

The Astrologer.

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THE USE OF THE MAPS ;

OR

HOW TO READ A NATIVITY.

It now becomes our duty to redeem our promise of teaching one or two of the most simple methods of finding the time, or near about the time, of events taking place, that is, such events as are shown in the horoscope of a person's birth.

As we have before stated, there are various methods of doing this, some of them very complicated ones, such as would be of but little use introducing into a work for the use of general readers and students,—if they are of any use to anybody but those who are fond of working out complicated problems.

There are many of this class it is true, for man is generally found reaching out for something beyond, seldom contented with the simplicity of nature, but ever trying to complicate matters with which he is acquainted as much as he possibly can. So long as he is doing this, and various changes keep taking place in connection with him and his affairs and the world at large, he is deluded by the idea that he is progressing towards a higher and a better state of existence. In this, perhaps, some may not be far wrong, but to ever expect such a state of things to be brought about by our own individual or collective efforts is, to our mind, nothing more than a delusion. Man cannot possibly reform himself. All reforms or changes that are brought about in our affairs,

personally or universally, must be done by the powers that govern us, or they will never be done at all, for we of ourselves are helpless creatures.

However, let those who delight in these delusions enjoy them to the utmost ; our duty to our readers brings us among the simples, and so far as we have yet found things the most simple is the most natural. There is nothing more simple than Nature in all her works.

Now, according to our promise, we are under the obligation of first going into the method of directing adopted by Raphael, the astrologer of the nineteenth century. This method has already been commented upon, and to some extent described ; it becomes, therefore, unnecessary to say anything further about it by way of comment. We might, however, remark that this system, like all the rest, is not without its faults and failings, but like them can doubtless be much improved by cultivation.

This system, then, as we have before stated, consists in setting up a secondary figure for each year after birth, counting for each year one day, which is equal to about one degree of the Sun's motion ; then by observing what radical positions and aspects are strengthened by the secondary figure thus set up, we are to judge of the events likely to happen during the time these radical positions, &c., are operated upon by these secondary positions, which in most cases last for several years, during which time the native becomes more disposed or more subject to such things as his horoscope has given him, or, we might say, which his physical organisation adapts him for, and what the surrounding circumstances of his life bring him in contact with. Although these are only the results of certain causes, these causes, we affirm, are to be found nowhere but in the heavens. These minor causes cannot exist only in proportion to the primary ones.

The actual time of an event taking place, or of there being an excess of whatever the figure of birth promises (the author says), may be found by noting the time when transits of the planets occur over the original places, or forms any aspect thereto, so long as they add their power and force to that added by the secondary position. He says in his Guide, vol. 2, p 7, when speaking of these secondary positions, "When not excited their power is nil, and they pass off without effect, but when excited they produce most wonderful results."

Here, we think, a little correction is needed, or a little practical experience requires to be added thereto. Experience has taught us that as soon as any radical position or aspect begins to be strengthened by a secondary position the native begins to feel its effects, and every time such strengthened position is operated upon by a transit the native feels the effect more perceptibly. As time goes on the secondary position thus forming gets stronger, and every aspect formed by transits of a similar nature has a more telling effect, until the climax of such secondary aspect is reached, after which the effects begin to diminish in a