This accounts for a few of his doctrines being *in some degree erroneous, &c.*"

From this quotation I infer, that as Ptolemy did *not* devote the whole of his time to this study, *he never was a master of it*, yet his "Tetrabiblos" has been the great text book of astrologers for ages. The truth is, a very considerable part of his life was employed in visiting many of the countries described in his cosmography, and he only passed a few years at his observatory at Alexandria. And with regard to astronomical instruments, we are assured that the ancients laboured under considerable disadvantages: Sir John Herschel, in his Treatise on Astronomy (page 65), says—

"Astronomical instrument making may be justly regarded as the most refined of the mechanical arts, and that in which the nearest approach to geometrical precision is required, and has been attained. * * * * * Every imperfection of structure or division becomes magnified by the whole optical

power of that instrument. * * * * * An angle of *one minute* occupies on the circumference of a circle of 10 inches of radius, only about 1-350th part of an inch, a quantity too small to be *certainly* dealt with without the use of magnifying glasses; yet one minute is a gross quantity in the astronomical measurement in an angle. With the instruments now employed in observatories, a single second, or the 60th part of a minute, is rendered a distinctly visible and appreciable quantity. Now, the arc of a circle subtended by one second is less than the 200,000th part of the radius, so that on a circle of 6 feet in diameter, it would occupy no greater linear extent than 1-5,700th part of an inch; a quantity requiring a powerful microscope to be *discerned* at all."

Now, the ancients had neither telescopes nor microscopes, and when we consider "those inaccuracies which may arise from the unequal contraction and expansion of the metallic masses by a change of temperature, and their unavoidable flexure or bending by their own weight," we perceive that their observations must often have been grossly erroneous. Zadkiel also, in his new edition of Lilly's *Horary Astrology* (page 33) says—

"Dr. Goad assures us that the astronomers could not, in the days of Charles II. calculate an opposition of the planets Jupiter and Saturn *nearer than a week*. How, then, can it be expected that the judgments of astrologers should have always been correct, when the VERY DATA on which they depended were often erroneous?"

But have the *principles* been always the same upon which nativities have been calculated? Zadkiel, in his introduction to the *Grammar* (p. xvi), says,

“ All the host of English astrologers, such as Lilly, Colley, Sibly, Gadbury, White, &c. were *immersed in error* when they treated on NATIVITIES; they embraced the follies of the *Arabian astrologers, &c.*”

But are they *now* agreed upon the subject? No: At page 74 of the Grammar, I find the following observations:

“ Mr. Wilson, in his Dictionary of Astrology (page 306), says, that the *part of fortune* ‘is really nothing but a phantom, hatched in the figurative brain of Ptolemy, which has no influence whatever:’ I certainly must demur to this dictum, as I have found by experience, &c.”

And at p. 79 of the Horoscope, the editor, in opposition to many authorities, says—

“ We have no opinion of the power of the *houses*, or other essential dignities of the planets, in *nativities*.”

Raphael also does not hold the doctrine of *Zodiacal Directions* in very high estimation, and observes, that he only gives rules for their calculation, lest his work should appear incomplete without them; he coincides with a high authority, in opinion that those which are commonly denominated *secondary directions* should be considered as the *primary ones*; and I believe that the Zodiacal directions are entirely discarded by the Arabians.

These remarks, together with other differences of sentiment, noticed in my former letters, are more than

sufficient to prove that the professors of this art have never conducted their calculations upon uniform principles; and the ancients, being destitute of good instruments for observation, and having no correct *lunar tables*, so essential to an astrologer, were incapable of transmitting to us any certain conclusions, which should furnish a basis for the calculation of nativities. It was my intention, Mr. Editor, with this letter to close my remarks upon astrology, but finding that you cannot afford me sufficient space for this, on account of your report of parliamentary intelligence, I postpone till next week, the consideration of the remainder of the subject, with the promised *facts*, together with some remarks on the committal of an astrologer, mentioned in a London paper, as a *rogue* and a *vagabond*.

I am, Sir, &c.

T. H. MOODY.

LETTER VII.

SIR,

REASON is that great and glorious faculty, which God has imparted to man, as a responsible being, to enable him to distinguish truth from error, that he may pursue the one, and avoid the other. Before the Fall, its exercise was perfect; but since that awful catastrophe, the clouds which have gathered over the human mind, forbid us to trust implicitly to its guidance. Infallibility is for ever departed from the human species, so that it is truly said "*Humanum est errare.*" It is only in GOD'S LIGHT that we can now see light; (Ps. xxxvi. 9.) and consequently it is written "Through *thy precepts*, I get understanding, therefore, I hate every false way." (Ps. cxix. 104.) It is further declared that "*He that trusteth in his own heart is a FOOL.*" (Prov. xxviii. 26.)

"Declare ye sages, if ye find
'Midst animals of every kind,
Of each condition, sort, and size,
From whales and elephants to flies,
A creature that mistakes his plan,
And errs so constantly as man."

WILKIE.

“Is reason then from human weakness free,
Partakes she not of our infirmity !” POPE.

Reason, therefore, unassisted by heaven, will never preserve a man from the labyrinths of error, or extricate him from them, when entangled : but though “Thorns and *snares* are in the way of the *froward*” (Prov. xxii. 5.) there is a special promise of deliverance to the people of God, if unwarily caught in them :—“Surely he shall deliver thee from the snare of the fowler.” (Psalm xci. 3.) Man, being “born unto trouble as the sparks fly upward” (Job v. 7.) often needs the delivering arm of Jehovah, but woe be to him, if he seek counsel of an astrologer :—“Woe to the rebellious children saith the Lord that take counsel *but not of me.*” (Isa. xxx. 1.) That Astrology is a dangerous snare to the human intellect, is generally allowed ; and if we desire fully to investigate its principles, and expose their absurdity, we must not only bring to the subject the exercise of our reason, but that word which “*is a lamp unto our feet and a light unto our path.*” (Ps. cxix. 105.) This I have endeavoured to do in the review I have taken of this “*Mystery of Iniquity.*” In the Horoscope (p. 138) is an extract from Godwin’s *Lives of the Necromancers* : and Zadkiel has here poured upon the author all the *lava* of astrological rage, for having

denominated the subject which swallows up all his thoughts and feelings "*a supposed science*," and for having charged it with upholding fatality. Poor Mr. Godwin is reviled because he has not "*got rid of his nursery notions*," and Zadkiel, foaming with astrological ire, says, "We dare engage *for all that we are worth in the world*, that he never tried an experiment to see whether it be true or not." That is,—Mr. Godwin never made an experiment to ascertain whether God governs the world according to the maxims of astrology—whether George IV. derived "*a fondness for dissipation*," from the planet *Venus* which ascended at his birth (Gram. p. 11.) Let no man dare for a moment to question the holiness and purity of God; for he who will venture upon such an experiment as this—he who will have the temerity to MAKE IT A PROBLEM whether God can "*deny himself*" (2 Tim. ii. 13) and depart from his attributes, deserves to perish in his folly and presumption. "*Happy is the man that feareth alway*." (Pro. xxviii. 14.) When Mr. John Wesley was asked, if he had read Paine's Age of Reason, he replied, No; and added, that he had no desire to make an experiment, to see how much poison his constitution would bear. Zadkiel, however, misapplying the words of Bacon, says, "*Fiat experimentum*." But the Christian says, "Fear the Lord and depart from evil."

(Prov. iii. 7.) It is an essential part of Christian watchfulness to avoid temptation, and to "remove the foot from evil." (Prov. iv. 27.) His prayer is "Remove far from me vanity and lies;" (Prov. xxx. 8.) for "The law of the wise is a fountain of life to depart from *the snares of death*." (Prov. xiii. 14.) Dr. Owen has forcibly remarked that "He who does not fear *temptation*, does not fear sin."—This subject may be illustrated by some considerations connected with the ancient Temple of Delphi. We are informed by Justin (241. 6. c.) that it was built on Mount Parnassus, over a cavern, from which issued a vapour so strong that it threw such as breathed it into convulsions. The frenzy which was thus produced, was represented as the effect of prophetic enthusiasm; and the incoherent expressions which escaped from the Pythia or Priestess, who was placed over the opening of the cavern on a circular tripod, pierced with holes, were supposed to contain infallible predictions respecting future events. Now it is against inhaling any of the *Astrological vapour*, that I would caution the reader: for "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi. 12.) When a wise man perceives BLASPHEMY inscribed on the portals of a

temple, he has no wish to view the interior, but says "O my soul come not thou into their secret." (Gen. xlix. 6.) Now, though the wise and learned, have in all ages of the world opposed the principles of the Starry Prophets, as a delusion of the Prince of Darkness, yet a few solitary exceptions are here and there to be found : occasionally some eccentric genius has been more or less ensnared. Origen, who flourished A.D. 230, believed the stars to be RATIONAL BEINGS, but had no faith in their influence; he considered them as simply foretelling the events which should hereafter take place. He was given to curious speculations which led him into many errors. His attachment to the Platonic philosophy often caused him to advance notions contrary to the Scriptures. His most considerable errors related to the pre-existence of souls, and the finite duration of future punishment. Kepler is also claimed as a friend to, what Sir Walter Scott calls, "the Queen of Mystic Sciences." The mind of this extraordinary man, evidently, was somewhat affected with the astrological vapour. A modern writer observes that "His life was passed in speculating on the results of a few principles, assumed by him from very precarious analogies, as the causes of the phenomena actually observed in nature." He, however, arrived at some results, which have won him the admiration

of the world : his general sentiments respecting astral influence will be given in the appendix to the small volume which I hope shortly to publish ; but that he was no friend to astrological *fortune tellers*, I shall now prove by the following extract :

“ I have not formed an opinion on this matter, without good grounds, like the common herd of prophesiers, who describe the operations of the stars, as if they were a sort of deities, the lords of heaven and earth, and producing every thing at their pleasure. They never trouble themselves to consider what means the stars have of working any effects upon us in the earth, whilst they remain in the sky, and send down nothing to us which is obvious to the senses, except rays of light. This is the principal source of *the filthy astrological superstitions of that vulgar and childish race of dreamers, the prognosticators.*”

Kepler, in the wild excursions of his fancy, evidently resembled Origen : “ he actually and literally professed to believe that the earth was an enormous living animal,” and some of the details connected with this strange opinion I intend to give in my *Refutation of Astrology*.* That Kepler had some faith in the influence of the stars upon this lower world is clear ; but he said, that he could “ never think of handing over to them the office of deities to produce effects.” Seeing, therefore, that some great minds have, to a certain extent, been infected with astrological superstition, surely, those

* Appendix, No. 14.

of a more humble order should keep at a distance from danger, and not approach this *Maelstroom* of folly, lest they be engulfed and for ever destroyed. No astrologer shall enter the kingdom of Heaven; and the reason is, *because he robs God of his glory, perverts his truth, and deceives men.* — See 1 Cor. vi. 9 and 10. Also Rev. xxii. 15. “If the blind lead the blind, *both* shall fall into the ditch.” (Matt. xv. 14.) I would rather die the death of a drunkard, appalling as such a death would be, than die an Astrologer. The drunkard passes into eternity as a rebel against the Divine government, but the Astrologer as *charging his Maker with iniquity*; the drunkard leaves the world as an open transgressor, but the Astrologer appears before God, as an *insidious hypocrite*; the drunkard has sinned against the precepts of revelation, but the Astrologer, professing to revere them, has wrested them to his own destruction; the drunkard may be compared to those who laid violent hands on the Saviour, but the Astrologer to *Judas who betrayed him with a kiss*; and if the drunkard’s punishment exceed that of Sodom, so we have reason to believe that the Astrologer’s will surpass that of Capernaum. (Matt. xi. 24.) The sin of the Astrologer is of that peculiar nature, of so daring a description, connected with such pride, arrogance, and self-sufficiency, so closely allied to

Lucifer's transgression in heaven, that it must be greatly offensive to God; the astrologer says, I will "shew the things that are to come hereafter;" (Isa. xli. 23.) "*I will be like the MOST HIGH.*" (Isa. xiv. 14.) These remarks are general: I pass no judgment upon any one; but compare two characters, to whom God has given no repentance,—the dying tippler, and the dying star-gazer.

Zadkiel may now again exclaim "Shade of honest Kepler, Spirit of Lord Bacon defend us!" (Hor. p. 139.) but could these philosophers rise from their graves, Kepler would say, "Your cause is hopeless," (Life, p. 13.) and Bacon, "You aim at pleasing God by a lie." (Novum Organum.) But why should he call upon the dead for defence? for this apostrophe is immediately preceded by the following acknowledgment:

"If Mr. Godwin be right, the astrologers of all ages must have been among the *worst of men*; they should be sought for not amongst philosophers 'of great talent, distinguished for the soundness of their reasoning powers,' but among the *vilest of characters*, the *malefactors* of 'almost all nations and ages of the world'—men destitute alike of '*all human dignity and all human virtue.*'"

Zadkiel evidently *assumes* that astrologers cannot be the vilest of characters and amongst the worst of

men, and therefore infers that his art is true. In the Horoscope he has pretended to predict many earthquakes; but he knows not how soon there may be *one in his own bosom*, and “*a dreadful sound in his ears*” (Job xv. 21) of approaching destruction. A few remarks shall now be made on some nativities in the Horoscope; and I commence with that of Earl Grey. Passing by some points which are replete with matter for poignant satire, I present the reader with the following quotation :

“Several other evil testimonies are evident [*i.e.* from the planets’ places on the day of Lord Grey’s resignation]; but the most remarkable is the fact that the evil SATURN was *exactly 4 degrees 52 minutes in Libra, the very place to a minute of the DRAGON’S TAIL* (the Moon’s south node) *at the MOMENT OF BIRTH!* This perhaps will be considered as the work of *chance*, &c. It may be worth the trouble to see what the chances are for and against this event. The planet Saturn passes through the zodiac once in $29\frac{1}{2}$ years [nearly 30 years]; so that the utmost number of times he can have passed the place of the *Dragon’s tail* in Lord Grey’s nativity, since his Lordship’s birth, is *nine*. This is supposing him to have gone over it three times, owing to his *retrograding*, on each occasion; but we knew that he did not retrograde over it in 1803, therefore he has passed it only seven times at most. The number of days Lord Grey had lived on the 9th instant was 25,685; hence the chances were 25,685 to 7, that SATURN *would not be passing the DRAGON’S TAIL* on the day his Lordship resigned; or 3669 chances against the event, for one chance in its favour! Surely, this will be admitted to be a lottery in which astrologers may venture, without meriting the reproach of very great credulity?”—Page 90.

This is produced by Zadkiel as a triumphant evidence of the truth of astrology; and certainly Saturn's situation at such a time was a *peculiar temptation*; but eager as Zadkiel was to catch at it, he ought to have remembered what he had written in his Grammar the preceding year, respecting the *Dragon's Tail*:

“This also *can only affect the MOON*. When she arrives at the degree it was in at birth, evil is said to attend: I have seen only *one* instance, where a child lost her father at the time. It is worthy of the student's attention.”—Page 68.

In Lilly's Horary Astrology (page 16) the author says—

“In *nativities*, these characters [the Dragon's head and tail] have *no avail*, and *are not to be considered* except with regard to the MOON, who is found to produce good or evil, when she reaches them by direction.”

Then why has Zadkiel considered them with regard to SATURN in Lord Grey's nativity? He then says that on the 9th of July, 1834, when Lord Grey resigned the office of prime minister, *Saturn* was in that point of the zodiac occupied by the *Dragon's tail at the period of his Lordship's birth*; and yet, he well knows that in NATIVITIES, Saturn and all the primary planets are wholly unconnected with the Dragon's tail, which being claimed by Lady Luna, as her south node, she will not allow him or

any other sciolist, to deprive her of her just rights and privileges. I leave Lieutenant Morrison, who has all his life long had a sincere affection for Zadkiel, to extricate him, if he can, out of this difficulty, and vindicate *his astrological honesty*.

I pass on to Lord Brougham's nativity. Zadkiel commences his observations (Horoscope, page 129) by observing that the "figure of birth is a *powerful proof* of the truth of the doctrine of nativities." His Lordship "was born with Saturn *ascending in Scorpio*." (Lilly, page 27, *Note*.) In the Grammar (page 9) are the following remarks:

"When he [Saturn] is *rising* or setting at birth, the person born will suffer much lingering sickness, and be very subject to blows, bruises, and falls. * * * * * Persons born under his influence are *nervous, fearful, bashful, cowardly, melancholy, and given to shed tears*. [At page 6.]—"SCORPIO: Thick, well-set, middle-sized person, &c."

The Lieutenant knows that in this nativity, the ascendant has but 4° 8' of Libra, and that the rest of the house is occupied by Scorpio, and therefore in the note quoted above, he says "*Lord Brougham, who was born with SATURN ascending in SCORPIO, &c.*" In the Horoscope (page 123), we are told that "Saturn in Scorpio produces melancholy, palsy, gout in the hands and feet." Zadkiel was aware that in giving his judgment on this nativity he must

say but little either of Saturn or Scorpio ; and it is curious to observe how he has softened down their influences, and directed his principal attention to other parts of the figure ; and to help forward his cause, *he has made a conjunction where there is none*, for Venus and Mercury are not within the *orbs* of influence. In the Grammar (page 7) Zadkiel says,

“ If the latter part of a sign be on the cusp of the ascendant, a portion of the next sign must also be in the ascendant, and then the native will partake of both influences. A person, for instance, having the latter part of Sagittary rising, and the whole of Capricorn in the ascendant, may have a fine *head of hair*, and a handsome *forehead*, but the rest of the face and person extremely ugly.”

Now, in the nativity of Lord Brougham, the latter part of *Libra* is rising ; but the rest of the first house is occupied by *Scorpio* ; the description, therefore, of his Lordship's head should be taken from the former sign, and the rest of his person from the latter ; proceeding thus, I say Lord B.'s “ hair is a light auburn or flaxen, his face round and lovely, and having *great beauty* ; fine clear red and white complexion.” He is also “ a thick, well-set, middle-sized person,” probably “ bow-legged or club-footed,” and “ deceitful as the scorpion.” As Mars is near the mid-heaven, and in a fiery sign, he is a soldier ; and, Mercury having just risen above the eastern horizon, points him out as a light horseman ; but,

Saturn being in the ascendant, is an evidence that he will never attain any degree of eminence in his profession. From the situation of Saturn, together with Jupiter's throwing a semiquartile aspect to the ascendant, we may conclude that his Lordship's life has been a continued series of misfortunes; and the Moon being in the tenth house, and in sextile aspect with Mercury, and Mercury in trine to Herschel, has made his Lordship an astrologer; but the Moon being in semisquare with Mercury, the learned native "is inclined to dishonesty." (Gram. p. 15.) This is my judgment of the figure, according to the general principles of the art. It is true, Zadkiel has given a very different one; for having taken into consideration the leading events of his Lordship's life, and also "*having repeatedly sat in his Lordship's company*" (Horoscope, page 130), he was enabled to arrange the "*heavenly matter*" with some degree of *precision*. Dr. Sibly observes, that —

"The quality of the heavenly matter is often *conjectural* and the *mixtures* of the different aspects and influences are sometimes *so complicated*, that the brightest understanding can scarcely arrange them with *precision*."

Zadkiel knowing this, took *all circumstances into consideration* before he summed up and gave his judgment. I could easily multiply my descriptions of the *heavenly matter* in this nativity and

others; but "*Ex uno disce omnes.*"—As to Lady King's nativity, I proved at the discussion, that the horoscope afforded materials for a very different account of her person from that given by Zadkiel; that if the figure was correct, she ought to have "a scraggy neck" (Grammar, page 4), and a sort of dark greasy red hair, the odour of which did not at all resemble that of otto of roses.—I shall make but one remark on the nativity of Prince George of Cumberland. In the Horoscope (page 146), he is said to have become blind, when the direction of the Moon to the trine of Saturn came up, which was when he was 13 years and 3 months old; but in the Grammar (page 64), I read, that—"The *trine* or *sextile* of *Saturn* to the ascendant or the *Moon*, renders the native *grave and steady!*"—and here I terminate my observations on the genethliacal part of astrology.

Now for a few words on the Lieutenant's letter. He intimates that the advice he gave respecting the transactions of certain worldly affairs on the Lord's Day was "*an oversight;*" but, as he regulated it according to the aspects of the planets, it is evident that the principles of astrology *are the Devil's own manufacture*; as they hold out inducements, by a promise of wordly benefit, to violate the sanctity of the Sabbath. The Lieutenant has understood, that

in my letters, I have been assisted by some Clergyman : but, as this has *no foundation in truth*, the *Stars* must have been his *informants*. His quotations from Scripture are misapplied. Inward charity is not incompatible with public duty, even when the performance of the latter may wear a severe aspect: there is a charity which we owe to *mankind at large*. If the Lieutenant has really made efforts to put money into my pocket, how is it they have not succeeded? If he had been sincere and hearty in his exertions, he would have chosen his time well, set a figure for the purpose, went astrologically to work, then the sovereigns would have rolled in. Why did he not thus proceed, if he wished to paralyze the energies of his opponent? for “riches may be obtained by various means which the astrologer can point out.” (Horoscope, page 85.) As to the word *horoscope*, I am borne out in its use by *Lilly’s definition* of that term. With regard to the *evil aspects*, I will give him another case:—Stellarius says (page 36)—

“ My son, who had for some time been dangerously ill, was seized with convulsions on the 26th of November, 1833, for which I drew a figure of the heavens, &c. I consequently predicted that he would die on the first critical day in which the Moon was afflicted, and without benefit, viz.: on the 9th of December following, *when the Moon formed a conjunction of Mars*, and strange as it may appear to some, *he died on that very day*; Sol, his

significator in this scheme, being then in conjunction with Mercury, lord of the twelfth. This is a curious coincidence to those who are unacquainted with the principles of astrology ; for Mercury was lord of the ascendant in the first figure, and the Sun lord of the fourth, and here they are in conjunction at THE TIME OF HIS DISSOLUTION ; Mercury being in his *detriment*, and combust.”

Two cases from Lilly, and one from Stellarius ought to settle the point respecting the evil aspects.*

The Lieutenant says, “ Frequently many hours elapse without any evil aspect in the zodiac, as on the 8th of last January, and yet persons are always coming into the world.” Yes, and *going out of it* : *astrological* PRINCIPLES are therefore at variance with FACTS. He thanks me for correcting his grammar ; for this he is very welcome ; but his *comma* will not save his credit ; for the word *regular* is evidently meant to qualify the participial adjective *completed*, and not the noun *nativity*, and therefore the adverb should have been employed : — “ *not a regular completed nativity* ” is incorrect English. A challenge is given in the Horoscope to produce *one* instance, where two persons born at the same time and place had different destinies ; I have produced two ; but now the Lieutenant flies from the point, and takes refuge in the *minutes* which must elapse between the birth of the twins : *very few* I apprehend between that of *Jacob and Esau*. These *saving*

* Appendix, No. 15.

minutes, however, of the Lieutenant are fatal to his general cause, for reasons which he well understands. His prediction respecting Ferdinand of Naples, I intend considering in my next letter, when a number of interesting facts, *conclusive against astrology*, will be laid before the public. The pretensions of astrologers to a course of observations from the time of the Chaldeans, I reserve for the Appendix to my *Refutation of Astrology*.*

In the *Globe* (January 21st, 1836), is an account of the committal of Chas. Paddon, an astrologer, for having obtained 2s. 6d. of Sarah Hemington, wife of a policeman. A card, with the address of the professor, had been given to her by a female friend; and, she being desirous to be made acquainted with some particulars respecting her future destiny, went to Mr. Paddon's residence. The following is a copy of his card :

"The Astrologer of the Nineteenth Century, 32, Grafton street, Tottenham Court road. By knowing the time of birth, we are enabled to read in the heavens the story of our whole lives. N.B.—All letters must be post paid. Please to ring the first floor bell."

When Mrs. Hemington rang the bell, the door was instantly opened, and she introduced to the astrologer, who was enveloped in a large dressing

* Appendix, No. 16.

gown, seated in an immense arm chair, with a number of books, cards, &c, before him, and in the act of making various figures of an extraordinary description, on a sheet of black edged paper. On seeing her, he bowed lowly his head, and requested her to take a seat, which she did, and made known to him her wishes. He then, looking stedfastly in her face, asked her if she was married? She replied in the affirmative, when he directly demanded of her *half a crown*, which was paid. He next examined her hand, and thrice passing his finger over the various lines, *turned his attention to some hieroglyphics* on a slate by his side, and addressing her, said—

“Madam, YOUR HUSBAND WILL SOON DIE, but you will *shortly after marry again*, go abroad, have a numerous family, become possessed of a large property, and, if the stars tell true, *live to a good old age!*”

He *mysteriously waved his hand thrice*, and told her she might depart and be happy. She then went down stairs, but on opening the street door, her *husband*, who had received some hint of his wife's folly, with Serjeant Marriott, of his division, went and took the astrologer into custody.

This was a circumstance of which the stars had given the professor no intimation: he appeared almost planet-struck, and exclaimed “*I am ruined!*” If any evil direction in his nativity was then in

operation, he *somehow* had overlooked it; but recollecting that every man's dwelling is his castle, and he being *well-dignified*, and in *his own house*, and also remembering the first maxim of astrology—"the planets influence, BUT DO NOT COMPEL" (Horoscope, page 121), he made "*much resistance*;" and whatever might be the aspects above, *his own aspect* bespoke anything but benevolence. At this time, if a figure of the heavens had been erected, no doubt the *evil Saturn* and the lord of the *twelfth** would have been found in the *seventh*† house, and the Moon in *via combustia*. His *significator* was probably *cadent*, and in a MOVEABLE SIGN, and also afflicted by *an opposition of Herschel*, and receiving no assistance from the benefics, "*the influence was TOO POWERFUL*" to be overcome. (Horoscope, page 59.) The officers, therefore, paying no respect to his awful gown, his great arm-chair and mysterious figures, formed such a close conjunction with their prisoner, that he was forced to abandon the emblems of his profession, and having *transited the cusp of his own house*, he proceeded by *directional motion* to Hatton Garden. In reply to the charge, he said—

"That he had studied the science of astrology for many years, and that in no one instance had his predictions proved false. He

* The house of imprisonment.

† Has signification of the artist.

had no wish to impose upon any one, and was of opinion that his calling was as legitimate and fair as that of any person in the realm."

The magistrates, however, through their "*stupid ignorance*," of the subject, *not thinking exactly as he did*, committed this astrologer as a *rogue* and a *vagabond* to the *house of correction*. Whatever might now be his opinion of "*the twelve houses of heaven*," he found to his great *detriment** the reality of one on the *earth*, the *quartile* dimensions of which would afford him but little *joy*,† for having had such a *fall*,‡ he would remain there completely *peregrine*, without any *essential dignity*. This star-expounding knave, who pretended to anticipate time, and name the events of distant years, knew not that the officers of justice were at hand, to conduct him to the bar of a British tribunal *for violating the laws of his country*—and that he should that night sleep in a prison, if his conscience would allow him any repose; and were it not for the *long-suffering of a gracious God*, he might have been summoned to the *tribunal above*, and consigned to an *eternal prison*, where

* Detriment is the sign opposite to the house of any planet: when a planet is thus situated it is a sign of weakness and distress.

† The planets have particular signs in which they are said to joy.

‡ A planet is in its fall, when in the sign opposite to its exaltation.

there is weeping, and wailing, and gnashing of teeth.
 “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is set in them to do evil.” Eccles. viii. 11.) But that being *being often reprov'd, hardeneth his neck*, “He shall *suddenly be destroyed* and that *without remedy*.” (Prov. xxix. 1.)

I am, Sir, &c.

T. H. MOODY.

LETTER VIII.

SIR,

It is well known that several of our almanacks contain astrological predictions; and from the popularity of some of them, it is to be apprehended, that much evil results to the community, from their publication; and that many persons of weak minds and limited education *are drawn aside from the dictates of sound reason*, to give credence to the annual croakings of the wily adventurers in the cause of superstition. The brazen-faced confidence assumed by our “monthly prognosticators,” the pretended fulfilment of their former predictions, and the awful endeavours of this venal tribe to make the sacred volume speak the language of astrology, are dangerous snares to the unwary. It is to be feared that many of the sons and daughters of Great Britain are led by the perusal of their bombastic fooleries, to exchange their habits of honest simplicity and in-

dustury for the wild vagaries of a wayward fancy, and that restless irregular conduct which results from a *discontented spirit*, and a pe rturbed intellect.

“ Illius occursus etiam vitare memento,
In cujus manibus, cen pingua succina, tritas
Cernis ephemeridas ; quæ nullum consulit, et jam
Consulitur.” JUVENAL.

“ Beware the woman too, and shun her sight,
Who, in these studies does herself delight,
By whom a greasy almanack is borne,
With often handling, like chaft timber, worn ;
Not now consulting, but consulted, she
Of the twelve houses, and their lords is free.”

These considerations have induced me to offer some observations on *mundane astrology*, which, in the preface to Zadkiel's Grammar, is defined to be

“ The art of foreseeing, by the positions of the heavenly bodies at certain periods, the circumstances of nations, such as wars, pestilences, inundations, earthquakes, &c.”

And here I must again remind the reader, that all the empires, kingdoms, cities, and towns of the world, are supposed to be ruled by some of the heavenly bodies ; but whether the planets, the signs of the zodiac, or both, be invested with this dominion, is a question which yet remains unsettled among the professors ; every astrologer has his own system for prediction, and with inflexible tenaciousness, asserts

its infallibility. Lilly informs us (Horary Astrology, page 38) that, according to some *late authors*—

“ Saturn rules over Saxony, Bavaria, Stiria, Romandiola, Ravenna, Constantia, and Ingoldstadt;” [and, in page 40, that] “ Babylon, Persia, Hungary, Spain and Cullen, are ruled by Jupiter.”

But Zadkiel declares that he has

“ No opinion of the rule of the PLANETS over different countries; but in *mundane astrology*, the *signs* which rule over them must be observed.”

Dr. Sibly, however, coinciding with Lilly, ascribes to the planets, as well as the signs, a powerful dominion over the different countries of the globe. At page 47, Lilly makes Arabia, Austria, Vienna, Polonia, Turin, Parthia, Media, and Cyprus, subject to *Venus*; but Zadkiel dissents from this, and affirms that these places are not ruled by Venus, but by *Taurus* and *Libra*, the houses of that fair planet. Lilly, however, makes *Taurus* to preside over

“ Ireland, Persia, Great Poland, Asia Minor, the Archipelago, and the Southern parts of Russia; also the towns of Dublin, Mantua, Leipsic, Parma, Franconia, Lorrain; also the islands of Cyprus and Samos, and the port and vicinity of Navarino.”

Page 59.

Yet, notwithstanding this difference of sentiment, which prevails among the astrological doctors upon this matter, and though *many of the arrangements*

are comparatively recent, yet it is impudently asserted that “the *principles of astrology* are now what they were three thousand years ago among the Babylonians.”

At page 20 of the Horoscope, we have the following observations :

“ The city of *Paris* has been found to be ruled by *Virgo* ; *London* by *Gemini*, the nineteenth degree especially, which very degree ascended at the moment when the first pile of the New London Bridge was driven, &c. * * * * * We have ascertained that the ruling sign of *Liverpool* is *Scorpio*, and that the nineteenth degree of *Scorpio* is its ascendant, &c. ! ”

Now, were all the sons of astral science assembled—were it possible, I could ask the whole *posse comitatus* what the nineteenth degree of *Gemini* has to do with the driving of the first pile of London bridge; or the nineteenth degree of *Scorpio* with the laying of the first stone of the Custom house, at *Liverpool*, they would be astounded at the interrogatory ! If there be *no connexion* between such buildings and these degrees of the ecliptic, *mundane astrology is false* ; and *if there be*, new bridges, custom houses, &c. ought to be commenced every day at London or *Liverpool* ; for the 19th degree of *Gemini*, and the 19th degree of *Scorpio*, are in the horizon of those places respectively every twenty four hours throughout the year ; and I will give the

“*Astrological Society of Great Britain*,” though instituted *secundum artem*, the rest of their existence to get free from this absurdity.

I will not fatigue the patience of your readers, or exhaust my own, by making more extracts upon this subject; I have already proved in a former letter, that the *very division* of the ecliptic into signs and degrees is *the work of art* and not of nature: this consideration, together with the precession of the equinoxes, deprives the astrologer of his very *data* for prediction; leaves him without principles; and exhibits him to the world, as a hair-brained enthusiast, who, “*in the greatness of his folly*” (Prov. v. 23), has departed from every principle of sound reason. I promised, in my last, to notice Zadkiel’s predictions respecting *Ferdinand of Naples*.

“The position of Saturn in square aspect to the Sun’s place in the nativities of Frederick King of Denmark, and Charles XIV. King of Sweden and Norway, denotes *much sorrow* to these royal personages. But chiefly may the traitor King *tremble* in his shoes; *he will ere long make up his account*; even now he is full of grief. *Warlike deeds are rife in many lands*. [When were they not.] King Otho weeps for Greece, and his father for Bavaria; nor may Charles Amadeus be tranquil, even in Sardinia. *And thou, Ferdinand of Naples, art grieved!* And England! Alas! that enemy of peace, the evil Herschel, is this month again traversing the Sun’s place when William IV. was born.”

The preceding quotation is “The voice of the stars for January, 1836,” but no distant event is

predicted. That out of a *number* of royal houses, sorrow would shortly pay a visit to one of them, we should have supposed without consulting the heavens. It appears Ferdinand of Naples was to be grieved. Now, a man may be grieved in ten thousand ways; but whether this prince was to suffer from his own misconduct, or the rebellion of his subjects; from some personal affliction, or from a foreign enemy; from the loss of a limb, or the loss of his wife, Zadkiel knew about as much as his readers; but when he hears of the death of the Queen of Naples, all the world is called upon to idolize him as a prophet. If a similar event had occurred to any other of the royal personages, this disciple of Lilly would have quoted his *prescience*! While thousands of failures are concealed and forgotten, any *faint glimmering* of success is deceptively magnified and industriously circulated.

A peculiar feature in modern astrology is the *continual prediction of evil*. The Horoscope, nearly in every page, teems with the presages of impending calamities. At page 85, Stellarius says—

“Those who consult astrologers, but imagine that the *evils* predicted will never take place, are equally as bad as the unbelieving, and lose all the *benefit* of their information, for want of caution.”

The Scriptures, however, declare that “*Sufficient unto the day is the evil thereof*” (Matt. vi. 24);

and that a good man "Shall not be *afraid* of evil tidings; his heart is fixed, *trusting in the Lord*." (Psalm cxii. 7.) Perhaps it is not generally known that astrologers speak of themselves as the VICE-GERENTS OF GOD. At page 71, Stellarius observes, that thousands render themselves miserable for life

"By entering precipitately into the state of wedlock, without having first *enquired of God*, (or through the means appointed by Him, [an astrologer] which is the *same thing*!) whether they are doing right or wrong."

But it is written in Jeremiah (xiii. 5), "Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart *departeth* from the Lord." See also James i. 5. The astrological scribblers of the present day endeavour to create *fear* and *disquietude* in every bosom, that *THEY* may be consulted as to the best means of escaping from the evil influences hanging over the world: they spare no rank, no station, our beloved monarch himself not excepted. At p. 43 of Zadkiel's Almanack for 1836, the prophet tells us that Leopold Louis, Prince of Belgium, "will never live to reign in Belgium," and that, "as astrology is not believed in, he will suffer all the force of his *evil stars*, and fall;" and "at the age of three years and a quarter he will be *at the brink of death*!" his father also, "may probably lose his crown."

At p. 34, we have the following announcement :

“ Some elderly person connected with the *Post Office* is in disgrace ; or, it may be that what I foresee is *the death of the Postmaster General.*”

At page 41, is the nativity of Isabella II. Queen of Spain :

“ The whole face of the nativity is unfortunate, denoting much sickness and personal suffering ; a very weak constitution and an *early death* : she will never sit on the throne of her ancestors.”

There is a hint also respecting the *death of her mother*.—At page 40, is the nativity of King William IV. Zadkiel here says

“ About the 28th or 29th of May, some evil transits will give the King vexation—*if not illness to himself* [italics] it may be to some of his family, &c. The 26th of June is especially full of trouble to the King and nation generally, and all the month of July ; the last week particularly. This will be an evil and truly unfortunate summer to *William the Fourth*. His health will suffer about the 26th of June, and he will then be in danger of accidents to his arms or shoulders.”

Last year, some intimations of evil were given in Zadkiel's Almanack respecting his Majesty which I do not think it right to quote ; it was also suggested that his Majesty would have “ *a fall from a horse.*” But we need not wonder that the dignity of earthly monarchs is not respected, when the Sovereign of Heaven is himself blasphemed. In the second

volume of Dr. Sibly's Astrology, is to be found the nativity of the LORD JESUS CHRIST!!

I now proceed to make some remarks on *Atmospherical Astrology*, which is defined to be —

“The art of foreseeing by the positions of the planets at the periods of the Sun and Moon being in mutual aspect, and some other circumstances, the quality of the weather *at any required time or place.*”

At page 12 of the Horoscope, we are informed that this branch of astrology “is the most simple, and the most easily reduced to practice.”* The study of the weather indeed is that of the air; and we have reason to believe that heat is the primary agent in producing the various changes which take place in the atmosphere. The astrologer would persuade us that the temperature of the air is continually varying with the aspects of the planets: he says (Horoscope, page 40)—

“When the Moon is with Mars, the thermometer averages about four degrees more than when she is with Saturn.”

Mars is supposed to emit heat, and Saturn cold; but the truth is, that the almanack prophets know nothing of the physical constitution of either planet; and if the temperature of our globe were at all

* Appendix, No. 17.

affected by their agency, we should be most sensible of their influence *when they are nearest to us*, independent of any astrological aspect whatever. Even the Moon's action on the ocean is simply that of gravitation, for the barometer has never afforded any indication of a lunar atmospheric tide. Comets too, are supposed to have some influence upon the weather, but experience proves the supposition to be ill-founded. M. Arago informs us that the comet of 1811,

“During its *maximum* of brilliancy ^{it} did not impart to the earth a light equal to the tenth of what it receives from the Moon at full.” He adds, “I do not assert this as referring only to its natural intensity, but concentrated in the focus of the largest mirror or burning glass, and acting on the blackened bulb of a thermometer in the air, it has not produced any sensible effect. By this mode of experiment *one hundredth* of a degree of the ordinary thermometer, would have been fully perceptible! We should then even renounce the use of our reason, if, in the presence of such a result, we were to entertain the idea that a comet, supposing it to be ten times more brilliant than that of 1811, could by its light produce on the earth any variation of temperature, &c.”

According to Mr. H. Forster, comets are always connected with sickness, commotions, earthquakes, inundations, famines, pestilence, &c.

M. Arago has ably commented on Mr. Forster's work, and says, “Who cannot foresee that a comet could never approach our earth without finding men struggling with some visitation?” Mr. Forster,

indeed, has travelled over the whole globe for examples to prove the truth of his theory; and it appears from him, that the comet of 1668 had an extraordinary effect upon the feline tribe in Westphalia. At the appearance of this wanderer, *all the cats* in this German district, were taken ill; the very cats felt the lash of its tail. What sin the purring race had committed, to call down such a chastisement, we are not informed. However, whether India trembles from an earthquake, or the Westphalian cats mew with sickness—whether Etna vomits forth torrents of lava, or the cattle die in the north of Scotland—whether the plague rages at Algiers, or a vessel be fired by lightning, Mr. Forster found a resting place for his mind in the appearance of some comet, which to his satisfaction, and that of most astrologers, settled the matter as to *cause* and *effect*. It is amusing to observe with what contempt Zadkiel (Horoscope page 9) affects to treat the Meteorological Society of London; the decisions of philosophy vanish before his pen; astrological principles shall settle the morning and evening temperature of every day throughout the year, and that before its commencement, and every variation in the height of the thermometer be accurately predicted. However, it is with pleasure I inform my readers, that a trial of the boasted skill of the astro-meteorologists has lately

been made. Mr. Wells, a gentleman to whom our literary institutions are indebted for some able lectures on chemistry, was challenged by an astrological amateur to predict the changes of the rise and fall of the thermometer for a majority of days last January; the astrologer engaging to do the same; the challenge was accepted, and Mr. Wells even ventured to assert that he would surpass his antagonist in the accuracy of his performance, and that, not by consulting the influences above, but the philosophical records of those below. Both gentlemen wrote down their expectations of the mean atmospherical temperature for each day in January, and delivered them sealed to a third party; at the expiration of a month, the seals were broken, and the predictions compared with the tables of Mr. Moss, and I am happy to tell the public that Mr. Wells beat the astrologer by six or seven days. This is the triumph of science over astrological vanity and presumption.

At the discussion, Lieut. Morrison said, that the weather on the 20th or 21st of February would be extremely cold, and accordingly in his almanack, he closes his meteorological remarks for February, with the following predictions:

“ This month will be remarkable for the extreme cold about the 20th and 21st, when the *mercury will fall uncommonly low*; THUS PROVING the power of the two cold planets, Hierschel and Saturn, upon the Sun’s action.”

Now, by referring to Mr. Moss's tables in the *Cheltenham Chronicle*, I find that the mean temperature of the atmosphere on the 20th was $31\frac{1}{2}$ degrees, and on the following day 33 degrees, THUS PROVING that Herschel and Saturn have no such influence upon our atmosphere as astrologers would have us believe. On the 7th of March, Zadkiel's Almanack states, that in the morning the thermometer would be *very low*, but its actual height then was 48 degrees. The conclusion of the whole is this, that though science may lead us to some rational expectations respecting the future temperature of the air, astro-meteorology can do nothing in this matter, because it proceeds upon principles which have no existence but in the brain of the astrologer. The weather is regulated by Him who "maketh the clouds his chariot, who walketh upon the wings of the wind," (Psalm civ. 3) and who says that "The wind bloweth where it listeth," and that though we hear its sound we cannot "tell whence it cometh nor whither it goeth."

How excellent and conclusive is the argument employed by Cicero upon this subject. After stating that there is often one kind of weather at Tusculum and another at Rome, he adds,

"Quod, qui navigant, maxime animadvertunt, cum in flectendis promontoriis, ventorum mutationes maximas sæpe sentiant"

“ Which mariners most of all observe, when in doubling promontories, they often perceive the greatest changes of the wind.”

As to the temperature of the ground, it is always the mean result of the impressions made at the surface during a series of years; and these impressions are produced directly by the Sun's rays, or by atmospheric influence. It has been ascertained that “ the variations of the mean temperature of the earth at the level of the sea, is always proportional to the sine of twice the latitude,” and that the decrease of temperature in ascending the atmosphere is about one degree for every 100 yards of elevation. These facts *prove* that the temperature of the earth is wholly unconnected with astrological aspects. In Jamaica, Fahrenheit's thermometer, except on the hilly districts, never falls below 70 degrees, and in Lima, never below 60. In some countries earthquakes are frequent, in others, scarcely ever known. In Syria and Barbary, there is scarcely any rain during the summer; and in Upper Egypt, it seldom or ever rains at all. In Arabia, the winds are hot and suffocating, and in Guinea, thunder and rain prevail during four months in the year. It is therefore *certain* that the weather of any particular region is in no respect regulated by the configurations of the heavenly bodies.

If we refer to the Scriptures, we shall find that all things here *below* are *under the immediate direc-*

tion of God himself; that though the heaven is his throne, the earth is his footstool; that the times and seasons are in his hand; the varying circumstances of climate under his control; and that everything connected with seed-time and harvest, is under his guidance. “He maketh small the drops of water: they pour down rain according to the vapour thereof: which the clouds do drop and distil upon man abundantly.” (Job xxxvi. 27). “Sing unto the Lord with thanksgiving: sing praise upon the harp unto our God, who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.” (Psalm cxlvii. 7; see also Proverbs xxx. 4, and Psalm lxv. 10.) “He giveth snow like wool: he scattereth the hoar frost like ashes: he casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them; he causeth his wind to blow, and the waters flow.” (Psalm cxlvii. 16, &c.) I am now going to prove that these bounties of God’s providence to his creatures *are connected with their moral conduct*; and that therefore the *measure* of them cannot be calculated by an astrologer. In Lev. (xxvi. 3 and 4.) “If ye *walk in my statutes*, and keep my commandments, and do them, then I will give you rain in due season, and *the land shall yield her increase*, and the trees of the fields shall yield

their fruit." See also the 5th and 6th verses. In Deut. (xi. 16,) we read "Take heed to yourselves, that *your heart be not deceived*, and ye turn aside and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit," &c.

In Jeremiah (v. 24) we find this threat of God executed upon the guilty Israelites. "Neither say they in the hearts, let us now fear the Lord our God, *that giveth rain*, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. *Your INIQUITIES have turned away these things, and your sins have withholden good things from you.*" In Amos (iv. 7) are the following words:—"And also *I have withholden the rain from you*, when there were yet three months to the harvest: and I caused it *to rain upon one city*, and caused it *not to rain upon another city*: one piece was rained upon, and the piece whereupon it rained not, withered." In Psalm cvii. 25, "*He COMMANDETH, and raiseth up the stormy wind*, which lifteth up the waves thereof," &c. And in the 29th verse, "He maketh the storm a calm." See Mark iv. 39. Storms are occasionally sent to purify the air; but sometimes, that men may call their ways to remembrance and fear Him who has sent the storm

and directs its course. Storms and tempests when raging with awful fury, are *judgments for iniquity*. In Isaiah (xxix. 6) it is written, "Thou shalt be visited of the Lord of Hosts [not by the stars] with THUNDER, and with EARTHQUAKE, and great noise, with storm and tempest and the flame of devouring fire." See Numbers xxvi. 10, also Jonah i. 4. "But the *Lord* sent out a great wind into the sea, and there was a mighty tempest in the sea so that the ship was like to be broken," &c. That *famine, pestilence, &c.* are judgments from God for national transgression, may be proved from Ezekl. (xiv. 21,) "For thus saith the Lord God; How much more when I send my four judgments upon Jerusalem, the *sword* and the *famine*, and the *noisome beast*, and the *pestilence*, to cut off from it man and beast." It is true that *angels* are frequently employed by the Most High as the ministers of his vengeance. When David sinned against the Lord by numbering his people, God cut off seventy thousand of his subjects by a pestilence. "So the Lord sent a pestilence upon Israel from the morning *even to the time appointed*, and there died of the people from Dan even to Beersheba seventy thousand men. And when the *angel* stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay

now thine hand," &c. "And David spake unto the Lord when *he saw the angel* that smote the people," &c. See also Genesis xix. 22, and Acts xii. 23. It is evident, therefore, that *angels* (not astrological aspects) are God's ministers "that do his pleasure." See Psalm ciii. 20 and 21. When Sennacherib marched up to the walls of Jerusalem, thinking that he should as easily subdue that city as he had done other nations, the God of Jerusalem sent an angel and destroyed his army. "And it came to pass that night, that *the angel of the Lord* went out and smote in the camp of the Assyrians an hundred fourscore and five thousand," &c. 2 Kings xix. 35. I argue therefore that the 70,000 men in the former case and the 185,000 men in the latter, perished *not* from the operation of any ill directions in their NATIVITIES, but by the *express fiat of Jehovah*. Evil angels too are sometimes permitted to execute the purposes of the Most High upon the earth. (Job i. 14, &c.) *We have reason to believe also that some diseases are occasioned by* their immediate agency; see Job ii. 7, and Luke xiii. 16. That SICKNESS is often sent as a *correction for iniquity*, may be proved from 1 Cor. xi. 30—Exod. xxiii. 25—Deut. vii. 15—and 2d Chron. xxi. 14 and 15. At all times, however, this visitation has a voice from heaven; sometimes it is evidently a spark of God's anger kindling upon the

daring sinner; but very frequently it is a gracious visitation to his devoted children to ripen their Christian graces, and make them meet and fit for the inheritance of the saints in light; and occasionally for purposes inscrutable to mortals. Death too proceeds immediately from God. See Deut. xxxiv. 5, and Isaiah xxxviii. 1 to 5—Proverbs x. 27—Psalm xci. 16—Isaiah lvii. 1, and xxvi. 9. My object in recommending these passages to the notice of my readers, is to prove that mercies, afflictions, and judgments proceed immediately from *God himself*: and that they are sent at *such times and seasons*, and in *such measure*, as he, in his infinite wisdom, sees they are needed; and if this be the method in which God deals with his creatures, as it unquestionably is, *we are assured that no astrologer can predict any of his dispensations*. The stars have no knowledge of the moral condition of man, neither are nations or individuals *periodically wicked*: and, therefore, the periods of chastisement cannot correspond with the predicted configurations of the heavenly bodies: for if this were the case, man would be *necessarily wicked and mechanically rebellious*; the intervals of his high transgressions might be calculated, and therefore he *could not be a responsible being*. These are arguments which no

astrologer can answer, because they are drawn immediately from the Bible, and are the voice of God against his system, and every other form of error, which would rob God of his glory, and drive him from his throne of government.

The following important facts against astrology, are submitted to the reader's attention.

1.—In my first letter I promised to take notice of the skill of the ancient Chaldeans as prognosticators of future events, and I now fulfil that engagement. When Belshazzar made “a great feast to a thousand of his lords,” the astrologers of his court knew not that their sovereign would that night be summoned to another world, and his dominions given to the Medes and Persians; they were not only unable to read the mysterious writing on the wall, but were ignorant that Cyrus was at hand to execute the vengeance of Heaven upon their guilty monarch and wicked city. “Here then,” says M. Rollin, “we see astrology and magic convicted of ignorance and impotence, in the very place where they were most in vogue, and on an occasion when it was certainly their interest to display their science and whole power.” (Daniel v.)

2.—My next witness against astrologers is Cicero: “Sed quid plura? quotidie refelluntur. Quam multa ego Pompeio, quam multa Crasso, quam multa huic

ipsi Cæsari a Chaldieis dicta memini; neminem eorum nisi in senectute, nisi domi, nisi cum claritate esse moriturum! Ut mihi permirum videatur, quemquam extare, qui etiam nunc credatiis, quorum prædicta quotidie videat re et eventis refelli.”—*De Viv.* “But why should I say more? They are refuted daily. How many things do I remember predicted to *Pompey*, how many to *Crassus*, how many to this *Cæsar* himself by the *Chaldeans*? that none of them should die but full of years and glory; and in his own house! How very wonderful it appears to me, that there is any one who can believe those, whose predictions he sees every day refuted by events.”

3.—“In 1523, the astrologers having prophesied incessant rains and fearful floods, the Abbot of St. Bartholomew, in Smithfield, built a house on Harrow on the Hill, and stored it with provisions. Many persons followed his example, and repaired to high places. However, no extraordinary floods appearing, the disappointed soothsayers pacified the people by owning themselves mistaken, just *one hundred years* in their calculation.”—*Hall.*

4.—In the fifteenth century, Stœffler Hall foretold a universal deluge, which should take place in 1524, in consequence of three planets being then in conjunction in a watery sign. All Europe was in consternation; and those who could find the means, built boats in

readiness. Voltaire mentions a doctor of Toulouse, who made an ark for himself and his friends."—*Penny Cyclopaedia*.

5.—At the discussion, Lieutenant Morrison spoke in high terms of Cardan as a mathematician, and as an astrologer. He was an Italian physician, and on a particular occasion, having made a professional visit to Scotland, he set off for London on his way home. He was introduced at the English court, and well received by King Edward VI. whose nativity he calculated; but on this occasion, as well as on several others, his astrological science deceived him, for he *predicted long life to this prince, who died the next year.*"—*Gorton's Biographical Dic.* Cardan owned that, of forty things, scarcely ten happened right.—*Gassendus*.

6.—"Great winds were predicted by a famous adept about the year 1586. No unusual storms, however, happened. Bodin, to save the reputation of the art, applied it as a figure to some *revolutions* in the state, of which there were instances enough at that moment."—*Demonologia*.

"Heminga, having proposed *thirty* eminent nativities, and reduced them to strict examination, according to the best rules of the art, he declared that the experiments did by no means agree with the rules, sad events befalling such as were born under the most

happy and promising positions of the heavens; and good befalling such as the heavens frowned upon, and threatened all the ruin and mischief unto, that can well be imagined; and therefore he concluded, that astrologers, when they give judgment of a nativity, are generally the whole heavens wide of the truth.—*Gossendus*.

8.—Dr. James Young makes the following remark upon Lilly.—“I have read all Lilly’s Almanacks, from 40 to 60, in the holy time of that great rebellion, to which he was accessary; and find him always the whole breadth of heaven wide from truth; scarcely one of his predictions verified, but a thousand contrary wise. It is hard that a man shooting at rovers so many years together, should never hit the right mark.”—*Sidrophel Vapulans*.

9.—Dr. Simon Forman is allowed by Lilly to have been a skilful astrologer, in resolving horary questions. From a figure he set one morning, he concluded that within two years he should be *a lord* or a great man, but before the expiration of that period, he found himself in *Newgate*. “There is another figure concerning one Sir ——Ayre, his going into Turkey, whether it would be a good voyage or not: the Doctor repeats all his astrological reasons, and then gave his judgment it would be *a fortunate voyage*. But under this figure he concludes, this

proved not so, for he was *taken prisoner by pirates* ere he arrived in Turkey, and *lost all!*" Other failures of his are also recorded by Lilly.—*History of Lilly's Life and Times.*

10.—There was also one Jeffry Neve, at this time a student in physic and astrology; he had formerly been a merchant in Yarmouth, &c. he had a design of printing *two hundred VERIFIED questions*, and desired my approbation ere they went to press..... When I had perused the first forty, I corrected thirty of them, would read over no more: I shewed him how *erroneous* [though verified] they were, desired his emendation of the rest which he performed not." After his death Lilly purchased them.—*Lilly's Life and Times.*

11.—The last of the astrologers was Morin, best known as the opponent of Gassendi. The latter had in his youth studied and believed in the art, but had afterward renounced and written against it. The former who worked for thirty years at a book on astrology, and was besides an opponent to the motion of the earth, predicted his opponent's death repeatedly, but was always wrong. He also foretold the death of Louis XIII. with no better success. Since his death, which took place in 1656, the science has gradually sunk, and we believe has in no case been adopted by any real astronomer.—*Penny Cyclopædia.*

12.—In the 2d volume of Dr. Sibly's astrology is the nativity of the Rev. George Whitfield; it is full of error: I have only room here to notice one circumstance:—"In August, 1761, he was brought to the very gates of death, yet the Lord was pleased to raise him up again." (*Dr. Gillie's Memoirs.*) This important event is unnoticed by Dr. Sibly, no doubt, *because he had not heard of it.*

13.—A short time ago I heard that Lieutenant Morrison had calculated the nativity of the child of a professional gentleman in this town, and that astrology had gained no laurels from his efforts on this occasion. I therefore waited on the parents to know the particulars. They informed me that as the time of birth had been noted in the family Bible, the Lieutenant had it *to a minute.* The infant was then about seven or eight months old, had suffered much from sickness, and had been repeatedly near death. The Lieut. with an ominous look and foreboding manner, gave the parents to understand that the child would die at the age of fifteen months: he afterward informed the father he could calculate the very hour of its dissolution. However, as if the child were to be a living monument of the vanity of astrology, from that time it grew better, and at the age of *fifteen months*, was as healthy, fat, and

flourishing, as any one in the town, and has continued so ever since.

My next letter will contain a full reply to the Lieutenant's theology, as exhibited in his last two communications.

I am, Sir, &c.

T. H. MOODY.

LETTER IX.

SIR,

THE last three letters of Lieutenant Morrison prove to what an extent an astrologer will proceed in support of his delusive system. Sooner than abandon it, the star-gazer will blaspheme the truth of his Maker—endeavour to worm out of the sacred text some meaning favourable to his unhallowed views, and thus wrest the very “scriptures to his own destruction.” Reckless of consequences, daring the vengeance of Him “*to whom all hearts are open, all desires known, and from whom no secrets are hid,*” he proceeds in his career of folly, *drawing iniquity with cords of vanity, sinning as it were with a cart rope* (Isaiah v. 18), and wildly laughing on the brink of eternal ruin. St. Paul, in his first epistle to Timothy (v. 24) says “Some men’s sins are open before hand, going before to judgment.” This solemn passage should lead many to serious thought,

whether they may not, with Saint Paul, be thinking they are doing God service, while they are advocating the cause of error, and opposing his holy truth. Certainly I may be permitted to say, that a more awful perversion of scripture than is contained in the two theological essays of the Lieutenant has rarely appeared. His last effort is a bold attempt to escape the force of truth by mere subterfuge and chicanery.

My thirteen facts his fancy has transformed into thirteen mice, "nibbling through the foundations of astrology;" and himself, of course, into a good mouser, guarding the temple of folly, which he now supposes to rest principally on his own publications: these are pretty numerous; and he speaks of them as having strengthened the foundations of the tottering edifice (*Horary Astrology*, page 257). The Lieut. is fearful that my mice will eat up his books; and these having given him so sleek a coat, he springs at whatever attacks them, and will even claw the sacred volume to pieces, that he may purr over the yearly produce of his astrological pen. These mice, however, I trust, will do their work yet, for they have all escaped unhurt from the fangs of the astrological mouser. His observations on my facts shall now be reviewed.

No. 1.—This, he says, "refers to a miracle related in scripture 3000 years ago;" that "astrology

never pretended to read the mysterious writing of the immediate acts of God." Does the Lieutenant imagine that a new language and a new character were created on that occasion? Does he not know that divines are generally of opinion that it was the old Hebrew or Samaritan character that was then employed? The astrologers, therefore, of the court of Babylon must have been a set of dunces, as they were not able to read it; and it is evident that they knew but little of the literature of those times. But this is not the leading charge against these sorcerors: I say, that they knew not that the stars were conducting Cyrus to their city; they knew not that he was about to divert the Euphrates from its channel; they knew not that the brazen gates would be left open by the drunken Chaldeans; that their night of feasting and rejoicing would be blasted by Heaven; that their monarch would be slain, and their city filled with bloodshed and slaughter. These things took place according to the common course of events—are divinely recorded for our instruction and warning—are conclusive against the vain pretensions of astrology—and, I publicly defy the Lieutenant to give any thing like a rational answer to them.

No. 2.—The Lieutenant says that this is two thousand years old, is no fact at all, and merely "*the opinion* of a man who had not himself examined

astrology.” It is the testimony of the great Cicero, a man who had fully examined the subject (De Div. 42), and greater authority for an ancient fact we cannot have than his, except that of inspiration itself. Vain is his attempt to discredit what Cicero has recorded: a more important witness from the philosophic heathens I could not have produced. The Lieutenant knows this, and, in his Horoscope, has claimed him as an abettor of his art, but at the discussion, I shewed that Cicero was a bitter enemy to the abominations of the Chaldeans. The fact is objected to also because it is 2000 years old, and yet the Lieutenant in the Horoscope (page 6), has recorded one 400 years older in the support of his system—I mean the death of *Æschylus*.

“ It had been foretold to *Æschylus* that he should die by the fall of a house or other building about a certain period; and he, (knowing that the influence of the planets may be guarded against by human prudence), to avoid the danger, went away from all buildings, to pass his time in the open fields, until the influence should be passed over. * * * * He was killed as he sat in the fields, by the fall of a tortoise, which an eagle dashed against his bald pate, *mistaking it for a stone, &c.*”

Here was a man who put more faith in an astrologer than in his maker, and he deservedly perished in his folly, for he could not escape the judgment of God. Had he despised the prediction, and com-

mitted himself to the protection of his Father above, he would have acted like a man, and his head would never have been mistaken by the bird of heaven for a senseless block of stone. The assurance of the Lieutenant to dispute the fact quoted from Cicero is truly astonishing, when he, in his Horoscope, has groped through the remote regions of mythological fiction for arguments in support of his opinions.

No. 3 to 11.—The Lieutenant says, that these “as they are extended from 1523 to 1655, or from two to three hundred years ago, would be very insufficient witnesses in any case.” What! is he ignorant that our lawyers frequently travel much further back for precedents in support of some claim, or to justify a certain course of legal proceeding? Will he attempt to put the extinguisher upon all history, or will he receive nothing but what suits his own convenience? But what follows is an exquisite specimen of the *wordy juggling* of an astrologer—a precious sample of “the cunning craftiness” (Ephesians iv. 14) of the art:

“But I contend that the *fulfilment* of a prediction is no proof of astrological principles, unless it can be shewn that it was made in *strict accordance with those principles*; and I also contend that *failure* of a prediction is no disproof of their truth, unless it can be shewn also to be in *strict accordance with those principles*.”

If these be the sentiments of the Lieutenant, how

does he dare go back to antiquity for examples in support of his art, as he has done, when he has no record of the principles upon which the predictions were conducted? He here finds it convenient to give up certain fulfilments, that he may get rid of nine *palpable failures*. But he knows that the most important of these are connected with a period when Lilly's works were principally consulted. Will the Lieutenant, after having publicly eulogised Cardan as a mathematician and as an astrologer at the Athenæum, now reject a well-authenticated fact because it tells against him? I repeat that Cardan calculated the nativity of Edward VI. and predicted long life to that prince, but he died the next year! The Lieutenant, finding himself beaten by the strong facts put forth against him, endeavours to evade their force by calling for some modern cases; when he knows that the art has been treated with almost silent contempt for nearly 200 years, and that the monster has only just begun to breathe again in his person, and a few more such worthies.

No. 12.—This relates to the dangerous illness of the Rev. George Whitfield, in August, 1761, and unnoticed by Dr. Sibby in his nativity of that gentleman. The Lieutenant says, that the Doctor's system of astrology is opposed to the true laws of the science;—but it is in accordance with the prin-

ciples taught by Ptolemy, whom he affects to follow. Dr. Sibly has written more largely on the subject than any other man, and I believe his works are held in high estimation by most astrologers. The Lieut. should be mild in his censures of the Doctor, for I think he has drawn largely upon him for many things contained in his own works. However, this objection corroborates what I said in my last, that every astrologer has his own system for prediction, and with inflexible tenaciousness asserts its infallibility. But the Lieutenant professes to have another argument against me "contained in one word—*Herschel*." But this one word is a powerful argument against himself; for Herschel is without a house, and if he were to attempt to put him upon a footing with the other planets, he must revolutionize the whole system, as I have shewn in a former letter.

No. 13.—With regard to the birth of the child here alluded to, I have consulted the family Bible, and found it entered "at twelve o'clock." The Lieutenant here acknowledges his error "as to the child being worse when near fifteen months old," and *endeavours to account for it*. Now an astrologer must be very hard driven when he will confess himself to be in any error. He says that "when the child was fourteen months old, the father was taken ill;" but the fact is, that it was the *mother* that was

taken ill at that time, respecting whom he had predicted nothing, and of course had foreseen nothing; the complaint, however, being contagious, the father himself was soon after seized with it: *but was this circumstance foretold by the Lieutenant? No: his prediction was confined to the child, and in which he miserably failed.* But he says, if we will allow him to assume the time of birth to have been 12h. 11m. he has a “rapt parallel of Venus,” which will account for the continuance of the child’s health. I answer, that if his rapt parallel of Venus will counteract the baneful effects of Saturn’s opposition with regard to the *child*, why not with regard to the *father*? The Lieutenant intimates that the child’s good health commenced at the age of fifteen months, but it began to amend immediately after his prediction, which was uttered when it was seven or eight months old, and has been doing well ever since. The amount of the whole is this: the Lieutenant predicted nothing respecting the mother and father, who both, however, had successively a severe and dangerous illness; but he did with regard to the child, which has lived in defiance of his evil aspects. The Lieutenant makes the following express declaration :

“ *I never did in my life, nor ever shall predict the time of any person’s death, because, however powerful the influence, astrology*

can only be justified in *predicting illness*, more or less severe, but NOT DEATH."

Now I shall prove that the Lieutenant has predicted death, and that too of Prince George of Cumberland; and this is to be found in his Horoscope, at page 146; his words are—

"If he should suffer sickness, and, in short, *end his days at the time we have predicted* [20 years]—we say, in the name of naked truth and common decency, that the world can no longer deny the reality of that sublime science which teaches that all men are subject to the influence of the stars."

What the Lieutenant has to do with truth and decency, after this quotation from his works, I leave to the judgment of the public. He knows well, that in every nativity the duration of life is a leading point of prediction. Raphael has declared that the exact time of any man's death may be infallibly foretold by the laws of astrology.

Some additional facts against this supposed science, are now presented to the notice of the reader:

No. 14.—It appears from Genesis xli. 8, that the astrologers of ancient Egypt were not only unable to interpret Pharaoh's dream, respecting the seven years of plenty and the seven years of famine which were immediately to succeed each other, but were altogether *ignorant of these approaching events*.

No. 15.—From Exodus xii. we find that the astrologers of Pharaoh's court did not foresee that all the first born in the land, would be cut off in one night; and from Exodus xiv. that the stars had afforded them no information that their royal master and his host would shortly perish in the Red Sea.

No. 16.—Cardan pretended to describe the fates of his children, yet all this while never suspected, from the rules of his art, that his dearest son, in the prime of life, would be condemned to have his head struck off on a scaffold by an executioner of justice, for destroying his own wife by poison.—See Dr. Long's Preface to his Astronomy, page 5.

No. 17.—Lilly's reputation was lost upon his false prognostic of the eclipse of the 29th of March, 1652, commonly called black Monday; for his predictions not being fulfilled, Mr. Heath observes (Chron. page 210), "That he was regarded no more for the future than one of his own worthless almanacks."

No. 18.—An astrological student, well known to Lieutenant Morrison, and who "*acknowledges no deference to him in the occult science,*" calculated the nativity of a nephew of C. M. of this town. The time of birth was observed with the greatest accuracy, and made known to the astrologer. He predicted that the child would die at the age of fifteen

months; but added that there might be "the shadow of a chance" of his getting over the malignant influence; but if he did, he would be an idiot till the age of nine years, when his dissolution would certainly take place! This prediction has been completely falsified; the child is now more than three years old, and very keen and intelligent.

No. 19.—During the last illness of the Duke of Wellington, Lieutenant Morrison astrologically asserted in the presence of several persons, from one of whom I had the circumstance, that he would bet twenty to one that the Duke would not recover; and indeed, according to the prediction of his astrological friend, the Duke should have died last summer.

No. 20.—Last year, Lieutenant Morrison and Mr. B. went to Stroud, the one to lecture on the comet, the other on phrenology. The time was astrologically chosen, for they would not stir out of Cheltenham till the aspects were favourable; but yet their jaunt was unproductive, for I understand that it scarcely paid their expenses. On their return, Mr. B. would take no refreshment, for his appetite had departed with his spirits. The Lieutenant, however, knew that he had a stomach, and found it was empty, and that the aspects were not likely to fill it; nor would he erect a figure of the heavens to ascertain whether it was a good time to digest a beef steak

and a glass of brandy and water, but quietly paid his respects to the good fare that was brought him, to the great annoyance of his friend, who, perhaps, never withdrew his eyes from the Lieutenant's cranium, till his repast was finished. Mr. B. probably now began to think that astrology was altogether a hoax upon the public, and that there was scarcely anything worth studying except phrenology. But this was not the *first disappointment* the Lieutenant had met with; *he knew that the science was far from being infallible*; but speculating upon remote possibilities, thought that the time might arrive when his *scientific efforts* would be rewarded with better success. If he were asked for an explanation how it was that his heavenly axioms had deceived him, he might perhaps say—"I set my figure for the time when B. consented to accompany me, and not for the moment when I first thought of the matter." Thus men "hold fast deceit."

No. 21. —My father, Mr. Robert Moody, a mathematician of considerable eminence, and author of the leading mathematical articles in Hall's Encyclopædia, and which bear his name, studied astrology for mere amusement for several years. No man ever understood the art better. I once showed some of his calculations to a professed astrologer in London, who highly commended their accuracy. His pre-

dictions respecting my brother and myself were not verified by events. After much thought and labour on the subject, his repeated failures and disappointments, compelled him to *pronounce the art false*.

No. 22.—I was informed a few days ago, by a person who has several of the Lieutenant's almanacks for sale, that he could find no purchaser, as the *predictions were never fulfilled*, and that he had been reproved by some people for vending such a publication as Zadkiel's Almanack.

But are these all the cases I have to produce against the Lieutenant? No: I have others in reserve, but do not wish to wound his feelings more than the discharge of public duty demands. However, this I tell him, and with the utmost truth, that he is the laughing stock of the people of Cheltenham, and his predictions are considered as trash and rodomontade. In the letter, to which I am now replying, he endeavours to mislead his readers by mere verbiage, and prates about the distinction between *principles* and *rules*. I tell the Lieutenant that my argument there against mundane astrology rests upon no such distinction, but is grounded on the diversity of data assumed by different astrologers in their predictions. Astrologers *generally* have *no principle*, and *their rule* is to fill their own pockets, so far as this is practicable, at the expense of public credulity. The Lieutenant says—

“ I assert, without fear of any philosopher disproving it, that the care of the Deity is over all his works, ay, even to the very cats of Westphalia.”

Yes, *his care* but not *his judgments*; these are reserved for incorrigible sinners, who seem to have no more sense than Balaam's ass, which trembled at the approach of a messenger from Heaven; for sinners have often very loud calls as their CONSCIENCES can testify.

The Lieutenant has the following observations :

“ Mr. Moody asserts that ‘*all things here below are under the immediate direction of God himself* :’ if so, as he is the great *First Cause*, and acts *immediately* without *medium*, or second causes, there are none such; no *second causes* ! Beautiful philosophy ! rather novel however.”

My proposition, *if novel at all*, is only so to an *ignoramus*. The Lieutenant confounds *immediate direction* with *immediate instrumentality*. I reassert that all things here below are under the *immediate direction* of God himself. Angels merely perform his pleasure (Psalm ciii. 21), and wind and storms do no more than fulfil his word (Psalm clviii. 8). There are second causes, but these are under the *immediate direction* of the *great first Cause*. It is written “ The hail shall sweep away the refuge of lies” (Isa. xxviii. 17). By the hail, we are to understand the storm of God's anger, when he, by some signal judgment, destroys daring rebels against his govern-

ment. Second causes on these occasions are generally employed, such as the bite of a mad dog, &c. In the Horoscope, page 59, are some remarks on Zadkiel's nativity. The astrologer there informs us, that he had his foot torn by a dog, and was

“Obliged, for the satisfaction of his family, to submit to a surgical operation. [He adds,] We did foresee an *extreme liability* to accidents, wounds, and other evils, such as Mars always causes, and acted accordingly, but *the influence was too powerful to be wholly overcome*. The facts were these: we were standing at the door of a neighbour, and the dog, which knew our person well, and had *never before molested us*, suddenly seized upon us *without any apparent provocation*, or giving us any warning.”

It is clear that Zadkiel never contemplated such an attack as this, and his vague foreknowledge of some approaching evil, is characteristic of that general frame of mind experienced by an astrologer. He knows nothing of tranquillity, and lives more or less in perpetual fear. “The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.” (Isaiah lvii. 20.)

In my last letter, I remarked that we had reason to believe that some diseases are occasioned by the immediate agency of evil spirits. The Lieutenant has endeavoured to ridicule the sentiment, though supported by the express testimony of scripture. In Job (ii. 7) we read, “So Satan went forth from the presence of the Lord, and smote Job with *sore boils*

from the sole of his foot unto his crown." Dr. Mason Good is of opinion that the Hebrew signifies that his whole frame was incrustated with a burning ulceration ; and a modern commentator remarks upon this passage, " We know not how much Satan may have a hand, by Divine permission, in the diseases with which the children of men, and especially the children of God, are afflicted." In Matthew (xvii. 14, &c.) is the following narrative : " And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son : for he is lunatick, and sore vexed : for oft times he falleth into the fire, and oft into the water ; and I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me. And Jesus *rebuked the Devil*, and he departed out of him : and the child was cured from that very hour." The commentator, already cited, here remarks, " The father, in his complaint, saith, he is a LUNATICK, taking notice of the *effect* ; but Christ in the cure, rebuked the DEVIL, and so struck at the *cause*." In Luke xiii. 11, &c.) we read, " And behold there was a woman who had a spirit of infirmity *eighteen years*, and *was bowed together*, and *could in no wise lift*

up herself. And when Jesus saw her, he called her to him, and said unto her, Woman thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God." The ruler of the synagogue, however, was offended because the cure was performed on the sabbath day, but was thus answered by our Lord: "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, WHOM SATAN HATH BOUND, lo, these eighteen years, to be loosed from this bond on the sabbath day?" Here it is evident that this woman's infirmity was occasioned by the agency of Satan. I could say much more upon this point, but here are witnesses sufficient from the word of God to prove that some diseases are occasioned by the agency of evil spirits. From the scriptures we may learn that sin will give the Devil more or less power, over the souls and bodies of men. The Rev. J. Brown, in his Dictionary of the Bible, observes that we cannot say how far evil spirits "may immediately act in the production of our distempers." The Lieutenant's mirth is directed against the solemn declarations in God's word, and I recommend to his notice the following passages: "Against whom do ye sport yourselves? against whom make ye a wide

mouth, and draw out the tongue? Are ye not children of transgression, a seed of falsehood?" (Isa. lvii. 4.) "As a *madman* who casteth firebrands, arrows, and *death*, so is the man that *deceiveth his neighbour* and saith *am not I in sport?*" (Proverbs xxvi. 18, 19.) He asserts that he has proved astrology to be perfectly innocent. I reply that I have proved it to be perfectly diabolical.

The Lieutenant talks of his fulfilled predictions, and so do all other diviners. Johanna Southcote herself did the same. She says,

"The war that I foretold in 1792 we should be engaged in, followed in 1793. The dearth which came upon the land in 1794, and 1795, I foretold in 1792; and, if unbelief did abound, that a much greater scarcity would take place, and which too fatally followed. I foretold the bad harvest in 1797. I foretold, in letters sent to two ministers in Exeter, what would be the harvests of 1799 and 1800; that the former would be hurt by rain, and the latter by the sun: these followed as predicted. The rebellion which took place in Ireland in 1798, I foretold in 1795, when the Irish soldiers rebelled in Exeter against the English officers. I foretold the secret thoughts and conversation of people in Exeter, which took place in 1792. The letter I sent to the Rev. Archdeacon Moore, last spring, foretold the harvest as it came."

From this quotation it appears, that Johanna has completely beat the Lieutenant in the race of prediction. Where's the gypsy that does not boast of her prophetic skill? and where's the dreamer that has not daily answers to his nocturnal intimations?

These false prophets, indeed, are some times allowed to have some of their predictions to a certain extent, verified in judgment to themselves and others who consult them. St. Augustine, speaking of astrology, says—

“This stupid and sacrilegious credulity is a just chastisement from God, who frequently punisheth the voluntary blindness of men, by inflicting a still greater blindness; and WHO SUFFERS evil spirits that *they may keep their SERVANTS still faster in their nets*, sometimes to foretel things which do really come to pass and of which *the expectation very often serves ONLY TO TORMENT THEM.*”

The Lieutenant's theology now comes under review. In his letter of March the 10th, he objects to my manner of quoting the scriptures, and the reason is, because every text I have produced is a blow against his system. I have quoted as our Lord did, just as much as the case required. But this astrologer has the audacity to charge me with being ignorant of the original languages; and indeed, such a charge from some persons might be worthy of serious notice, but coming from the Lieutenant, who desires to reduce me *to his own level*, it may be put on the same shelf *with his other calumnies*.

The Lieutenant commences his defence of astrology, by asserting that “Flavius Josephus declares (book i. chap. 2) that astrology was first taught to our father Adam by God himself.” This is a fabri-

cation, and is not to be found in Josephus; but, speaking of the children of Seth, he says, "They also were inventors of that peculiar sort of wisdom, which is concerned *with the heavenly bodies* and *THEIR ORDER*." Not a word about astrology; and as to the Lieutenant's pillars, they are blown down with a single observation: these were in the land of Siriad, and were erected by Seth or Sesostris, king of Egypt, whom Josephus mistook for *Seth the son of Adam*. This error of Josephus being so well known, the Lieutenant's reading must be "*very confined*," to be ignorant of it. He then pretends to find *astrology* in the third chapter, whereas it is *astronomy* which is there mentioned by Josephus: but were it otherwise, I should reject the authority of a man who has strangely misrepresented many of the facts of the Old Testament, and who says that the ancient giants were the illicit offspring of angels and women! The Lieutenant now passes on to the eighth chapter, and pretends that Josephus there states that Abraham taught the Egyptians astrology: but the words of this author are "He communicated to them arithmetic and delivered to them the science of *astronomy*." The Lieutenant adds—

"It was not mere astronomy to which he alludes, but the predictive portion, *astrology*, because he says that *Seth foresaw many things*."

He says no such thing ; no such expression is to be found in Josephus, nor anything like it. The Lieutenant's observations in the next paragraph fall to the ground with his "*famous pillar*" and false quotations. He now passes on to Moses, and alludes to Acts vii. 22, where it is written "Moses was learned in all the *wisdom* of the Egyptians;" yes, he was, but not in the *folly* of the Egyptians.

I now follow the Lieutenant through his scripture quotations:

No. 1.—"And God made two great lights: the greater light to *rule the day*, and the lesser light to *rule the night*: he made the stars also. And God set them in the firmament of the heaven to *give light upon the earth*, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good." (Gen. i. 16 to 18.) The Lieutenant, in his observations on these verses, resembles the ancient idiot, who supposed that every ship *he saw* come into port was his; so the Lieutenant when *he sees* the word *rule*, supposes that it is *his rule*—i. e. astrological rule; when he sees the word *influence*, he supposes it is *his influence*—astrological influence. But the sun and moon are here spoken of as ruling over the *day* and *night*, and not over men's minds and fortunes: they measure out to the different parts of the world that proportion of light and heat which infinite wisdom has determined.

No. 2.—“ The sun shall not smite thee by day, nor the moon by night.” To explain this scripture, I shall quote Jonah iv. 8. “ And it came to pass when the sun did rise, that God prepared a vehement east wind ; *and the sun beat upon the head of Jonah*, that he *fainted*, and wished in himself to die, and said it is better for me to die than to live.” See also 2 King iv. 19. In the east the powerful rays of the sun are often fatal to those who carelessly expose themselves to their influence. With regard to the moon, mariners know that there is a danger in sleeping on deck, with their faces exposed to its rays ; and, according to Carne, these have a more injurious effect than those of the sun. The Lieutenant’s observations on this passage would seem to indicate that he had been very seriously smitten by the moon, and that his *mind’s eye* was somewhat disordered.

No. 3.—“ And of Joseph he said, Blessed of the Lord be his LAND, *for the precious things of heaven*, for the dew, and for the deep that coucheth beneath ; and for the *precious fruits brought forth by the sun*, and for the *precious things put forth by the moon*.” (Deuteronomy xxxiii. 13, 14.) Dr. Gill, a fine Hebrew scholar, considers with Scheutzer, that the 14th verse refers to the monthly succession of fruits, &c. and says that the word here used signifies *months*. From the first of these two verses, it is clear that it was *Joseph’s land* which Moses

here blessed; and a modern commentator upon this passage remarks:

“The seasonable rains and refreshing dews, those precious things which come down from above, and make the earth fruitful; and by means of the springs which issue from beneath, and the benign influences of the Sun, all kinds of valuable productions peculiar to each revolving Moon in succession, would be abundantly afforded them.”

This is the plain meaning of the passage.

The Lieutenant says that the language employed by Moses is strongly calculated to countenance his superstitions: no, nor was it ever so understood by the Church of England. But what are the Lieutenant's precious things put forth by the moon?

“If the Moon ascend at birth, the native will be fond of novelty and *roaming about*; and if she be weak, will lead a *very dissolute life*. * * * * When evil aspects are found between the Moon and Mercury, the native will be *inclined to dishonesty*. (Grammar page 15.) Her conjunctions with the Sun will cause *fevers* if the *Sun be evil* at birth, and the Moon be hyleg.”

Cum multis aliis, &c. (Page 67.) I leave it to my readers to determine whether these things accord with the mind of God, or with the counsel of Satan. But the Lieutenant says Moses altogether forgot to warn the people against the astrologer;—if we refer to Deuteronomy (xviii. 11) we shall find it otherwise—“There shall not be found among you

any one that maketh his son or his daughter to pass through the fire, or that *useth divination*, or an *observer of times*, or an enchanter, or a witch." Now an astrologer was always considered a diviner, as may be abundantly proved; and, indeed, his mode of divining the future exceeds all others in horrid presumption and impiety; for he has *turned God's heaven into a fortune-telling book*. The Lieutenant insists that I declare "whether it were *possible* for the Creator to create planetary influence." I say *impossible*: it is absolutely impossible that God could create such influences as those just noticed; the Divine Being cannot sin against his own glorious attributes; he "cannot deny himself." (2 Timothy ii. 13.) The Lieutenant then observes—

"He will repeat that nothing evil ever came from the source of all good; but this is *childish*, for everything which exists does so by his *permission*."

Yes, by his *permission*, but not by his *creation*: and if the Lieutenant denominates my sentiments *childish*, I call the reverse *devilish*. He then quotes Job—"Shall we receive *good* at the hand of God and not receive *evil*?" He proceeds thus:

"But who will deny that some men are born with worse natural dispositions than others. Even two brothers, educated exactly alike, will differ, one being mild and temperate, the other violent and sensual."

But will the Lieutenant, therefore, charge moral evil upon his Maker? We are all born in sin—we all spring from the same corrupt stock: David says (Psalm li. 15) “Behold I was shapen in iniquity, and in sin did my mother conceive me.” We all of us bring into the world the poison of the serpent, and are continually subject to his awful influences; but all are not tempted alike; no, nor in the same degree. Why the tempter is allowed to assail some minds more powerfully than others, is one of those secret things which belong to God (Deut. xxix. 29), but we are assured that his government is *holiness itself from first to last*, and what we know not now we shall know hereafter. (John xiii. 7.)

“The stars shall fall, the Sun shall lose his flame;

But thou, O God! for ever shine the same.” GAY.

No. 4.—The Lieutenant’s observations on Leviticus xxvi. 19, and Hosea ii. 21, need no reply, the preceding remarks being sufficient for that purpose; I therefore proceed to consider Judges v. 20—“They fought from heaven, the *stars in their courses fought against Sisera.*” The Lieutenant founds his interpretation of this passage upon the distinction between the planets and fixed stars, but which is never noticed by the sacred writers; for as the scriptures were not written to make us astronomers, the stars are ever

spoken of as they appear to the eye—see Genesis i. 16. We may understand from this famous passage, that the POWERS OF HEAVEN were engaged against Sisera, because he fought against the people of God: and if the great Sovereign of nature be against a man, all nature is against him; nothing is for him, and all things around him move forward to hurry him to perdition. The bright seraphs of the skies were engaged against the enemies of the Lord; the stars lighted their general to ruin; time rolled on for his destruction; the ancient river Kishon swept away his forces; and the very horses pranced till their hoofs were broken, no doubt terrified by the roaring thunder, and the blazing firmament. See Joshua x. 11. It may also be remarked, that as this passage is part of the triumphant song of Deborah for the great victory obtained, we should suppose that the Hebrew poetry would be somewhat figurative.

No. 5.—The next passage quoted in favour of astrology is Job xxxviii. 31 to 33—“Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth *Maz-zaroth* in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?” The Lieutenant here says—

“In this place the starry *influences* are directly and unequivocally asserted ; there is no shuffling out of this fact. The ordinances of heaven refer to the laws of the heavenly bodies, and not to the laws of God, for these have an unlimited *dominion* in the earth, whereas those have set limits, and Job is asked if he can determine them. The ‘dominion’ means clearly *the power* or rule of the heavens over the earth. This passage in Job is irresistible, and if it prove not the admitted existence of starry influence, I know not how to read English.”

The Almighty is here discoursing of the various phenomena of the material world, as regulated by his eternal power and goodness. These interrogatories are intended to humble Job, and to show him that that power which has created and preserves all things, is infinitely beyond his comprehension ; and that the wisdom which regulates and governs the whole is remote from the ken of man, and that the “ways of God are past finding out.” (Job xi. 7.) The Lieut. however, supposes that he knows all, even the very purposes of Heaven, and that he can predict the fates of individuals, and the revolutions of states and kingdoms. Presumptuous man ! With regard to the ordinances here spoken of, and this dominion, I refer my readers to Jer. xxxi. 35. “Thus saith the Lord, which giveth the sun for a LIGHT BY DAY, and the ORDINANCES of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ; the Lord of Hosts is his name.

In the eighth Psalm we read “When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ORDAINED, what is man that thou art mindful of him? and the son of man that thou visitest him?” The ORDINANCES of heaven are, in these passages, evidently connected with the succession of day and night, and not with men’s lives and fortunes. No one, but an *astrologer*, would ever imagine that the influences of the Pleiades were *astrological*. Upon the passage under consideration, an excellent commentator thus writes :

“The different seasons of the year are marked by the relative situations of the fixed stars to the earth and to the sun. Could Job prevent the effects of the spring, or of the winter? Could he even explain how those effects were produced?”

Hales states that--

“*Chimah* is generally considered to denote the Pleiades, or principal constellation Taurus. The name signifying *charming*, corresponds to the delightful season of spring, of which Taurus was the cardinal constellation in Job’s time.” See Job ix. 8.

No. 6.—The next passage produced to support the dark cause is Psalm civ. 19, “He appointed the moon for seasons, the sun knoweth his going down.” The Lieutenant here says,

“But the Sun produces the seasons, and not the moon; unless we understand the words astrologically, *when the Moon shews certain times fit for doing things.*”

Now I shall here make the Lieutenant a present of his own phraseology, substituting his name for mine : Lieutenant Morrison “ has shewn himself very ill-informed as to the meaning of several passages of scripture, which do not at all bear the sense he applies to them : this is owing to the confined nature of his general reading, and his ignorance of the original languages in which they were written.”—I shall confute the Lieutenant by one verse from the prophet Isaiah (lxvi. 23.) “ And it shall COME TO PASS from ONE NEW MOON TO ANOTHER, and from one sabbath to another, shall ALL FLESH COME TO WORSHIP before me, saith the Lord.” O poor ignorant man ! to prattle about scriptural knowledge, and the original languages.

No. 7.—The Lieutenant, supposing that the sun and moon shine upon his path, refers to Psalm xxxix. 4—“ Lord, make me to know mine end, and the measure of my days, what it is, *that I may know how frail I am.*” The prayer book version of this passage is the *translation of a translation* ; and upon this subject I refer the reader to the observations of Dr. A. Clarke—David was weary of the “ contradiction of sinners” (Hebrews xii. 3), and his petition bears a striking resemblance to our Lord’s exclamation—(Matthew xvii. 17), “ Then Jesus answered and said, O faithless and perverse generation, HOW LONG

SHALL I BE WITH YOU ? how long shall I suffer you?" David here prays also, that he may be sensible of the *shortness of the period of human life*—that he might know *his own frailty*, similar to Psalm xc. 12—"So teach us to number our days, that we may apply our hearts unto wisdom;" and to Psalm cxix. 84—"How many are the days of thy servant? when wilt thou execute judgment on those that persecute me?"—"Lord give me to consider the measure of my days, that they are measured in the counsel of God." To suppose that David was in this psalm indulging an unhallowed curiosity with respect to the remaining period of his life, is absurd; and even if he were, it would not serve the cause of astrology, which attempts to discover the term of human existence by other means. In Genesis (xxvii. 2) we have the following declaration of Isaac—"Behold now I am old, I know not the day of my death." See Prov. xxvii. 1, and James iv. 14. Isaac, though endowed with the gift of prophecy, was ignorant of the time when he should be summoned into the world of spirits, yet astrology pretends to make it known.

I now present the reader with a noble specimen of criticism!

"When heaven is named without the article, the place of the Lord's habitation is meant; but the or thy heavens, always means the heavenly bodies."

The Lieutenant cites Psalm viii. 3, and I cite Exodus xx. 11, and leave him to digest his criticism. He quotes an apocryphal work—the Book of Wisdom, as if it were written by Solomon; which all the learned are agreed it was not; and it abounds with error and absurdity. He says—

“The wise men of the east who came to worship the infant Saviour, *must have been astrologers*. They are called Magi, but as magic had become corrupt, I conceive they could not have been magicians, and must therefore have been *astrologers*!”

I deny that a separation between astrology and magic had taken place. What says Stellarius?

“It is true OUR CLERGY still retain their prejudices against it [astrology], but these originated from its being mixed with *magic* and other occult sciences; but MODERN WRITERS have purified it from all its superstitions, and rendered it a virtuous and most noble study.”

Raphael has also similar language. And were it necessary, I could prove it to be very questionable whether the separation has even yet been effected. With regard to the ancient Magi of the Persians, Aristotle says—

“They were the sole authors and conservators of the Persian philosophy; and the philosophy principally cultivated by them was theology and politics; they being always esteemed as the interpreters of all law, both divine and human, on which account they were wonderfully revered by the people.”

Cicero also observes, that

“None were admitted to the crown of Persia, but such as were instructed in the discipline of the Magi.”

The star which guided the Magi to the Saviour, is generally supposed to have been a meteor moving in the middle region of the air, and called a star from its having the appearance of one: its motion was regulated preternaturally, and Townsend observes—

“Whether that which guided them was a comet, a meteor, or a star, the wisdom and harmony of the dispensations of God is equally manifest.

That these Magi were divinely directed to visit the Saviour, is certain! and perhaps the prophecy of Balaam (Numbers xxiv. 17), who was one of the wise men, was brought to their minds, to move them to undertake the journey. The astrological view of the subject is disgusting, absurd, and impious.

The Lieutenant has a postscript to this letter, intimating that Paddon, who was committed by a London magistrate as a rogue and a vagabond, could not have been an astrologer, because he “looked at the woman’s palm.” But does he not know that about two hundred years ago “the new-born child was usually presented naked to the astrologer, who read the first lineaments in its forehead, and the

transverse lines in its hands." Paddon, no doubt, was one of the old school.

Mr. Editor, I dare not trespass farther on your columns, and am therefore compelled to postpone my remarks on the Lieutenant's second theological letter, till next week, when I shall take leave of the subject.

With my best thanks for your kind indulgence,

I am, Sir, &c.

T. H. MOODY.

LETTER X.

SIR,

WHEN the written challenge of Lieutenant Morrison, to discuss the truth or falsehood of astrology, was some months ago presented to me, I received it as coming from a gentleman and a man of science, and gave him credit for sincerity of sentiment; surprised, however, that in these philosophic days, a man of letters should be found dabbling in the absurdities of astrology — having then no idea that he was a regular professor of the art; but my subsequent knowledge of the Lieutenant has greatly altered my opinion respecting him. For some time he fought at a distance, not daring to meet my leading arguments against astrology, and which, therefore, remain unanswered; but at last, the shades thickening around his beloved idol, and its dark portraiture being strongly set forth from the scriptures of truth, aroused his covetousness; and I can imagine him addressing his brethren of the

stars in the language of Demetrius, "Sirs, ye know that by this craft we have our wealth" (Acts xix. 25); and this craft being in danger, the Lieutenant wound himself up for argument, and in two successive letters, endeavoured to prove concord between Christ and Belial; but his reasoning powers being paralyzed by such an answer as he little expected, he commences his last poor effort with a petition to the public to excuse him from replying to this communication, because of the "violent invective," which he says it contains. Is the practice of astrology then not to be inveighed against? Is the character of the artist not to be scrutinized? And when the Lieutenant has been awfully perverting that book which all the Christian world holds sacred, does he expect *soft words* from his opponent? In his preceding letter, the Lieut. was chuckling over his own dexterity, and trifling with the solemn truths of revelation; and now that his impiety has received that castigation it merits, *and which it ought to have for the good of the public at large*, he quails under what, if properly received, might be beneficial to him. But it is right for me here to observe, that I have given the Lieutenant no "*gross abuse*," no "*vuïgar insults*;" I have employed no such language against him as he has against me. I have not used the expressions "*cold-blooded slander*," a "*very base trick*," &c.

No; but I have characterised the art *as it is*, and the professors *as they deserve*; and if I had failed in *either of these points*, I should not have discharged my duty to the public, and should have been greatly criminal in the sight of that Glorious Being, of whose cause I am the unworthy advocate. If the Lieutenant had received with some degree of moderation what was intended *for his benefit*, as well as that of the public, the mists which have long obscured his intellectual vision might have begun to disperse; but “The love of money is the root of all evil.” (1 Tim. vi. 10.) I am not surprised at some of his observations on the anecdote respecting my late father; they are such as I expected, but I have an answer for him. With my father, astrology was merely the *amusement* of a literary man, but with the Lieutenant it is a TRADE. My father declared it to be false, when he found it to be so; but the Lieutenant insists upon its truth, when *I am certain* that he has had abundant evidence of its falsehood. Mr. Wilson, in his Dictionary of Astrology (page 167), speaking of some rules by which the artist endeavours to ascertain if a horary question be radical, says—

“For my own part, *having never made a trade of astrology*, I can say nothing to all this, but must leave it to the student’s experience.” [And at page 260,] “It is superfluous, I hope, to advise him [the student] to avoid all strangers, and above all things, not to do any thing of the kind FOR GAIN. I cannot speak

with certainty, but there is much cause to suspect, that those who do such things for profit, LOSE THEIR DIVINING FACULTY and can foretel nothing. The chord of sympathy is very fine, and may be easily broken, when the mind is attentive to a different object. Perhaps this is one reason why they so often meet with the punishment they deserve ; at all events it is a proof that they are somehow or another MISERABLY DEFICIENT." [Also at page 162,] " On account of the world's dread laugh, few venture to profess it [astrology], and of these few, the greater part are either ignorant pretenders or GROSS IMPOSTORS, who practise for gain, and are so far from understanding astrology, that they do not believe it themselves."

These are the sentiments of a man thoroughly acquainted with the art, and whose reading upon the subject is evidently very extensive. I shall now give the Lieutenant's opinion of Mr. Wilson and his Dictionary :

" I respect Mr. Wilson as a friend of truth ; but I think that in treating on astrology, he has, in some few instances thought *too much of reason*, and too little of experience."—Gram. page 74.

However, his work exhibits a degree of candour upon the subject that I have not met with in any other. Mr. Wilson has rejected so many things which the Lieutenant holds sacred, and has exposed the absurdity with such pointed satire, that I am surprised he did not renounce the whole system. It is important here to observe, that this gentleman, in my second quotation from his Dictionary, recog-

nises astrology as a SYSTEM OF DIVINATION. Now I say, with the Bible before me, that DIVINERS cannot inherit the kingdom of God; no, nor they who consult them. "If the *blind* lead the *blind*, BOTH shall fall into the ditch." (Matthew xv. 14.) It is written (Deut. xviii. 12, &c.) "For all that do these things are an abomination to the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess, hearkened unto OBSERVERS OF TIMES, and unto DIVINERS; but as for thee, the Lord thy God hath not suffered thee so to do." A modern commentary on this passage says—

"The terms here used shew that our venerable translators, considered that *all calculations of lucky or unlucky days*, all charms for diseases, all amulets or spells to prevent evil, FORTUNE-TELLING, &c. &c. were thereby forbidden. *These were so offensive as to be a chief cause of the extirpation of the Canaanites.* It is amazing to think that there should be any pretenders of this kind in such a land and day of light as we live in. Connected with idolatrous worship, was the opinion of the power of magic; or the arts to which the heathen pretended of discovering, and even directing effects ascribed to the operation of the elements, *the conjunction of the stars*, the influence of lucky or unlucky days, &c."

In a former letter I have the following sentence, and I abide by its truth. No astrologer shall enter the kingdom of heaven, and the reason is because

he robs God of his glory, perverts his truth, and deceives men." He usurps the throne of the Eternal, pronounces upon his counsels, anticipates his providence, pretends to a knowledge of all events past, present, and to come, predicts the destinies of nations, the fates of kings and princes, the private circumstances of individuals, all the changes and convulsions of the material world, and the various judgments of God upon guilty man, and even that solemn hour when the immortal spirit is summoned before the Judge of quick and dead, and what is it that is hidden from his omniscient eye? And yet the astrologer knows not but that the next hour he may perish by hydrophobia or some other calamity. Is this the character of the "*little child*" (Mark x. 15) that is to enter the mansions of bliss? Is this being meek and lowly of heart? (Matthew xi. 29.) No; we behold in the pride and arrogance of the astrologer, "the image and superscription" of Satan, and at the great day he will not only be reckoned a liar, but the most daring and presumptuous of all liars, and therefore will be excluded from the kingdom of heaven. It is written (Revelations xxii. 15), "FOR WITHOUT are dogs, and SORCERERS, and whore-mongers, and murderers, and idolaters, and WHOSO LOVETH AND MAKETH A LIE." Similar language is also found in the 21st chapter: "But the fearful

and unbelieving, and the *abominable*, and murderers, and whoremongers, and SORCERERS, and ALL LIARS, shall have their part in the lake which burneth with fire and brimstone: which is the second death." By *sorcerers*, in these passages, I understand *all diviners*; and from Acts xiii. 6, we may gather that sorcerers were false prophets, and opposed to "the simplicity which is in Christ" (2 Cor. xi. 3) and to the truth of the gospel.

It is not I who anathematize Astrologers: the word of God does this; and I proclaim the fact for the instruction and warning of the ignorant and unwary: it is charity to warn man of his danger, and it would be *sinful* to withhold admonition; and though my language may occasionally wear the appearance of severity and resentment, I trust that the one is the severity of meekness, and the other a holy indignation against the diabolical art. What! when I perceive immortal beings in danger of eternal destruction—when I know that the generality of mankind are not alive to the iniquity of astrology, and that its professors are sought after as oracles of wisdom,—am I to moderate my censure, am I to mitigate its turpitude, am I to conceal the solemn declarations of inspiration respecting it? This indeed would be a cowardly mode of opposing its principles, and a dastardly uncharitableness, which could only proceed

from a heart having little or no compassion for its deluded votaries. Such an opposition would unquestionably lead many to suppose, that the practice of astrology, if at all wicked, was not very wicked; perhaps, only a harmless curiosity; or, if a sin, at any rate, not a very great one; and, as the Supreme Governor is not extreme to mark what is done amiss, he would pass by such transgression, remembering we are but dust. But the crime is great, awfully terrific, more heinous than many imagine.

We know that "Man is born unto trouble as the sparks fly upward" (Job v. 7); not that God willingly afflicts or grieves the children of men (Lam. iii. 33), but this is *a necessary discipline to his fallen nature*. An eminent divine here remarks

"We must not attribute *our afflictions* to FORTUNE, for they are from God; nor *our sins* to FATE, for they are FROM OURSELVES. What trouble we are in, we must own that God sends it upon us, and we procure it to ourselves; the former is a reason why we should be *patient*, the latter why we should be *penitent*, when afflicted. Trouble and affliction are what we all have reason to expect in this world. Man is born in *sin*, and therefore to *trouble*. In our fallen state, it is become natural to us to sin, and the natural consequence of this is affliction."

Men derive not their fondness for dissipation from Venus's being in the ascendant at their birth (Gram. page 11); nor, do they become thieves from the evil

aspects between the Moon, Mars, and Mercury (Grammar, page 15); but, it is out of the *heart* that all moral evil proceeds. (See Matthew xv. 19.) Fevers are not the consequence of Mars being in a fiery sign (Grammar, page 64), nor is the dropsy caused by Saturn's being in a watery one. Both are from him who says, "Come, and it cometh," and who alone can say, "Go, and it goeth." See Matthew viii. 5 to 10. But though man, in consequence of sin, is born unto trouble, the gracious Creator has instructed him at such seasons, to approach his mercy-seat for faith and patience, instruction and deliverance: as it is written (Psalm l. 15) "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." "God is our refuge and strength, *a very present help* in trouble." (Psalm xlv. 1) "Give us help from trouble, FOR VAIN IS THE HELP OF MAN." (Psalm lx. 11.) But if the Divine invitations be slighted, when fatherly corrections are sent; if, in the hour of trial, the word of God be disregarded, and *man* be confided in for counsel and deliverance, the Most High will be offended; and such a course, if persevered in, will cause the *Heavenly Friend* to become an enemy; for "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose *heart* departeth from the Lord." (Jeremiah xvii. 5.) It is true, that such

means as are calculated, with the blessing of God, to remove the burthen which oppresses the mind are to be used ; friends also are to be consulted, for, “ A brother is born for adversity ” (Proverbs xvii. 17), but our trust and confidence are never to be removed from God to *instruments*, for he alone can effect the deliverance. These remarks are submitted to the attention of the reader, because it is more particularly in the hour of sorrow that the astrologer steps forward with his proffered aid and instruction. When the mind is oppressed, when the spirits are jaded, when nature is drooping and energy flags, and God only can speak peace to the troubled bosom, then the diviner would erect his horoscope, ATTEMPT TO FORETEL THE DISCIPLINE OF HEAVEN, and direct the weary way of the afflicted. This is a sin of great magnitude ; its guilt is tremendous. I advise Lieut. Morrison to insult the Majesty of heaven no longer, to pause in his career of folly before it be too late ; for God is not only “ a *jealous God*,” but “ a *consuming fire*,” to those who rebel against his government. (Hebrews xii. 29.)

I am accused by the Lieutenant of having *denounced him* as very soon to have evil spirits as his companions for eternity. Has he no regard for truth ? I have not done this ; but, apprehending *his danger to be great* in this matter, I have given him a word

of caution. In his letter of March 31, he declared that *he had never predicted death* to any individual, but *only illness* more or less severe. To prove the contrary, I brought an instance from the nativity of Prince George of Cumberland, and the Lieutenant, feeling the *awkward situation* in which my quotation has placed him, makes an effort to escape, truly characteristic of astrological shuffling. He asks "why was not the actual prediction quoted?" I answer, merely for the sake of brevity; but now it shall be given to his confusion; and I return the Lieutenant his urbane phraseology—"a very base trick" here applied to myself, believing that he can set forth its import with a degree of accuracy to which I am a stranger.

"The Moon, in this natus, is the *hyleg* (that which rules or governs the life or vital functions of the native), and, as at 26 years of age, she comes to very evil aspects, his constitution having been previously shaken by disease, we fear that he will hardly be able to overcome the malefic influence of that period; at all events we are quite certain that, if he live to that age, he will then be in *extreme danger of death*. [These words in *italics*.] In conclusion, we have only to observe, that we here defy the whole body of sceptics to deny the accuracy of this nativity, &c. If those events answer accurately to the aspects which are past, (and this they undoubtedly do); and if those which are to come should also agree with events which may befall the young Prince—if he should suffer sickness, and, in short, END HIS DAYS AT THE TIME WE HAVE PREDICTED—we say in the name of naked truth and common decency, &c."

Here the Lieutenant distinctly affirms that *he has predicted* the period when the Prince will “*end his days,*” and evidently intends that what precedes should be considered as *equivalent to a positive prediction of death*. He knows that some degree of *caution* is required in framing such prognostics, and that they should contain *certain saving clauses* to provide for their possible non-fulfilment: such as “*extreme danger of death.*” Now if Prince George should survive the critical period, the Lieutenant, if then living, could say he had only predicted *extreme danger of death*, and not death itself; if, however, the Prince should die at the age of 26 years, then he would affirm that he had foretold the event; arguing, that though the language of the prediction itself, from a *principle of delicacy*, was not *actually* positive as to the Prince’s dissolution at the time named, yet WHAT FOLLOWED *was an evidence that he meant it to be so considered*. Or, if the Prince should be both *alive and well* at the age of 26 years, and in no apparent danger of death, and this were to be urged against the Lieutenant, he could even then say that if all circumstances were known, we should find that his danger had been imminent.

In the Lieutenant’s Almanack for 1836 (page 21), the death of the Pope is predicted, but with the craft and cunning of an astrologer.

“The head of the Catholic Church, who was born in the same year as our own good King, is tormented by bodily sufferings ; for Mars is traversing the opposition of the Sun’s place in the secondary motion. *I judge that he is drawing near to that goal which Popes as well as minor mortals must one day attain ;* and in spite of the anathemas which popes have hurled against the doctrine of the stars, HE IS ABOUT TO UNDERGO the effects of the Sun coming by direction to the opposition of Saturn ; though, as I have only the day, and not the hour of his birth, I do not feel certain as to his *terminus vitæ*.”

If the Pope should die, the Lieutenant will say he foretold the event ; if the Pope should live, the Lieutenant was not certain as to his *terminus vitæ*.—But it is evident he would have it believed that when the hour of birth is accurately known, the hour of death may with certainty be predicted.—He further says—

“All the public care to know, is not how far the science was understood two hundred years ago, but whether it can be proved to be true by modern cases.”

That is, though hitherto it has borne the character of falsehood, whether his noble efforts may not invest it with the attributes of truth ; and in his postscript he refers us to one of his “*fulfilled predictions*.” The prophetic announcement is to be found in his pamphlet on the comet.

“The end of 1835, or early in 1836, may be expected to be remarkable for some one or more *very extensive earthquakes*. The parts of the earth which we anticipate will suffer most, are those situated to the north of Asia, and some parts of the southern hemisphere, such as China.”

The Lieutenant then adds—

“ This is fulfilled *exactly* ; for news has arrived of the greatest city in the world, the capital of China, having been swallowed up and 100,000 houses buried.”

The Lieutenant here has taken a wide and extended range, for the operation of the comet. All the north of Asia, and the southern hemisphere, were exposed to its malignant influence ; but, thinking that such a prognostication might be esteemed too vague, he mentions, *haphazard*, the Celestial Empire ; but even here the Lieutenant took a tolerable extent of ground, to travel over in search of an earthquake ; for, according to the *London Gazetteer*, the empire of China includes—

“ China Proper, Maudshuria, Mongolia Proper, Thibet, and *the whole of central Asia*, between Hindostan on the south, and Asiatic Russia on the north, territories of vast extent, which are either subject or tributary to the Emperor of China.”

Now the reader will observe that, according to the terms in which the prediction is given, the sphere of the comet's action was *the north of Asia*, and *the southern hemisphere*, but not central Asia ; and China is merely mentioned through the Lieutenant's gross ignorance, who supposed the emperor's dominions to be south of the equator !! The Lieutenant evidently foreknew nothing of the earthquake at

Pekin;* it might have been at Nankin or Canton, or ten thousand other places, for any knowledge he had of the matter. Surely, he would be better employed were he to throw off the prophetic mantle, return to school, and learn geography. But the beauty of the whole affair is, that the Lieutenant has actually thought so highly of his last production, which contains this folly, that he has had his letter reprinted, and, I believe, has given his ignorance and absurdity a tolerably wide circulation; and he will be pleased to accept my best thanks for this effort of his zealous activity. In the preface to his Almanack for 1836, he triumphantly mentions the earthquake of Suza, as an instance of the fulfilment of another of his predictions; but the Lieutenant's earthquake was to have been in an island in the Mediterranean sea; Suza, however, happens to be in AFRICA, and by Arrowsmith's map, more than 200 miles from the spot he mentioned. In this prediction the Lieutenant only mistook Europe for Africa!

Now for the foolish challenge of this Prophet.† At the commencement of this controversy, I determined to rest the question upon the *deductions of sound reason* and the WORD OF GOD. Having al-

* From subsequent intelligence, it appeared that there was no earthquake at Pekin, and that the report was therefore false!

† Appendix, No. 18.

ready completely vanquished the Lieut. in argument, and HAVING PROVED FROM THE SCRIPTURES, the falsehood and iniquity of his art, I shall not now abandon all, and make an experiment to see if astrology may not, for all this, possibly be true, and *consequently the Scriptures false* ; for the Bible and astrology cannot *both* be true; they are diametrically opposed to each other. But were I to accept the Lieutenant's challenge, and he to succeed, the result would not prove the truth of astrology, because here, the trial of its truth is *limited to past events*. Now, though evil spirits have in general no certain knowledge of the future, *they have of the past* ; and therefore the astrologer's mind, under *their officious guidance*, might receive a convenient bias, so as to pen something pretty near the mark, and he then fancy himself superior to common mortals. I may also add, that of the six gentlemen selected to meet on the question, three are to be nominated by the *Lieutenant himself* ; and, for anything I know, he might, from one of them, receive some good natured hints, some friendly suggestions, or some nods and shakes of the head to a little spelling in private, for information, in order *to save him from total shame and confusion*. THREE LEADING EVENTS of the native's life are also to be made known to the Lieut. ; those would afford him a tolerable clue to make some shrewd guesses at others. I have more objections

too, but do not think it necessary to particularise them. It may also be remarked that there are but comparatively *few persons* who chronicle the principal circumstances of their lives, and therefore such a nativity as would be proper for the purpose, is *not easily procured*. But my *dernier resort* is the Bible, and not the Lieut.'s sinful experiments; and he who will prefer to the voice of inspiration, the dictates of a vain mind, deserves to be abandoned by his Creator.

“ Author of Good ! to Thee I turn :

Thy ever wakeful eye

Alone can all my wants discern,

Thy hand alone supply.”—MERRICK.

As to Johanna Southcote's predictions I could quote some of her correspondence and baffle the Lieut. but this task belongs rather to her *followers* than to me. The Lieut. has more than once said that I cannot make astrological calculations. I can make *Astronomical* calculations, and it would be therefore very strange, if I could not run over the petty figures of astrology; but if I had experienced any difficulty in this, his Grammar, if worth anything upon the subject, ought to have furnished me with “ *a ready means*” of removing it, (p. 4.) His garrulity upon such stuff proves to me, that he is no mathematician.

Some remarks must now be made on the Lieut.'s second theological letter (March 17.) He says,

“I contend that astrology is no where condemned in Holy Writ ; either indirectly, by forbidding man to look into the future, or directly, by name and a distinct prohibition.”

What can man know of the purposes of the Great I AM ? Who shall fathom the counsels of Deity ? What mortal can pronounce on the events of to-morrow ? I shall prove that God is the Moral Governor of the world, the Supreme Judge of the earth, (Genesis xviii. 25,) the Sovereign Disposer of all events, for not a sparrow falls to the ground without his permission, (Matthew x. 29,) and that the future is his property ; that it cannot be known, and that the continued attempt to discover it must terminate in the destruction of the presumptuous individual. In Isaiah (xlvi. 9, 10) it is written, “I am God and there is NONE else, I am God and there is NONE LIKE ME, declaring *the end from the beginning*, AND FROM ANCIENT TIMES THE THINGS THAT ARE NOT YET DONE, saying MY COUNSEL *shall stand and I will do all my pleasure.*” Here we perceive that all things are under the direction of God, and that his eternal counsel respecting them is unsearchable. He declares that there is *none like him*, assigning as a reason that *He alone knows the end from the beginning, and that he alone can declare the things that are not yet done*, and consequently all that is future is locked up in the Divine bosom, and must for ever

elude the presumptuous scrutiny of man. In Acts (iv. 27 and 28) we have the following remarkable words: "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together for to do whatsoever thy hand and *thy counsel determined before to be done.*"

In Isaiah, (xlv. 6 and 7) we read, "I am the Lord and there is none else. I form the light, and create darkness; I make peace, and create evil, I the Lord do all these things." That is, as Mr. Orton remarks,

"I am the Supreme Governor of the natural and moral world. This is designed to expose the notions of the ancient Persians, who held that there were two independent principles or beings, the one good and the other evil, by which all things were made, and who were represented by light and darkness."

See also Bishop Lowth's observations—"The eyes of the Lord are in every place, beholding the evil and the good." (Proverbs xv. 3.) By him "kings reign and princes decree justice." (Prov. viii. 15.) "He putteth down one and setteth up another." (Psalm lxxv. 7.) And though "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." (Proverbs xix. 21). That the Counsels of the Great Creator respecting the world, and his purposes respecting his creatures cannot be

known, I shall prove from the following passages :— St. Paul says (Romans xi. 33, &c.) “O the depth of the riches both of the wisdom and knowledge of God ! how UNSEARCHABLE ARE HIS JUDGMENTS, and his ways past finding out. For who hath known the mind of the Lord ? Or who hath been his Counsellor, &c. For of him, and through him, and to him are all things ; to whom be glory for ever, Amen.” In Eccles. (x. 14) *Solomon* says, “A *fool* also is full of words ; a MAN CANNOT TELL WHAT SHALL BE ; and what shall be after him, who can tell him ?”

In Isaiah, (xix. 12,) is the following pointed passage :—“Where are they ? *Where are thy WISE MEN ? and let them tell thee now, and let them know what the LORD OF HOSTS HATH PURPOSED UPON EGYPT ?* It is further to be remarked also, that the divine purpose cannot be frustrated, for “There is no wisdom, nor understanding, nor counsel against the Lord.” (Prov. xxi. 30.) If “secret things belong to God,” as most assuredly they do, let God have his right, and let man be content with those that are revealed. (Deut. xxix. 29.) Before this letter is concluded, I shall shew that astrology is forbidden by NAME, but at present take notice of the following sentiment :

“Joseph is early introduced as looking into the *future* by his dreams, in which Jacob concurs. This custom had *nothing exclusively holy* in it, but was heathen, common, and vulgar ; the

servants of Pharoah did the same, and the magicians of Egypt were summoned as a matter of course to interpret his dreams."

These observations prove that the Lieutenant knows nothing of the matter. Dreams are either natural, heavenly, or diabolical. They are natural, "for a dream cometh through the multitude of business." (Eccles. v. 3.) They may be heavenly, for in this manner, Abimelech was informed by God that Sarah was Abraham's wife. Jacob, Nebuchadnezzar, and Daniel, had also revelations by dreams. Those of Joseph being connected with a long train of providences respecting him, and being so remarkably fulfilled, were decidedly holy, and they proceeded immediately from God himself. Dreams may also be diabolical, as may be proved from Deuteronomy xiii. 1, and Jude 8, compared with some other passages. I think that there is little doubt that they are now for the most part either natural or from the bottomless pit; and that the occasions are *very rare*, when the Divine Majesty imparts admonition by dreams. When they proceed from heaven, their design is not to make us prophets, but "*to withdraw man from his purpose.*" (Job xxxiii. 17.) They are unquestionably a mighty engine in the hands of the Evil One for the destruction of souls; and even those of a *religious character* are frequently *temptations* from the spirits of darkness, Satan here

transforming himself into an angel of light : he thus endeavours, by giving some visionary anticipations respecting the future, to draw the minds of men from the word of God ; to stir up pride in the heart, and presuming thoughts respecting the events of the morrow ; and by presenting them with comforts *not suited to their spiritual condition*, he seeks to make them rest in a false assurance respecting their eternal safety. The Lieutenant has alluded to Joseph's dreams in order to justify his sinful and presumptuous enquiries respecting "*what a day may bring forth.*" But the Divine procedure under the old dispensation will afford no warrant for curious speculations respecting "*the times and the seasons*" under the new. The twilight of that remote æra might need such aid from above ; and the fame of the God of Israel was re-echoed among the heathen by the future verification of prophetic visions, to the confusion of idolators, whose deities could foretel nothing : but the preaching of the Gospel and the circulation of the Scriptures, are now the great means employed by Jehovah for evangelizing the nations of the earth.

The absolute impossibility of unassisted man being able to predict the future is unanswerably established by the fact, that both the *prophets* and *apostles* needed and possessed a direct inspiration from the skies for that purpose. The Lieutenant says that,

“In the Decalogue not a hint falls against looking into the future.” I answer, that whoever attempts this, sins against every precept. The astrologer breaks the *first* commandment, because he departs from the rule and guidance of God to that of the stars; he breaks the *second*, for the luminaries of heaven engross his affections, and he bows before them as the arbiters of his fate; he breaks the *third*, for he connects the name of God with his abominable system; he breaks the *fourth*, by opposing an astrological heart to the word of life and truth; he breaks the *fifth*, for he dishonours his Heavenly Father; he breaks the *sixth*, for he murders the souls of men, by disseminating astrological principles; he breaks the *seventh*, by committing spiritual fornication, for “when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death” (James i. 15); he breaks the *eighth*, for he robs God of his glory, and men of their money and common sense; he breaks the *ninth*, for he bears false witness against his neighbour, by pretended astrological cautions; he breaks the *tenth*, for he covets his neighbour’s property, and employs astrology as a means of getting it. The astrologer therefore is continually sinning by wholesale. The Lieutenant refers to Josephus; but I have already convicted him of false quotations from that author. Time and space forbid me now to

enlarge, but the remainder of this second theological effort of Lieutenant Morrison will receive a full and complete answer in the volume intended shortly to be published.

In the Horoscope (page 42), the Lieutenant attempts to reply to a very important objection :

“Suppose a vessel to be lost and the whole crew to be drowned, are we to understand that for each individual a fatal direction occurs contemporaneously? This objection applies also to numbers dying in a battle or by pestilence.”

The Lieutenant, in his long and perplexed answer to this query, says—

“Surely there is no difficulty in conceiving the possibility of a sufficient variety in the arcs of direction, if we remember that the *Sun*, *Moon*, or *ascendant* coming either to the *conjunction*, *square*, *opposition*, or *parallel* of Saturn, may produce almost equally the same death.”

This wretched stuff is not worth powder and shot. But I ask the Lieutenant to find me arcs of direction for the *myriads* that perished in the Noachian deluge. This is an objection which will defy reply, and I leave him to his thoughts on the subject.

I have now fully examined the principles of astrology, and have proved them to be baseless, wild, and visionary, and the climax of maddening folly; and the Lieutenant, in his efforts at defence, has not disturbed a single position of mine, nor refuted a single

argument. I have also shewn that astrology has the Father of lies for its author, and is opposed to the pure government of God and the sanctity of his word. Astrology leads man from God to trust in an arm of flesh, mocks him at the time when he most needs Divine help, sports with his feelings, alarms him with imaginary dangers, infuses into his mind vain conjectures respecting future contingencies paralyzes his hand for active exertion, deprives him of the precious truths of the Bible, robs him of the favour of heaven, and conducts him down to the chambers of eternal death.

If Lieutenant Morrison wishes himself as well as I wish him, I recommend to his serious consideration one passage of scripture in connection with what I have written.—“Faithful are the *wounds of a friend*, but the kisses of an enemy are deceitful.”—Proverbs xxvii. 6.

I now terminate my observations upon astrology, with a quotation from the eloquent prophet Isaiah—“Thou art wearied in the *multitude of thy counsels*. Let now the ASTROLOGERS, the STARGAZERS, the MONTHLY PROGNOSTICATORS, stand up and save thee from these things which shall come upon thee. Behold they shall be as STUBBLE; the FIRE SHALL BURN THEM; *they shall not deliver THEMSELVES from the POWER OF THE FLAME.*”—Isa. xlvii. 13, 14.

Mr. Editor, the Lieutenant has taken his leave, and now I take mine, requesting you to accept my best thanks for the liberal space allotted me in the columns of your highly esteemed and respectable paper.

I am, Sir,

Your very humble servant,

T. H. MOODY.

REMARKS

ON THE REMAINING PART OF

LIEUTENANT MORRISON'S

SECOND

Astrologico-Theological Letter,

&c. &c.

IN resuming my notice of the productions of this disciple of the Chaldean sages, my thoughts have reverted to the period when Zadkiel* first became a suitor to Lady Luna. What was the cause that metamorphosed an officer of the royal navy into a consulting astrologer?—I have no distinct information on this point—Zadkiel himself has not given a hint upon the subject; no, not even in his own nativity in the Horoscope—however, the following conjectures may not be far from the truth: Charmed with the success

* *Zadkiel* is the name given by magicians and astrologer's to Jupiter's angel.

of Raphael, who was then a very popular author, and also scorning the limits which *superstitious bigotry* had prescribed to human investigation, and considering that *groundless scruples* had too long

“ ——— Repressed his noble rage,
And froze the genial current of his soul,”

he determined to bound into futurity, regardless of the frowns of the clergy and the sneers of laughing philosophers, resolved to bear the “*odium astrologium*,” not doubting that he should ultimately rival even the ancient astrologers of Babylon. Fame seemed to beckon him to her temple. The milky-way invited his foot-steps; and the solar walk had more attractions than the troubled waters of the ocean. The wild and imposing theories of departed mystics fascinated his mind; the golden prospects of perspective wealth riveted his attention; and certainly, there was more music in the ringing of a sovereign on the table, than in the whizzing of a cannon ball on the high seas. Zadkiel, of course, sets a figure to ascertain from the heavens themselves, the probabilities of success. His *significator* is found in good aspect, and the *ninth house* well inhabited; the testimonies of the *second house* were quite favourable to *wealth*; Jupiter and Venus being in perihelion, are swift in motion, and in good aspect

with the Sun, Moon, and Mercury, which are also well posited and not afflicted.—The matter is therefore settled, and his imagination now sparkles with the anticipation of abundant riches and lasting fame. Under these circumstances are we to be surprised if his *dreams* frequently conducted him to the warm climes of the east; and that, perhaps, like the famous astrologer, Dr. Dee, he was haunted with the belief that he positively had “an intercourse of a supramundane character.” The sacred soil of those oriental countries, hallowed by recollections of the midnight studies of ancient astrologers, would be trodden by the new artist, with awe and veneration. There, during the unbroken stillness of an eastern sky, traversing in imagination the mooned plains of Egypt, he would view the prophetic lustre of the orbs above, reflected from the dark waters of the Nile, proclaiming the doom of mortals, the ruin of nations, and the wreck of empires. By some mysterious sympathy, under the agency of Morpheus, the soul of Zadkiel might seem assimilated with the departed spirits of the ancient sages of Chaldea; and rapt in prophetic vision, his mind would dart through a long series of events connected with unborn generations. The relentless stars, louring upon our world, fill it with slaughter; they seem to resound with the din of arms, and to re-echo political war cries, and with an unseen in-

fluence to hurry on the villains of society to dark and nameless deeds. Presently, other objects of the physical world may engross his contemplation. The storm rages with fearful violence ; the hurricane with appalling fury sweeps away the herbage of the field, deracinating shrubs and trees ; and, at last an earthquake terribly assaults the nerves of the new astrologer, and rouses him from ignoble slumber. Poor Zadkiel rubs his eyes, opens his mouth, broods over the portentous omens of his future destiny, and the moon at this moment emerging from a dark cloud, and casting her pale lustre through the curtains of his apartment, seems, by a peculiar radiance, to court him from his bed of down to *heavenly* studies, and *celestial* pursuits. He at once surrenders up all the faculties of his *mighty mind* to the dominion of the enchanting goddess, and embarking all his energies in her service, becomes henceforth and for ever a valiant knight of the stars, ever ready to battle for *lunar influence*, even to the last moment of existence (Zadkiel's Lilly, page ix.) ; saying, to all who consult him, on every *sublunary* difficulty, "*Me duce tutus eris,*" or "With me thou shalt be in safeguard."—See 1 Samuel xxii. 23.

Is this an overcharged portraiture ? I think not ; but believe that a mere faint representation has been given of those phantoms which frequently haunt the

moon-eyed professors, during the intensity of some of their fits of abstraction. However, although the Lieut. may be tolerably versed in the occult dogmas of astrology, it is demonstratively certain that he is wofully deficient in the true doctrines of theology; and that his supernal studies have so beclouded his intellect, that the whole of the sacred volume is viewed by *him* through astrological media. In the second astrologico-theological letter of this champion for stellar influence, it is repeatedly asserted that we are no where in Scripture forbidden "to look into the future." Now, I apprehend that it has been fully shewn in the preceding letters, that the future is not only concealed from mortals by an impenetrable veil, but that he who attempts to fathom the counsels of the Deity respecting it, invades his prerogative, and gives evidence of the awful fatuity of a mind under the dominion of the prince of darkness. I demand of Lieutenant Morrison what means he has of *divining* the events which God has purposed upon the earth? (Isaiah xix. 12.) I will suppose him to answer, "By observing the stars, the planets, and their aspects, according to the rules laid down by Ptolemy, Placidus, and Lilly." But we know that the same question would in effect have been answered by some ancient Roman diviners, in the following terms: "By observing the singing

and flight of birds, according to the rules of augury.” And the gypsies, too, of modern days, might reply to the same interrogatory : “ By a careful and discriminating notice of cards and their distribution, according to our established rules of interpretation.” But I would further ask either of these parties, if the stars and their aspects—the birds and their movements—or the cards and their distribution, be means appointed by Heaven for symbolizing its decrees to diviners, how came they to know this ? and *whence did they obtain their rules of divination ?* But even were I to grant (which I am very far from doing) that there is some mysterious sympathy between “ *the stars in their courses*” in heaven, and *mortals in their courses* on the earth, I would ask the Lieut. when the key of sacred cipher of mundane events was obtained ? and *who* was the favoured individual to whom such a boon was vouchsafed ? In the 147th Psalm it is written, “ He telleth the number of the stars ; he calleth them all by their names.” But who else can do this ? While Sir William Herschel was exploring the most crowded parts of the milky way, and counting the stars in a single field of his telescope, “ he was led to conclude that 50,000 had passed under his review in a zone two degrees in breadth, during a single hour’s observation.” He found this remarkable belt “ to consist entirely of

stars scattered by millions, like glittering dust, on the black ground of the general heavens.

“ Come forth, O man, yon azure round survey,
And view those lamps, which yield eternal day.
Bring forth thy glasses—clear thy wond’ring eyes :
Millions beyond the former millions rise :
Look farther—millions more blaze from remoter skies.”

Now, when the ever-changing scenes to which mortals are subject, are duly considered, and also the myriads of circumstances which are successively taking place on the face of the globe ; together with the acknowledged fact, that the relations of all the stars to each other, have been continually varying from their original creation ; we are assured, that even if there were any connexion between the stars of heaven and the circumstances of our world, nothing less than an express revelation from the skies would enable us to read their silent announcement respecting future contingencies. I am happy, upon this part of the subject, to quote some remarks from that excellent writer, Mons. Rollin :

“ As for *experience*, they [the astrologers] have still less reason to flatter themselves on that side. Whatever they have of that, must consist of observations founded on events, that have always come to pass in the same manner, whenever the planets are found in the same situation. Now it is unanimously agreed by all astronomers, that several thousand years must pass, before any such situation of the stars, as they would imagine, can twice happen ;

and it is very certain that the state in which the heavens will be to-morrow, has never yet been since the creation of the world.”—*Ancient History*, vol. 2.

To this I may add, that the discoveries of Sir W. Herschel will warrant the inference that many millions of years might elapse, without the stars being found in the same situation that they were at any former period. If, indeed, they underwent no changes but those which are produced by the precession of the equinoxes, they would, from any given period, return to the same right ascensions and declinations in 25,791 years. But this is not the case; and, Sir John Herschel remarks, that the variations of some of the stars appear to be affected by physical causes *at present unknown*. Our sun, with his system of planets, was supposed by Dr. Halley and Cassini, to have some motion in absolute space, directed towards a certain quarter of the heavens; and Sir William Herschel determined, that our system is advancing to a point, the right ascension of which is $250^{\circ} 52\frac{1}{2}'$, and its north polar distance $40^{\circ} 22'$. However, it is the opinion of astronomers at present, “that the science is not yet matured enough to afford data for any secure con-

* The precession of the equinoxes [is not a constant quantity. The mean annual precession, for many years past, has been $50''$ — 34 .

clusions of this kind." But, strictly speaking, that there is no such thing as a fixed star, is fully agreed. Here, perhaps, a few remarks from Sir J. Herschel may be acceptable to the reader :

" Their mutual attractions, however inconceivably enfeebled by distance, and counteracted by opposing attractions from opposite quarters, must, in the lapse of countless ages, produce *some* movements—some change of internal arrangement—resulting from the difference of the opposing actions. And it is a fact, that such apparent motions do exist, not only among single, but in many of the double stars ; which, besides revolving round each other, or round their common centre of gravity, are transformed without parting company, by a progressive motion, common to both, towards some determinate region. For example, the two stars of 61 Cygni, which are nearly equal, have remained constantly at the same, or very nearly the same, distance of 15" for at least 50 years past. Meanwhile they have shifted their local situation in the heavens, in this interval of time, through no less than 4' 23", the annual proper motion of each star being 5"—3; by which quantity (exceeding a third of their interval,) this system is every year carried bodily along in some unknown path, by a motion which, for many centuries, must be regarded as uniform and rectilinear. Among stars not double, μ Cassiopeiæ is to be remarked as having the greatest proper motion of any yet ascertained, amounting to 3"—74 of annual displacement. And a great many others have been observed to be thus constantly carried away from their places by smaller, yet not less unequivocal motions."

That our sun, with his circumvolving planets has a proper motion in some direction, is now generally acknowledged ; but the solar motion is not supposed to be rectilinear, but to be performed round some

remote and unknown centre. And although it is not imagined that there is any immense central body, around which all the systems of the universe circulate, yet many modern astronomers agree with Mons. Lalande, that there may be a kind of equilibrium among all the systems of the world; and that isolated stars, clusters, and nebulae, may all be revolving round the common centre of gravity of the universe.

“ ——— Mazes intricate,
Eccentric, intervolved; yet regular,
Then most, when most irregular they seem.”

MILTON.

That the *whole heavens* are concerned in bringing about the events of this world, was the opinion of Ptolemy, and I have already stated, that therefore our stargazers would need a revelation from heaven to guide them in their predictions. But far gone in foolery, and I might add in knavery too, as every moon-calf is, no astrologer has ever pretended to have received one. Indeed, the rules by which these gentry profess to regulate their calculations respecting the affairs of this world are well known; and I have shewn them to be the sublime creation of the sublime Asses of Egypt and Chaldea; and we have seen astrology powerless and impotent in Babylon, the very place where it was most cultivated.

(Isaiah xlvii. 11 to 14.) Is it necessary that I should reassert, that God alone foresees what will be the effect of his providential dispensations, and that he has his own immutable plan respecting them? The page of prophecy abounds with predictions respecting the grand eras of this world, to the latest period of its existence; and though most of these are apparently dependent upon the contingencies of human volition, yet they are as certain in their accomplishment as the progressive revolutions of the heavenly bodies. Take, as an example, the prophecies of our Saviour, together with his recorded genealogies. We know that the precise period of his incarnation was settled in the Divine counsels, before the foundation of the world. In the book of Revelations (xiii. 8.) Christ is denominated "the Lamb slain from the foundation of the world;" and in Galatians (iv. 4, 5), it is written "But when *the fulness of the time was come*, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Now, if any of the descendants of David had intermarried differently than they did, or had been born *earlier* or *later* than they were, or had lived a longer or shorter period upon the earth, it is certain that our Lord would not have been born into the world under the same circumstances, and at that precise

period of time in which he was. But he came in "*the fulness of the time*," for there are no contingencies with Heaven—no casualties in the Divine government—all is regulated according to God's foreknowledge, with unerring wisdom, and with immutable certainty—"My counsel shall stand, and I will do all my pleasure."—Isaiah xlv. 10.

The eternal counsel of Jehovah is here noticed as connected with that superlatively grand epoch, *the birth of our Lord*; but it also comprehends the duration of the world, together with every event both in time and eternity. For it is written "He hath *appointed a day* in which he will judge the world *in righteousness* by that man whom he hath *ordained*." (Acts xvii. 31.) And it is of supreme importance to us all to bear in mind, that the execution of ALL his purposes here, is only preparatory to the high decisions of eternity. In Ecclesiastes (iii. 14.) we read, "I know that WHATSOEVER God doeth it shall be FOR EVER: nothing can be put to it, nor any thing taken from it: and God doth it, that *men should fear before him*." The kingdom that the saints will inherit, is not only a prepared kingdom, but one "prepared from the foundation of the world." (See Matthew xxv. 34, and Ephesians i. 4.) The number of "the elect people of God" is unquestionably settled in the Divine counsels;

for "The Lord knoweth them that are his" (2 Tim. ii. 19); he knows for whom he more especially died (1 Tim. iv. 10); for he "laid down his life for the sheep" (John x. 15); he "loved the church and gave himself for it" (Ephesians v. 25); and when on earth, in his beautiful prayer (John xvii.) he said "Father, I will, that *they* also, *whom thou hast given me*, be with me where I am, that they may behold my glory, which thou hast given me." The earth therefore, will remain till the last elect soul shall be sealed by the Spirit of the Lord, as it is written, (Rev. vii. 3) "Hurt not the earth, neither the sea, nor the trees, *till we have sealed the servants of our God* in their foreheads, and I heard the number of them that were sealed." (See also Ephesians i. 13.) The righteous, therefore, are in the most comprehensive sense, "the salt of the earth" (Matt. v. 13.) The eternal purpose of God has evidently settled *all that shall be born into the world, with the attendant circumstances of each*, and it relates to *nations and political communities* as well as to *individuals*; for "The counsel of the Lord standeth for ever, and the thoughts of his heart TO ALL GENERATIONS" (Psalm xxxiii. 11): for "One generation passeth away, and another cometh" (Ecclesiastes i. 4.) according to the Divine appointment.

“ Lord I ascribe it to thy grace,
 And *not to chance* as others do ;
 That I was born of Christian race,
 And not a heathen or a Jew.”—WATTS.

I now proceed further to confirm these remarks, by express testimony from the word of God. In the covenant which God made with Abraham is the following important announcement: “ And I will bless her [Sarah] and give thee a son also of her ; yea I will bless her, and she shall be a mother of nations ; KINGS OF PEOPLE shall be born of her ; * * * * and as for Ishmael, I have heard thee, &c. TWELVE PRINCES shall he beget, and I will make him a *great nation*.” (See Genesis xvii. 16 to 20.) Of the Lord’s predestination respecting *nations*, we have also a striking instance in the following passage : “ And the Lord said unto her [Rebecca], TWO NATIONS are in thy womb, and TWO MANNER OF PEOPLE shall be separated from thy bowels ; and the ONE PEOPLE shall be stronger than the OTHER PEOPLE ; and the elder shall serve the younger.” (Gen. xxv. 23.) Here we are to observe, that the Israelites were the posterity of Jacob, and the Edomites the offspring of Esau : the Israelites and the Edomites are, therefore, the two nations referred to in this prediction ; and as it is certain that Esau never served Jacob in his own person ; and as it is recorded that,

during the reign of David, the Edomites became subject to the Israelites ; it is clear that this scripture refers not to Esau and Jacob as *individuals*, but to their *posterity as two distinct nations*.—In Genesis (xlix. 1.) it is written, “ And Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.” But, here again, the reference of the prediction is not to Jacob’s sons, as *individuals*, but to their POSTERITY. A judicious commentator has the following remarks upon *Reuben* :

“ He was the first-born ; but by committing incest (ch. xxxv. 22) he forfeited the prerogative of the birth-right ; and his dying father here solemnly degrades him. He shall have all the privileges of a son, but not of a first-born. We have reason to think Ruben had repented of his sin, and that it was pardoned, yet it was necessary to put this mark of disgrace upon him. Jacob here casts him down by that one word ‘ Thou shalt not excel ;’ a being thou shalt have as a tribe, but not an excellency. No judge, no prophet, no prince, is found of that tribe, nor any person of renown, only *Dathan* and *Abiram*, who are noticed for their impious rebellion against Moses.”

Prophecy, however, is not restricted to nations ; it extends to *individuals*, and the four following passages beautifully illustrate the wonderful wisdom and knowledge of God, and prove that nothing comes to pass independent of his eternal purpose. In the 1st of Kings (xiii. 1) we have the prediction of the

birth of Josiah, 350 years before it took place:" "And behold, there came a man of God out of Judah, by the word of the Lord unto Bethel, and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord, behold a child shall be born unto the house of David, JOSIAH BY NAME; and upon thee shall he offer the priests of the high places that burn incense upon thee." In the 2d of Kings (xxiii. 15) are the particulars of the literal fulfilment of this prophecy; and it is remarkable, that there is no instance recorded of any child being named *Josiah* during the prophetic interval of 350 years. In the 45th chapter of Isaiah, the birth of Cyrus is announced 200 years before the event, as the destined instrument for the destruction of Babylon; and, in the 3d and 4th verses, it is said, "And I will give thee the *treasures* of darkness, and the hidden riches of secret places, that thou mayest know that I the Lord, *which call thee by thy name*, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even *called thee by thy name*; I have *surnamed* thee though thou hast not known me."—Here it is to be observed, that Cræsus, King of Lydia, the richest monarch of the east, was subdued by the arms of Cyrus; and we are assured that the period of the

birth of the Lydian prince, and the events of his reign, must have all been under the Divine control. In the 3d chapter of Malachi, is a prophecy of St. John the Baptist, as the forerunner of the Messiah; and it is quoted by our Lord as such in Matthew (xi. 10).—In the 109th Psalm, we have a full and distinct prediction of the traitor *Judas*; and that it is so, we ground on the inspired authority of the apostle Peter (Acts i. 20). See also Jeremiah i. 5. How wonderful are these prophetic announcements! A little reflection may convince us, that the remarks which have been made respecting the period of our Saviour's incarnation, may also be applied to Abraham, Isaac, Jacob, and their descendants; to Cyrus, Cræsus, and Belshazzar; and also to John the Baptist, and Judas. And, passing to the apostles, are we to suppose that mere accident made them to be contemporary with our Lord? or that mere chance brought Felix and Paul into the world about the same period of time?—By no means: for it is written, “To every thing there is a season, and a time to EVERY PURPOSE under the heaven: *a time to be born, and a time to die*” (Ecclesiastes iii. 1 and 2.) In Acts (xvii. 26) we read, “And hath made of one blood all nations of men, for to dwell in all the face of the earth, *and hath determined the times BEFORE APPOINTED, and the bounds of their habitation.*” David, therefore,

says (Ps. xxxi. 15), "*My times are in thy hand ;*" and Job (xiv. 5, 6) " Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish as *an hireling his day.*" And if we refer to the 2d chapter of Daniel, we shall find that it is God who " changeth the times and the seasons ;" and that the existence and *duration* of nations and empires, and *all their vicissitudes* form a part of the special purpose of the Most High. In Genesis (vi. 3) it is written, " My Spirit shall not always strive with man, for he also is flesh, yet his days shall be 120 years." It is therefore clear, that the day when Noah entered the ark, was a day fixed by Him who worketh all things according to the counsel of his own will. In Genesis (xv. 12, 13) " And when the sun was going down a deep sleep fell upon Abram; and lo! a horror of great darkness fell upon him, and he said unto Abram, Know of a surety that thy seed shall be a stranger in a land which is not theirs, and shall serve them; and they shall afflict them 400 years." Let this be compared with Exodus (xii. 40) " Now the sojourning of the Children of Israel, who dwelt in Egypt was 430 years. And it came to pass at the end of the 430 years, *even the self-same day*, it came to pass, that all the hosts of the Lord went out

from the land of Egypt."—In the former passage, the period is reckoned from the birth of Isaac, but in the latter from the departure of Abram from Ur of the Chaldees. I cannot extend my remarks to the prophecies concerning Tyre, Nineveh, Judea, Babylon, Egypt, Rome, and the Asiatic churches. It is sufficiently evident, that all events are not only subject to the control and providence of God, but that they emanate from his eternal counsel respecting the world. And if we examine those prophecies which more particularly relate to the CHURCH OF CHRIST, we shall find a concatenation of predictions respecting it, reaching to the great day of judgment. It may further be remarked, that the private and peculiar affairs of individuals must necessarily be included in the eternal purpose of God with regard to his creatures, but as I have already, in the preceding letters, quoted numerous passages to establish this fact, I shall here only refer to Job xxiii. 13 and 14. "But he is in one mind, and who can turn him? and what his soul desireth even that he doeth. For he performeth the thing *that is appointed for me*, and *many such things* are with him."

I trust that I shall not here be misunderstood; I am not advocating fatality: I hold man to be a free agent, and therefore a responsible being. No one is necessitated to rob or murder his neighbour, or the

sixth and eighth commandments would be absurd. My subject leads me to consider predestination only so far as connected with *external circumstances*; not as it relates *to the moral feelings of the soul*. I shall therefore not expatiate upon the distinction between free agency and free will, but only observe, that man cannot choose that which is good without a Divine influence, for it is written, "A man can receive nothing except it be given him from heaven" (John iii. 27). If it be said a man may choose good *if he will*; this is admitted; but as he cannot choose good against his will, and as he is born with a will hostile to the Divine law, he cannot choose good without the aid of the Holy Spirit. But, notwithstanding this fact, I agree with Mr. Newton, that the human will is never forced; and with that excellent commentator, Matthew Henry, that there is no man in hell who might not have been out of it, for man's destruction is of himself: "Why will ye die O house of Israel?" (Ezekiel xviii. 31.) It is certain that there are speculative difficulties connected with this subject (Romans xi. 33), but there are no practical ones (Matthew vii. 7 and 8). It is proper further to remark, that even the *voluntary sins* of men, though infinitely hateful to God, cannot in the least interfere with the evolution of his purposes respecting the world; for even these, by his wonderful overruling providence, are made subservient to the ac-

complishment of his gracious designs. The argument against astrology, as derived from the Divine decrees, concerning the events of the world, is now plain and straight forward. Lieutenant Morrison affirms that the stars and their aspects are the means by which *the ends of providence* are brought about. But if this be so, he and the whole host of celestial visionaries cannot defeat them; and therefore their predictions tend only to make men wretched and miserable before the times of visitation. And all that any counter reasoning on their side can amount to is this: that the Almighty has created awful influences in the heaven—

“ Impendent horrors, threatening hideous, fall
One day upon our heads.”—MILTON.

that we, like the King of Persia, may be ever consulting the moonish philosophers how to escape them.—O admirable philosophy! but it is the philosophy of such rogues and vagabonds as *Paddon*, the astrologer of the nineteenth century, noticed at p. 184.

The following passage of Berosus, as quoted by Josephus, is adduced by the Lieutenant to prove that the patriarch Abraham was an astrologer:

“ Among the Chaldeans a man righteous and great, and skilful in the *celestial sciences*.”

Now, Abraham lived about 1200 years before Berosus; what then could Berosus know of Abraham?

and it is allowed that he was an author who dealt much in fiction. Even Herodotus, who is styled the father of ancient history, and who flourished B.C. 484, has introduced so much into his narrative upon the verbal authority of visionaries, that many things contained in his works are rejected by the learned as unworthy of credit. The truth is that, with the exception of the Holy Scriptures, we have not one well authenticated fact upon record prior to the institution of the Olympic games, 776 years before Christ. Were we to give implicit credit to Herodotus, who inserted so much in his narrative solely on the authority of the Egyptian priests, we should believe that from Pan to Amosis were 15,000 years, and from Hercules to Amosis, 17,000 years. Sir Isaac Newton, in his Chronicle of the Greeks, says—

“Some of the Greeks called the times before the reign of Ogyges, *OBSCURE*, because they had NO HISTORY OF THEM ; those between the flood and the beginning of the Olympiads, *FABULOUS*, because their history was much mixed with poetical fables.”

If then, we desire to know whether Abraham was an astrologer, let us consult that book which is neither obscure nor fabulous—even God’s infallible word, and attend to what he himself has recorded concerning his servant. St. Paul, writing under the influence and guidance of the Holy Spirit, says, (Heb. xi. 8,) “By *faith* Abraham, when he was

called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out *not knowing whither he went.*" Now, if Abraham astrologically calculated the movements of his life, according to the configurations of the moving orbs of heaven, he would, according to the Lieutenant, have known all about it; ay, even to the ultimate consequences of such a journey.—But, let this sturdy veteran of folly know, that we have an easy answer to such a calumny against *the father of the faithful*. Abraham walked by faith in the Son of God, and not by the astrologer's moonshine; he set the Lord always before him, and not the astrologer's insane horoscope; and he not only left Chaldea, committing his way unto the Lord, but also when he arrived in the land of promise, we know that this heavenly principle of *faith* was the invariable rule of his life; for the apostle adds, "BY FAITH HE SOJOURNED in the land of promise as in a strange country," &c. and in the 18th verse we are told, that "By FAITH Abraham, when he was tried, offered up his son Isaac," &c.—The ancient patriarch had recourse to no astrological figure of the heavens to discover the purposes of Deity. One star only engaged *his* attention, and that was "*The bright and morning star*" (Rev. xxii. 16), which he knew, though at a period far remote, would certainly arise

on a benighted world ; as it is written, " Abraham rejoiced to see my day, and he saw it and was glad." (John viii. 56.) It is clear from the Bible itself, that the life of Abraham was a life of faith, and not that of a lunar visionary.—Let the Lieutenant beware of Rev. xxii. 18.

We are next informed that Philo and Josephus both agree that Moses also understood astrology, and " that he even alluded to it in the mysterious ornaments of the tabernacle." The following quotation from Josephus is then given :

" By branching out the candlestick into seventy parts, he secretly intimated the *Decani*, or seventy divisions of the planets ; and as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which THAT IS THE NUMBER. * * * Each of the sardonyxes declares to us the sun and moon, those, I mean, which were in the nature of buttons on the high priest's shoulders."

I here remark, that when Josephus, some years before, wrote his book of the Jewish war (vol. iv. chap. v.), he made the seven branches of the temple candlesticks, with their seven lamps, emblematical of the first seven days of the world ; how is it then that he here gives another interpretation of their mystical meaning. The answer is, because he had since read the writings of Philo, a Jewish writer of Alexandria, who lived about A.D. 40, and from him he took it. It is further to be observed that Philo was deeply

versed in heathen literature; and so also was Josephus when he penned this new interpretation, which will better agree with the philosophy of the gentile heathens, than with the nature of the typical ritual of the Jewish nation. But even were I to allow the Lieutenant the full benefit of these quotations, brought to prove Abraham and Moses to be astrologers, his attempt is abortive; for their bearing is merely *astronomical*—not a word about astrology. Besides, as Moses wrote by Divine inspiration, he would not have made a false analogia; for the planets of the solar system are now known to exceed the number mentioned by Josephus. And here it is proper to add, that while the lamp of God's truth will continue to illumine the tabernacle of his church, we read of *some* whose "*lamp shall be put out in obscure darkness.*"

The Lieutenant then says that if astrology be sinful, "Moses neglected to say so, though he gave instruction what to do when they found a bird's nest" (Deuteronomy xxii. 6.)—It has already, by express scripture, been clearly shewn, that Moses prohibited *all kinds of divination*, and therefore, *astrology*, which, of all its forms, is the most presumptuous. The law in Deuteronomy respecting the finding of a nest, is noticed as if it were a matter so trivial, as scarcely to be worthy of the subject of legislation; but it was

one of those merciful constitutions in the Mosaic code that taught man to exercise his dominion over the lower animals with gentleness and mercy. This law seems also to have been designed to prevent the extirpation of any species of birds; for by letting the dam go free, the breed might be continued. "The tender mercies of God are over all his works" (Psalm cxlv. 9.) The young never chanted their wild notes to the rising morn, nor carolled to the evening breeze; but the dam, having known the sweets of liberty, was not to be deprived of them. The astrologer is prone to "exalt himself as the eagle, and set his *nest* among the stars" (Obad. iv.), but as it is only the *righteous* that shall shine as the stars of heaven, he will certainly be brought down from his imaginary elevation, and, if he repent not, will find himself among those wandering stars "to whom is reserved the blackness of darkness for ever" (Jude 13.)

The Lieut. then refers to Deuteronomy xxvii. 12 and 13, and says—

"Six of the tribes were to stand upon mount Gerizim to bless for obedience; and six upon mount Ebal to curse the people for disobedience to the law; and though, on this occasion, many less important offences were enumerated, *not a hint* is dropped against astrology."

But I refer him to the 18th verse of this chapter, where it is written "*Cursed be he that maketh the*

blind to wander out of the way." God claims to himself the sole prerogative to direct the way of the blind: "I will bring the *blind* by a way that they knew not" (Isaiah xlii. 16): but the astrologer is a blind guide, that causeth those who consult him "to wander in the wilderness, where there is no way." He then refers to Deuteronomy xxxiii. 26—"There is none like unto the God of Jeshurun, *who rideth upon the heaven in thy help*"—and remarks that no caution is here given to the people, "not to suppose by this language that the Lord makes use of the heavens to bring about his will." The Lieutenant here proves himself a stranger to the beauties of Hebrew poetry. When God is said *to ride*, it denotes his speedy and majestic appearance to destroy his enemies. I shall quote some passages to prove this observation:

"Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty, and in thy majesty *ride prosperously* because of truth and meekness, and righteousness; and thy right hand shall teach thee terrible things" (Psalm xlv. 3, 4.) "He bowed the heavens also, and came down, and darkness was under his feet: and *he rode upon a cherub and did fly*; yea, he did fly upon the wings of the wind" (Psalm xviii. 9, 10.) "Sing unto God, sing praises to his name: extol him that *rideth upon the hea-*

vens, by his name JAH, and rejoice before him" (Psalm lxviii. 4.) Here, it may be observed, that God's CHARIOTS are ANGELS, PROVIDENCES, and CLOUDS.—"The *chariots* of God are twenty thousand, even thousands of *angels*: the Lord is among them, as in Sinai, in the holy place" (Psalm lxviii. 17.) "Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst *ride upon thy horses and thy chariots of salvation?*" (Hab. iii. 8.) The Lord often delivered Israel "with his horses and chariots of salvation," and even changed the course of nature, dividing the red sea and the river Jordan when they opposed the progress of his people.—"For behold the Lord will come with fire, and *with his chariots like a whirlwind*, to render his anger with fury, and his rebuke with flames of fire: for by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isaiah lxvi. 15, 16.) The beginning of the 104th Psalm beautifully illustrates this subject: "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: *who maketh the clouds his chariot: who walketh upon*

the wings of the wind: who maketh his angels spirits [winds], his ministers a flame of fire." We are taught by these eloquent passages of holy writ, that all nature is in the hand of God, and every individual under his control; and that his wonderful purposes are frequently carried into execution by a combination of unknown causes, and with an inconceivable rapidity that infinitely surpasses human imagination: "The ways of God are past finding out."

The Lieutenant proceeds to observe, that the Israelites were never charged with the sin of looking into the future, although

"It was the common practice to look into the future, or decide unknown matters by *casting lots*, a mode of divining always common among the eastern nations, and mentioned by Ptolemy."

All *lots* imply a reference to some superhuman power for decision. To believe in *chance*, is to rob God of his glory as the Governor of the world, and to follow the doctrine of the Epicureans.

"All nature is but art unknown to thee :
All chance, *direction*, which thou canst not see."

POPE.

To suppose that the affairs of the world are conducted by chance is *atheism*; and it is certain that whatever may be *the secondary causes* which influ-

ence the diversified circumstances of human life, these are all under the control of Him "in whom we live, move, and have our being" (Acts xvii. 28.) It is God that determines the lot of all (Psalm lxxv. 6.) A *lot*, according to the scriptures, is a solemn appeal to Him who made, and who also governs us, for his immediate interposition in the determination of some matter of importance; and it should only be employed on such occasions as may glorify God. In Proverbs xvi. 33, we read "The *lot* is cast into the lap, but the whole disposing thereof is of the Lord." Also, in Proverbs xviii. 18—"The *lot* causeth contentions to cease, and parteth between the mighty." Where the matter is of great moment, and yet difficult to settle, it may be good to refer it to the Lord, and decide it by a lot. By lot the land of Canaan was divided among the Hebrew tribes. (See Numbers xxvi. 55, and 56, and also xxxiii. 54.) By *lot* Saul was chosen the sovereign of the Hebrew kingdom (1 Sam. x. 21), and Matthias made an apostle (Acts i. 24—26). The instance noticed by the Lieutenant, is that of 1 Samuel xiv. 41 and 42, where Jonathan was discovered to have tasted some honey, contrary to the command of Saul, who had said, "Cursed be the man that eateth any food until the evening, that I may be avenged on mine enemies." This was unwise, "for daily work

cannot be done without daily bread ;” and indeed, Jonathan foresaw that the spirits of his soldiers would flag for want of sustenance. In the 37th verse it is said, “And Saul asked counsel of God, Shall I go down after the Philistines—wilt thou deliver them into the hand of Israel? But he answered him not that day.” As Saul received no answer from heaven, he concluded that there must be some iniquity in the camp, but was far from supposing it to be in himself, and lots were therefore cast to discover the offender, and Jonathan was taken. By this event, Saul was led to pronounce sentence upon himself: “And Saul answered, *God do so to me, and more also*, for thou shalt surely die, Jonathan.” If Saul thought that the regal dignity required, that a slight breach of a mere arbitrary command deserved death, conscience should have led him to tremble before Him by whom “kings reign and princes decree justice” (Proverbs viii. 15), for his own repeated and presumptuous violations of the law of God. *Lots* are evidently of a sacred character, and the instances referred to by the Lieutenant will afford him no warrant for attempting *to divine* what may be in the womb of futurity. Every lot must be disposed of either by God or by the Devil. But although the real character of a lot implies *an appeal to God for decision*, yet we have reason to believe that in all *games*

of chance the Devil has an active agency, which, however, is limited and controlled by the Most High ; for “The eyes of the Lord are in every place, beholding the evil and the good” (Proverbs xv. 3) ; and though “He is angry with the wicked every day” (Palm vii. 11), yet he does not “stir up all his wrath” against them, till their iniquity is full ; and therefore, so long as the door of mercy is open, Satan can only attack them with limitations. Severe losses should certainly lead men to reflection, for they are *Divine rebukes*, and are sent for that purpose. Those who are hardened in villainy, and whose trade is gaming, may be permitted to prosper for a time, but such characters at last, are generally “suddenly destroyed, and that without remedy” (Prov. xxix. 1). If then, the nature and character of a *lot* be solemn and sacred, it can only be employed on such occasions as are worthy of the Divine interposition.

The Lieutenant reminds us that “the nations surrounding the Jews were astrologers ;” and quotes Maimonides, but to little purpose, and says that when Solomon *fell away* to worship Ashtoreth, Chemosh, and other gods of those astrological nations, “that as he was denounced for that, he would have been for *adopting their astrological doctrines*, if this were sinful.”—This argument supposes that Solomon was *no astrologer before he departed from the Lord*, and

we read (1 Kings xi. 3), that "*his wives turned away his heart ;*" and it is important to observe, that "Solomon's wisdom excelled the wisdom of all the children of the east country, and all *the wisdom of Egypt*" (1 Kings iv. 30.) According to the Lieut.'s own argument, astrology formed *no part of the wisdom communicated to Solomon by God ;* and that if he ever became an astrologer, it was *not by Divine teaching*, but by a sinful intercourse with idolatrous women, who walked in darkness, and were under the curse of Heaven. However, it may be added, that grievously as Solomon sinned against the Lord his God, there is not the slightest reason to suppose that he ever "adopted astrological doctrines."

The Lieutenant thus proceeds :

"In the days of Hoshea, the people left the Lord, and took to worshipping 'all the host of heaven,' and used *divination* and *enchantment*' (2 Kings xvii.) It is plain that the divination here named was *different* from that innocent kind of divination used by Samuel, &c. They used the divination Saul alludes to when he says, 'Divine unto me by the *familiar spirit*.' It is plain, I say, that there was a vast difference between merely looking into the future by the decision of heaven, and the doing so by appealing to the spirits of darkness."

The distinction here contended for, is altogether gratuitous. *Divination* is a generic term, comprehending a variety of abominable heathen practices

to discover future events. In Deuteronomy (xviii. 9 to 14) it is written, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the *abominations of those nations*. There shall not be found among you any one who maketh his son or daughter to pass through the fire, or that *useth* DIVINATION, or an *observer of times*, or an *enchanter*, or a *witch*, or a *charmer*, or a *consulter with familiar spirits*, or a *wizard*, or a *necromancer*, for all that do these things are an abomination unto the Lord: and *because of these abominations*, the Lord thy God doth drive them out from before thee." All conformity to heathen practices is here strictly forbidden, and all kinds of divination are declared to be an abomination unto the Lord. When men depart from the Lord, to serve the "god of this world," their subjection to their dark ruler is soon known, by a tenacious adherence to his ordinances.

With regard to Samuel's *divination*, I will quote a paragraph from Stellarius (Hor. page 18), and which is warmly applauded by the Lieutenant:

"In the days of Samuel, it appears to have been a common custom to go to the seers, not only to be informed concerning future contingencies, but also to enquire after lost goods. To this effect, we find Saul and his servant discoursing, when they were sent out to find the strayed asses of Kish, Saul's father; and not being able to find them, the servant proposes to go and enquire

of the seer which way the asses were gone, and where they may be found. Saul agrees to this, but asks 'what have we to give him, &c.' The servant replies, 'I have the fourth part of a shekel of silver, I will give him that.' Saul answers, 'Well said; let us go.'

It is true that at one period, *prophets* were called *seers*, because they had more knowledge than others. However, they foretold future events, not by any sinful divination, but by the inspiration of the Holy Ghost (1 Samuel xix. 23), and they always delivered their predictions *in the name of the Lord*, from whom they received them. Sometimes the mind of God was revealed by dreams, voices, and visions; and at others, by a powerful, efficacious impression of his will on the understanding. Prophets were raised up by God for high and glorious purposes, and not to tell where strayed asses were to be found; and whoever would invest the prophet Samuel with such an office as this, must, I think, have some *relationship* to the wanderers which engaged the pursuit of Saul. With regard to the proposed present to Samuel, it was an invariable custom in the east in ancient times, that no one ever asked a favour of a superior with empty hands: some acknowledgment was always made. The practice is still continued in Bengal and some other places, as we may learn from "*Ward's Customs*." The proposed offering to Samuel was equivalent to about nine pence sterling;

it must, therefore, have been intended principally as a token of respect. Saul was informed by Samuel that the asses were found, that his mind might be free to attend to more important communications from the prophet, and ponder on the high dignity that God was about to confer on him.

The Lieutenant's observations respecting Manasseh, are unworthy of the slightest notice. He passes on to David, and quotes several parts of the 19th Psalm; but I reply that the voice of the stars in this psalm is a voice of praise to their Creator—

“ For ever singing, as they shine,
The hand that made us is divine.”—ADDISON.

The book of psalms will afford no chants for the praises of astrology: it is a book of experience; and we find David in every trouble and perplexity, not erecting a horoscope for divination, but pouring out his heart before the Lord (Psalm lxii). The Lieut. pleads that David did not think it necessary to avoid such language as might convey a belief in astrology. I answer there is no language which can be employed in the praise of God, that crafty and wicked men may not more or less pervert; and that the sacred writers did not regulate their expressions by the possibility of perversion, but they poured forth their hearts in such strains as comported

with the grand and magnificent subjects that occupied their minds.

The prophet Isaiah is next quoted ; but that this evangelical prophet was no friend to dreamers and astrologers, may be seen from Isaiah xlv. 25, and xlvii. 13. He passes on to Micah iii. and we are presented with the following passage : “ Thus saith the Lord, concerning the *prophets that make my people to err*, that bite with their teeth, and cry peace ; and he that putteth not into their mouths, they even prepare war against him : therefore *night* shall be unto you, that ye shall not have a vision ; and *it shall be dark unto you, that ye shall not divine* ; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed and the *diviners confounded* : yea, they shall all cover their lips ; for there is *no answer of God.*” The Lieutenant here observes, that “ it is plain that they [the prophets] were accustomed to enquire of God by means of *divination.*” But, in opposition to such a daring assertion, I say it is clear that this is spoken *not* of the *true prophets, with whom was the word of the Lord*, but of those diabolical diviners who caused the people to err from the paths of the Lord. Such wretches should be silent, and compelled to admit, that they could obtain no answer from God—the sun should go down upon these

diviners—not a ray from the throne of heaven should reach them, and an eternal night of calamity speedily overtake them.

The Lieutenant adds—

“In the same book of Micah, we find that among God’s judgments, the people were to be *deprived of their diviners*, for it says ‘Therefore thou shalt have none that shall *cast a cord by lot* in the congregation of the Lord.’”

In answer to this, I quote an excellent commentator :

“Woe to those from whom God turns away. Instead of restoring he has divided our fields ; he has confirmed those in possession that have taken them from us : God shall ratify what they say in their despair. Thou shalt have none to *cast a cord by lot* in the congregation of the Lord : none to *divide inheritances* : there shall be no inheritance to divide, for *all shall be in the enemy’s hand*.”

The Lieutenant then quotes the prophet Jeremiah, and says, that the fearful judgments of God were to be executed on Babylon and its graven images, but “*not upon the men who practised astrology*.” I here merely reiterate the quotation from Isaiah (xlvii. 13), that the astrologers “*shall not deliver themselves from the power of the flame*.”

Daniel is next noticed as “*master of the astrologers*.” But he was so designated from the dark ignorance that prevailed where he was ; for the whole narrative proves that all which Daniel did,

was by *immediate revelation from heaven*, and not by observing astrological aspects.

The Lieutenant then proceeds to quote a few passages from the New Testament, all of which, whatever *he* may think, are condemnatory of astrological abominations. However, I refer him to Acts xix. 19—"Many of them [which believed] also which used CURIOUS ARTS, brought their books together, and burned them before all men," &c. The apostle did not think it necessary *to particularize* all these curious arts, but the language employed is *general*, and therefore the *condemnation general of all modes of divination*.

The Lieutenant further says—

"The texts quoted by Mr. Moody to prove that men should put their trust in God's providence alone, none will dispute, but they are *beside the question*; because we are still to *use the means* he has given us to avoid evil, &c."

But of *these means*, he supposes astrology to be the chief; but this is to call upon the *Devil* "in the day of trouble." He returns to Isaiah, and quotes the 41st chapter and 23d verse:—"Shew the things *that are to come hereafter*, that we may know that ye are gods: yea, do good or do evil, that we may be dismayed, and behold it together." The Lieut. endeavours to get rid of the challenge to idolaters to "shew the things that were to come hereafter," by

saying, "*that they were equally defied to show the former things ;*" supposing that this clause alludes to those which were past. But Bishop Louth renders this passage thus :

" Let them approach, and tell us the things that shall happen :

The things *that shall first happen*, what they are, let them tell us,

And we will consider them ; and we shall know the event."

It is certain that by "*the former things*" is meant, *the former of those which were to happen hereafter*. He then quotes Jeremiah (x. 2), and contends that "not to be discouraged at *the signs of heaven* is no command to disbelieve them." To confute this, I give the passage in its connection :—" Thus saith the Lord, *learn not the way of the heathen*, and be not dismayed at the signs of heaven ; for the heathen are dismayed at them. *For the customs of the people are vain,*" &c. The prophet then proceeds to shew that the superstitious fear which the Babylonians had of imaginary signs of evil, had led them to idolatry. This caution against the astrological and idolatrous customs of Babylon, was peculiarly necessary to a people who were soon to be conducted thither as captives.

Lieutenant Morrison, lastly, endeavours to shew

that the *idolatrous observance of times*, by the Romans and other heathen nations, is no argument against the mere *astrological* observance of them; as “when the Moon is with Venus for marriage, &c. which days are never fixed, but vary continually.” I reply, that the sacred prohibition is against *all* superstitious observances of times whether fixed or not; and that as astrology has been proved to be an *absurd, knavish, and impious* art, all its principles and practices should be rejected with detestation by every man of piety and wisdom.

ROYAL NATIVITIES.

DR. JOHNSON remarks that at the time Butler's *Hudibras* was published, astrology had a very extensive dominion; and that "its predictions raised hopes and fears in minds which ought to have rejected it with contempt." What effect Butler's satire upon astrology had upon the public is uncertain, but according to the Doctor, "cheats seldom stand long against laughter."

Lieutenant Morrison boasts that "the highest and noblest lady in the land, has honoured him by perusing his Almanack:" as well might a fool plume himself, that the Queen had honoured him by laughing at his folly. However, it may be safely affirmed, that *no fears* have been raised in her royal mind, by the predictions of this *crafty astrologer*;

and whatever may be his motives for the evil announcements he has made, respecting the early part of her Majesty's reign, *his counsel will not be sought* as to the best means of averting the evil influences of the stars, and escaping from shadows of his own creation.

“ Science, with thy resistless light
Disperse these phantoms from my sight,
These mimic shades of thee.”

In Zadkiel's Almanack for this year, the Lieut. has the following predictions respecting the Queen :

- “ Summer and autumn of 1839—much grief to the nation ; danger of *illness* [italics] to her Majesty, and the *loss of a near relation*.
- “ The winter of 1840—*great troubles* ; changes in the state.
- “ The autumn of 1841—*war* ; also *danger to her Majesty's eyes*.
- “ The autumn of 1842—*a very fatal period ; perilous to her Majesty's health ; danger of consumption !* If the nation be then at war, much loss and defeat ; *mutiny will attend the Queen's fleets, &c.*”

The Lieutenant then proceeds to give some direful intimations of something “ *most important early in the twenty seventh year !*”—What such a man deserves, I leave her Majesty's *loving subjects* to determine. In the preface to this Almanack, the Lieutenant remarks—

“ That as it is impossible for two parallel lines ever to diverge, so is it that the WORKS and the WORD OF GOD should ever disagree.”

He professes to believe that "*the Bible rings with astrology*" and that facts and predictions combine to demonstrate its truth. In his observations on my eighth letter, he called for some modern cases; and in his answer to the editor of the *Weekly Dispatch*, he appeals to FACTS—"to the facts in the nativity of VICTORIA QUEEN OF ENGLAND." To these facts I will presently direct my attention, but shall first present my readers with the Lieutenant's "final challenge" to myself, as quoted in his preface to "*Zadkiel's Almanack for 1837* :

"Let Mr. M. name three gentlemen in Cheltenham, I also will name three (who are opposed to belief in astrology), and let them meet and procure the time of birth of some individual, the same being perfectly authenticated; and also an authentic account of the leading events of that individual's life, and the age when they occurred. Let the time and place only of birth be furnished me, if known, positively to within *two or three minutes*; or if not known to within *five minutes'* time either way; let me have also an account of *three events of importance* in the life of that party, and *the age when they happened*. I will then produce, at a meeting of these gentlemen, a written statement of the nature of those events, and the age at which they occurred, all through the life of that individual."

My reasons for refusing to accept of his challenge *at the time it was given*, I have already stated at page 201. However, as it has since been reiterated in the Lieutenant's Almanack for 1837, and as my

proposed course of argument against astrology is now completed, I am disposed to meet the Lieut. upon ground somewhat similar to that proposed in the challenge, and certainly *upon that which he has chosen in his Almanack for the present year.* I shall therefore make some remarks upon the nativity of King William the Fourth, the "*Nativity of Victoria Queen of England,*" and upon that of Queen Adelaide.

In Zadkiel's Almanack for 1837, the Lieutenant has the following prediction respecting William the Fourth :

"In JULY he will be liable to some illness of a feverish nature, and will be distressed by the conduct of a lady of very high rank, and be much urged to *warlike resolutions.* In SEPTEMBER (about the time of the directions) the King will again be exposed *to some vexations by females:* yet he will be more popular, and will *move about* a great deal, probably take a long journey; also his health improves. The 9th of NOVEMBER is fortunate for his Majesty; his health becomes good, &c."

Not one of these predictions was fulfilled, for his Majesty died on June 20th, 1837, to the dismay of the Lieut. and the shame of his deluded adherents. Here is "*a modern case*"—one of the Lieutenant's own selection—one that convicts this lynx-eyed prophet of *imbecility, if not of something worse,* and proves that FACTS, if well scrutinised, will make "diviners mad" (Isaiah xliv. 25). What has this *cun-*

ning fortune-teller now to say for himself? In his letter to the editor of the *Cheltenham Journal* (June 24th, 1837), he hopes to be permitted to offer “a few words on the death of the good King;” and then adds, “It may be thought that my *not having clearly foretold the sad event*,* is a failure as regards astrology.” He then proceeds to make some observations on *the time of birth*: and, if the assertion may be credited, “one minute and forty seconds,” threw him out in his predictions! and yet, in his final challenge to me, the time is only required to be known “WITHIN TWO OR THREE MINUTES!!” and in his *Herald of Astrology for 1832* (page 72), he says—

“Letters must mention the place and time of birth to the nearest minute, if possible; if not known to a QUARTER OF AN HOUR, nothing can be learned.!!”

It is remarkable, however, that though the Lieut. has been in the habit SEVERAL YEARS, of furnishing the public with ANNUAL PREDICTIONS respecting the destinies of the Royal Family, we find *no complaint that the times of birth of the illustrious individuals were not accurately given to the public*, till accumulated facts furnish such a battery against his fragile edifice, that he fears its destruction, and endeavours to ward off their force, by affirming that his

* See Letter x. page 196 and 197.

data for prediction were "*extremely vague!*" Yet in his "*Herald of Astrology*," already quoted, he is so well satisfied with *the correctness of all matters in the nativity of William the Fourth*, that he notices some of the directions as remarkably corresponding with the events.

"By reference to my last year's Herald, it will be found at page 60, I gave the direction of the '*Sun to the trine of the Moon*' [*reader note this*] to have effect about the 14th of April, 1831; and I considered that its effects would '*be favourable for honours*,' &c. It is in my readers' recollection, that on the 22d day of that month the King became extremely popular, and was highly *honoured* by his people for the decisive step of dissolving the Parliament. It is a *fact* that he did wear his crown on the 22d, and he observed to the Lord Chancellor that it was his '*coronation day*.' The *trifling ceremony of taking the oaths*, &c. in Westminster Abbey, on the 8th of September, very different from former coronations, was produced by the *Moon to the parallel of Venus*, a secondary direction of no great import, which I omitted to notice. Any person who looks in the Ephemeris for the year of the King's birth, may see that it occurs *66 days, no hours, and 45 minutes after his birth, which measures just 66 years and 11 days*, or to the first of September, 1831—*very close indeed to the time of the event!—the exact day of which can scarcely ever be known.*"

This is the language of triumph; and if, at this time, any one had told the Lieutenant he had not the correct time of his Majesty's birth, he would have produced his supposed "*fulfilled predictions*" to prove the contrary. And with the same affected confidence does the Lieut. continue his predictions respecting the King to 1837. *Nor does he give a*

hint of any failure prior to this period! But when the "*royal native*" is consigned to the silent tomb, and yet according to the prediction of Zadkiel should have *been well and travelling about*; then it is that Lieutenant Morrison tells us that, if he had taken the time of birth "*one minute and forty seconds earlier,*" all would have been correct.* I now ask what such shuffling deserves? and whether the man who is thus annually endeavouring to gull the public, that he may profit by their folly, is a more honourable character than *Charles Paddon*, noticed at page 122? But the Lieutenant, *beaten upon this nativity*, and his predictions sent to the four winds by the death of William the Fourth, endeavours to turn the public mind to another, and now appeals to the FACTS in the nativity of "*VICTORIA QUEEN OF ENGLAND.*"† In his "*Herald of Astrology,*" for 1832 (page 64), he has the following remarks upon this nativity:

"In last year's Herald, I said, 'there is a good direction in June, 1831, which is *Sol to the trine of Jupiter.* This will give *some additional friends and honours.* The effect of this direction was felt in a few weeks by her receiving £10,000 a year additional income."

The Lieutenant continues his predictions to the year 1837, and after giving a *hint of the death of*

* See the Preface (page 5) to his Almanack for 1838.

† See also page 5, of the Amanack for the same year.

her royal mother, who, in defiance of astrology, still lives (and may she long live), has the following observation respecting the "*Princess Victoria*" :

"These oppositions of the Sun to Herschel falling near the second house, will cause *much loss and vexation about pecuniary matters* ; and I judge that the native will be REFUSED something of the additional settlement she may expect on coming of age : the Government or House of Commons appear to oppose her wishes. * * * * * The square of Mars about the 19th of July, may pass without much mischief ; yet that period will be remarkable, and I fear *not fortunate*."

Now, in opposition to all these predictions, QUEEN VICTORIA was proclaimed in the metropolis with the usual ceremonies, on the 22d of June, 1837. This was an event wholly unforeseen by this naval prophet, and he evidently feels that it has placed *him and astrology* in an awkward situation. But astrology is sometimes *profitable to a noted professor* ; and in such a case will not hastily be given up ; the Lieutenant therefore endeavours to brazen all out by intimating that *the time of birth was not correctly stated in the "official bulletin."* But even if the time pieces of the royal family *be not generally well manufactured*, and the exact time of birth of a royal infant *be not so accurately noticed as it should be*, and that the official bulletins *be carelessly written* !—surely *the death of her father*, when the Princess Victoria was but eight months old, was an

event of *sufficient importance*, to enable the Lieut. upon the principles of astrology, to rectify the time. But the truth is, the Lieutenant appeared to be well satisfied with all circumstances from 1831 to 1837; and it is not until 1838 that we find him cavilling at the correctness of the official bulletin!* It is clear that this astrologer foresaw not the accession of the Princess Victoria to the regal dignity this year, and the various and extended changes connected with so important an event; and yet he has the audacity to appeal to this very nativity for the truth of an art, which is crushed to atoms by the decisive facts it furnishes against astrology.

Where will this vain pretender next attempt to seek a refuge from the scorn and derision of mankind?

* Mr. Smith, an acquaintance of Lieutenant Morrison, has lately published a pamphlet entitled "*The Nativity of her most Gracious Majesty Queen Victoria.*" At p. 3, he says, "I have selected the nativity of her most Gracious Majesty Queen Victoria, as one of *the most accurate data* on which an illustration of the science could be given."—And at p. 4, "The nativity of this illustrious personage, from *THE ACCURACY OF ITS DATE*, appeared to be the best I could select for my purpose, the circumstances of which, *being prospective*, will give something of a tangible character to grapple with, which, in general estimation, is the *most direct way to the promulgation of truth.*"—However, Lieut. Morrison, in his challenge to me, proposed to grapple only with *the past*; but, for further observations on this pamphlet, see the Introduction to this work.

If to the nativity of Adelaide Queen Dowager—here too astrology has received a mortal wound.

In his “Herald of Astrology for 1832,” he has given this nativity, and pronounces the time of birth to be peculiarly fortunate:

“Here are *no squares* or other evil aspects, but all is conclusive of good fortune: the only drawback, is that Mercury is in semi-square to Mars, and in semi-quadrate to Saturn, and thus partaking of the nature of those evil planets, and being in the fifth house, or house of children, he destroyed all the native’s issue.

How this “singularly fortunate” nativity is to be reconciled with the *early widowhood* of Queen Adelaide, I leave the Lieutenant to settle.

Here are three nativities decisive against astrology—nativities which the Lieutenant himself has selected to establish the truth of stellar influence. He knew not that William the Fourth would die on the 20th of June, 1827; he knew not that the Princess Victoria on the 22d of June, would be proclaimed Queen of England; he knew not that Queen Adelaide, would at this time become Adelaide the Queen Dowager; though he had the three nativities before him, and the stars and planets to guide his judgment: and notwithstanding these NOTORIOUS FACTS against astrology, this knight errant of Lady Luna, has had the audacity in his Almanack for 1838, to give the nativity of HER MOST GRACIOUS MAJESTY QUEEN VICTORIA, as an

evidence of the truth of astrology. Bold and assuming as astrologers are known to be, the Lieut. surpasses them all in the essential qualities of an astrological fortuneteller; for a more impudent and barefaced attempt to impose on public credulity could scarcely be made. The great events which took place in 1837, were not even hinted at by this celestial prophet; but others in direct opposition to them, were confidently predicted; and in the face of these wretched failures, the Lieutenant commences his Almanack for 1838, with the following assertion:

“The *cause of truth* is realizing my utmost hopes. Astrology is righting itself (to use a nautical phrase) after the *storm of ignorance* which had kept it down for *two centuries*.”

Are we to understand from this, that the torpid serpent has recovered a little life and vigour, from being cherished in the bosom of *honest Zadkiel*? Some powerful efforts have indeed been recently made to poison the public mind, but I hope that the cause of *common sense* is “righting itself” and that all *astrological cheats*, as soon as discovered, will be sent to consider the revolutions of the treadwheel, instead of those of the heavenly bodies.

For some years, Lieutenant Morrison has pretended to foretel the political and ecclesiastical mutations in the British empire, and even to a degree of

minuteness, unattempted by any former professor. But as the orbs of heaven afforded him no data to predict the three great events which have just been considered; he was, therefore, unacquainted with the various circumstances of the political world which grew out of them. Three royal nativities *calculated by himself*, have been published to prove the truth of astrology: and the accuracy of the time of birth of Queen Adelaide, has not been once questioned by the Lieutenant. Now if astrology were true, and he had mastered its mysteries, this nativity well-considered, would have informed him not only of the death of King William the Fourth, but also, of all the other important events connected with such a circumstance; and if any other proof were needed of the vanity and folly of astrology than that which is derived from the *Holy Scriptures*, such a proof is furnished by *Lieutenant Morrison himself* in his *Zadkiel's Almanack* for 1837.

APPENDIX.

NOTE I.—PAGE 4.

THE Egyptians worshipped a great number of animals, as the ox, the dog, the wolf, the hawk, the ibis, the cat, &c. Of all these, the bull *Apis* was the most famous. Magnificent temples were erected to him; extraordinary honours were paid him while he lived, and still greater after his death; Egypt went then into a general mourning. His obsequies were solemnized with such pomp as is scarcely credible. In the reign of Ptolemy Lagus, the bull *Apis* dying of old age, the funeral pomp, besides the ordinary expenses, amounted to upwards of 11,250*l.* sterling. Even *leeks, onions, and vile insects*, were acknowledged as deities, and were invoked in necessity, and depended upon for protection.”—*Rollin's Ancient History, vol. i.*

“ Among the Greeks, *ants* were used in divination, and generally foretold good; *bees* were accounted an omen of future eloquence; *locusts, snakes, and serpents*,

were ominous. All marks upon the body, and spots resembling oil were omens of various signification. *Sneezing* too, according to the time of day, and other circumstances, was either lucky or unlucky. The unexpected meeting of an ape, a snake lying in the way, or a hare crossing the road, were unfortunate omens. The throwing down of salt, the spilling of water, wine, or honey, and various other accidents were deemed ominous.”—*Harward's Grecian Antiquities*.

“ The Romans also took omens from sneezing, the spilling of salt, and quadrupeds crossing the way, or appearing in an unaccustomed place. Cæsar, in landing at Adrumetum, in Africa, with his army, happened to fall on his face, which was reckoned a bad omen ; but he, with great presence of mind, turned it to the contrary : for, taking hold of the ground with his right hand, and kissing it, as if he had fallen on purpose, he exclaimed ‘ I take possession of thee O Africa.’ ”—*Adam's Roman Antiquities*.

“ The Greeks, Romans, and Indians, believed that over every movement in the natural world, and over every function in civil or domestic life, even the most common and trivial, a particular deity presided.”—*Robertson on Ancient India*.

II.—PAGE 6.

In Zadkiel's Almanack for 1837, the Lieutenant, in his notice of the total eclipse of the Moon in that year, says, “ In *Ireland* this eclipse will bring grief, sickness, and a sad want of provisions ; a failing harvest, by means of rain and floods, moving bogs, &c. This eclipse will be felt in *Ireland*, from the 4th of May all through the summer. It will cause something serious in Ireland, and also in France, about the New Moon in May. In both

those countries *many quarrels* with their leading men, and the people; also great quarrels among themselves. A *destructive epidemic* may be feared, and sickness among the *cattle* in Ireland, &c. Much *bloodshed and murder* while the Sun is passing through Taurus and Leo, &c."

Fontenelle, in his "Plurality of Worlds," has the following remarks upon eclipses:—"Throughout the East Indies, when the Sun and Moon are eclipsed, the inhabitants believe that a great dragon, with his black claws, is going to seize those luminaries; and all the time the eclipse lasts, you may see whole rivers covered with the heads of these Indians, who have put themselves up to the throat in water, because, according to their notions, this is a very religious act, and will induce the Sun or Moon to defend itself bravely against the dragon. In America, it was thought that the Sun and Moon were angry when they were eclipsed, and every kind of absurdity was practised to regain their favour. The Grecians, too, who had arrived at such a height of refinement, did they not for a long time believe that the Moon was eclipsed by the power of sorcery; and that the magicians caused her to descend from the skies, and cast a baneful influence on the herbs? And were not *we*, likewise, in great alarm but two and thirty years ago, [1654] at a total eclipse of the Sun? Did not an immense number of people shut themselves up in caves and cellars; and were they easily persuaded to leave them by the philosophers, who wrote so much to reassure them? Really, replied the Marchioness, all this is *too ridiculous*. There ought to be a decree passed to prevent any body from ever talking of eclipses, lest the memory of such follies should be perpetuated." Are the Lieutenant's notions more rational than those just quoted? In his Horoscope (page 51), he informs us that "Earth-

quakes follow close on the heels of eclipses"; and also "Earthquakes may always be expected near the perihelion of great comets"!

III.—PAGE 15.

Cicero says of Demosthenes, that "He could not pronounce the letter ρ (*rho*), but by exercise he caused himself to pronounce it very plainly. But if those things were produced and handed down from the *stars* [*astro ingenerata et tradita essent*], no circumstance could change them."

IV.—PAGE 17.

It is remarkable that Dryden was a believer in judicial astrology. He calculated the nativities of his sons, and his prediction respecting his son Charles *is said* to have been accomplished.

V.—PAGE 23.

In the Horoscope (page 55), an answer is *attempted* to be given to the objection against astrology, as derived from the precession of the equinoxes. The Lieutenant there says "Ptolemy did not declare, nor does any subsequent astrologer declare, that it was the constellations which create the signs of the zodiac." But I reply, that there are *twelve signs* of the ecliptic, and *twelve constellations* of the ecliptic; and that the signs have the same names as the constellations: it is, therefore, *certain* that the connexion between them was anciently recognised.

VI.—PAGE 27.

It was my original intention to give the Letters of Lieutenant Morrison in the Appendix, but as every thing

in the shape of *argument* advanced by him is fairly quoted, and as their insertion would have materially increased the bulk and price of the book, they are omitted. If the Lieutenant should think that their publication will reflect honour on himself and his cause, the press is open to him; and, as his pecuniary resources are far beyond mine, he can better afford to defray the expense of their publication.

VII.—PAGE 29.

“A voice for this world”—This is proved from the different works on astrology. However, it is admitted that some professors have gone a little farther. It has been affirmed that “He who hath Saturn happily constituted with Leo at his nativity, shall, when he departs this life, immediately return to heaven”; and that “Any person happily placed under Mars, being in the ninth, shall be able to cast out devils by his presence only.”

VIII.—PAGE 38.

“All nations before the just length of the solar year was known, reckoned months by the course of the Moon; and years by the returns of winter and summer, spring and autumn; and, in making calendars for their festivals, they reckoned thirty days to a lunar month, and twelve lunar months to a year, taking the nearest round numbers; whence came the division of the ecliptic into 360 degrees.”—*Chronicle of the Greeks by Sir I. Newton.*

IX.—PAGE 46.

Cicero says, “I enquire whether all who fell at the battle of Cannæ were born under one star? The end, indeed, of all of them was one and the same.” To this we may add, that the troops of Æmylius and Terentius Varro fought under the same aspects as those of Hannibal.

X.—PAGE 59.

“Beware.”—The Rev. John Brown, in his *Dictionary of the Holy Bible*, says, “Perhaps Satan rendered the persons he possessed worse at those times [the new and full Moon], that the Moon might be reckoned the cause of the malady.”—*Article, Lunatic*.

“As to the popular notion of the Moon’s influence on the state of the weather, it is now affirmed, by the most scientific inquirers, to have “no foundation in theory, and no correspondence with observed facts.”—“In the years 1774 and 1775, Dr. Horsley directed his attention to this question, and published two papers in the *Philosophical Transactions*, with a view to dispel the popular prejudice on the subject of lunar influences. He found that, in 1774, there were only two changes of weather which corresponded with the new Moon, and none with the full Moon; and that in the year 1775, there were only four changes which corresponded with the new Moon, and three with the full Moon.”—See No. 1, of the *Monthly Chronicle*.

To this I may add that, Mr. Samuel Moss, the gentleman who has regularly furnished the *Cheltenham Chronicle* with a meteorological report of the weather for the last ten years, has given it as his decided opinion that the lunar phases have no influence on the weather; or if any, it is too small to be appreciable.

XI.—PAGE 67.

“A shepherd boy, some years ago, in Scotland, was present at the parochial catechising, and was asked, ‘Who tempted our first parents to sin?’ His answer was ‘The De’il, sir.’ Then came the question, ‘How did the Devil learn to sin?’ He had never thought of this before, and for a time was somewhat nonplussed, but though

conscious of ignorance, did not like to plead it. At length he said, with great appearance of triumph, 'I have it noo ! The De'il must have taken up sinning as my brother Jock did the tailor trade—at his ain hand, and no' by learning frae anither.' This is the substance of all that has been written on the origin of evil ; the whole 'Iliad' of the question 'in a nutshell'."—See *Anecdotes published by the Religious Tract Society*, page 155.

XII.—PAGE 75.

Stellarius observes (Hor. page 72), "That the times of obtaining or losing employment, may be easily ascertained ; and questions respecting honour, promotion, ruin, or disgrace, are answered much in the same manner. And whether these things be seen from a *nativity* or *horary figure* is immaterial ; for, *whatever* is promised or threatened by the *former*, is sure to be shewn by the *latter*, especially if near its fulfilment." O admirable adjustment of stellar combinations to provide for the varying fortunes of cats, dogs, &c.

XIII.—PAGE 77.

Lieutenant Morrison, in the Horoscope (page 53), has predicted his astrological immortality :—"As the world may be curious, *some centuries hence*, to know the kind of arguments brought against the *science* in the nineteenth century, we here present our readers with the following choice *morceau* from the *Liverpool Mercury*, &c. In thus reprinting his poetry, we do the editor of the *Mercury* some service, as we *hand down his name to posterity*. We happen to *know* that our writings on astrology will be sought for *hundreds of years* beyond the day when the writer of this doggrel will be forgotten !"

XIII.*—PAGE 82.

Lilly also (p.163) says, “ The messenger attached to my person, said I was his prisoner. As he was carrying me away, he was called to bring me again. Oliver Cromwell, Lieutenant General of the Army, having never seen me, caused me to be produced again, when he steadfastly beheld me for a good space, and then I went with the messenger, &c.” Oliver Cromwell afterward assisted in procuring his liberation.

XIV.—PAGE 111.

“ Kepler actually and literally professed to believe that the earth was an enormous living animal. He says ‘ If any one who has climbed the peaks of the highest mountains, throw a stone down their very deep clefts, a sound is heard from them; or, if he throw it into one of the mountain lakes, which beyond doubt are bottomless, a storm will immediately arise, just as when you thrust a straw into the ear or nose of a ticklish animal, it shakes its head, or runs shuddering away. What so like breathing, especially of those fishes who draw water into their mouths and spout it out again through their gills, as that wonderful tide! For although it is so regulated according to the course of the Moon, that, in the Preface to my *Commentaries on Mars*, I have mentioned it as probable that the waters are attracted by the Moon as iron is by the loadstone; yet, if any one uphold that the earth regulates its *breathing* according to the motion of the Sun and Moon, as animals have daily and nightly alternations of sleeping and waking, I shall not think his philosophy unworthy of being listened to; especially if any flexible parts should be discovered in the depths of the earth to

supply the function of lungs or gills !' Kepler's general sentiments on astrology are evidently in some respects contradictory. In a work now lodged in the British Museum, he has treated the professed astrologers with great severity. He there says, 'If the vulgar are to pronounce who is the best astrologer, my reputation is known to be of the highest order ; if they prefer the judgment of the learned, they are already condemned. Whether they stand with me in the eyes of the populace, or I fall with them before the learned ; in both cases I am in their ranks ; *I am on a level with them ; I cannot be renounced.*' That Kepler was well acquainted with the principles of astrology, none will dispute ; that he believed the heavens had some influence on the air, and the physical form of man, is also acknowledged ; but, after having given his sentiments upon this matter, he adds, 'I do not wish this single instance to be taken as a defence or proof of all the aphorisms of astrologers, nor do I attribute to the heavens the government of human affairs : what a vast difference still separates these philosophical observations from that *folly*, or *madness*, as it should rather be called.' Kepler must have written this from positive experience of its folly, as it is certain that at one period of his life he calculated nativities. It appears that Kepler's salary, as mathematician to the Emperor, was not regularly paid ; and that, to relieve his necessities, he was obliged to publish an almanack, and of this he complains :—'In order to to pay the expense of the Ephemeris for these two years, *I have also written a vile prophesying almanack, which is scarcely more respectable than begging ;* unless it be because it saves the Emperor's credit, who abandons me entirely ; and, with all his frequent and recent orders in council, would leave me to perish with hunger.'"—*Life of Kepler*, page 38.

XV.—PAGE 121.

We are presented, at page 56 of the *Horoscope*, with an account of an earthquake, which happened in South America, on the 20th of January, 1834;—"The city of Pasto and a number of other places were destroyed. The city of Papayan, consisting of 3000 persons, was also destroyed by the same visitation, which commenced at 7 o'clock A.M. and lasted *four hours*." The planets' places for the time are then given, and are affirmed to be "quite consistent" with the rules of astrology. Here *evil aspects*, presiding at the *very period of death*, are said to be in harmony with the rules of astrology.

XVI.—PAGE 122.

Cicero, in his Treatise of Divination, says, "For as to what they [the astrologers] say, that the Babylonians spent 475,000 years in observations on boys who were born during that period, they deceive us, &c." The Lieut. himself, in answer to an article in the Penny Magazine, observes, "The constant observations of fifty six generations of men, taking thirty three years to each, since the Christian era, may be put in the scale against the 'temperament' of this writer, whose nonsense will then kick the beam."—*Horoscope*, page 87.

XVII.—PAGE 135.

In Zadkiel's Almanack for 1837, the Lieut. has the following remarks:—"The reader of the former numbers of this work, will have remarked a comparative *falling off* in the degree of correctness of my atmospherical predictions, in the past year, on some particular occasions. This has been occasioned by a phenomenon of which I had previously no experience; I mean the three superior planets,

Herschel, Saturn, and Jupiter, all being in *trine aspect* at the same period, which occurs only in the course of many years. This mutual trine aspect, endured from January until May, and the effect of the joint influence of HERSCHEL and Saturn (both of them being of a cold nature) was to diminish the warm or rather temperate nature of Jupiter; and thence, when the Sun formed aspects with him, *that mild state of the atmosphere which I HAD PREDICTED did NOT OCCUR.*" The Lieutenant afterward tells us that he believes that Herschel "produces nearly as much cold as Saturn." But before he penned this apology for the inaccuracy of his predictions, he should have remembered that he had previously in the Horoscope (p. 38) affirmed the power of Herschel to be "*far inferior*" to that of any other planet, and that the errors of the old astrologers, arising from their ignorance of his existence, "*would neither be very frequent nor very EXTENSIVE,*"—and it may also be remarked that the Lieut. has for some years been noticing the aspects of Herschel in his predictions; but as it is particularly the *trine* aspect of this planet which is now under consideration, I will refer to the Horoscope (p. 47), where he lays down some "general rules for predicting the weather":—"It may be considered as a general principle that the Sun should be observed in the first place, whenever we desire to foresee the nature of the weather. Whatever planet the *Sun* is in *conjunction*, or zodiacal parallel, with, it will cause the weather to be of its nature at that time. The most powerful aspect next to a conjunction, is the *opposition* aspect, if it be one of the *evil planets* [Herschel is considered to be one of them]; and then the *square*, then the *sesquiquadrate*, and last the *TRINE* and *sextile*."—From the law of influence here laid down, we should suppose that the trine of HERSCHEL could have little effect upon the

general state of the weather, particularly as his general power is "FAR INFERIOR" to that of any other planet.—The Lieutenant being evidently somewhat abashed at his tremendous failures in this Almanack (1837), declines, for the future, predicting the *daily* changes of the weather; and these distracting influences of Herschel and Saturn having so bewildered him—so agitated his pericranium—he is determined not to give them so much honour as heretofore in framing his predictions. He says, "It may be better, therefore, that instead of a *daily* prediction of the weather, I should confine myself to a judgment of the influence produced at each aspect formed by the Moon with the Sun (12 in each month), for although MINOR EFFECTS [O the poor planets] be produced by the *daily aspects* of the Moon with the planets, the more *general* and extended effects arise from the *simultaneous* action of the planets on both Sun and Moon, when these are in mutual aspect."—The Lieutenant assigns two reasons for this alteration, viz: "*the present state of atmospherical astrology,*" and the weight of prejudice against it. O where are his former vauntings?—Left in the Horoscope, at page 72, where he says, "Our prediction regarding the height of the thermometer on the 15th, as compared with its height on the 2nd, was again perfectly correct. We promised, at page 54, that it would not reach 82 degrees on the 15th in London, as it did not on the 2nd; and though thirteen days later in the summer, it was, in fact, eight degrees lower in London, and six degrees lower in Liverpool, on the 15th, than on the 2nd."—The Lieut. then challenges the Meteorological Society to do anything like this. "But O, how are the mighty now fallen!"—The Lieutenant boasted (Ho. p. 54) that he was the first writer who had ever attempted *daily predictions* of the weather; but BY THE FORCE OF FACTS AGAINST HIM, he is

now compelled, in his predictions, to take a wider range, that his errors may be less easily detected. Mr. Murphy too, in his "Weather Almanack," frequently attempts to foretel the course of the wind; but I pronounce all such attempts vain and impious; for *facts* prove their vanity, and the *Bible*, their impiety—see John iii. 8. Seeing, therefore, that the changes in the atmosphere which produce wind, are connected with causes which must for ever elude the scrutiny of man, we hope that all *weather prophets* will be contemned by every person who calls himself a *Christian*.

XVIII.—PAGE 200.

The Lieutenant, at page 37 of the Horoscope, gives the planets' places at the supposed time when Philippi, in Romania, with 70,000 souls, was swallowed up; and *tells us*, that Turkey in general is under the sign *Virgo*; but at page 20, the city of Paris is said to be ruled by *Virgo*; and, at page 71 of his *Herald of Astrology*, for 1832, we are told that *Switzerland* is ruled by *Virgo*. However, till the Lieutenant can give the public some satisfactory information respecting the *known and natural connexion* of the heavens with the different places on *our globe*, all his predictions respecting them should be utterly despised, as unworthy of the attention of a rational being: for, if no data for prediction can be found, it is certain that nothing can be predicted.

ERRATA.

Page xxxii. line	5	for	" provided a for"	read	" provided for"
— 136	— 10	—	" did not"	—	" it did not"
— 173	— 4	—	" pillar"	—	" pillars"
— 179	— 14	—	" that that"	—	" that the"
— 267	— 8	—	" went then"	—	" then went"
— 268	— 9	—	" Harward's"	—	" Harwood's"
— 270	— 24	—	" and that"	—	" and as"
— 270	— 25	—	" constellations:"	—	" constellations,"
— 140 — 16 — before — below					

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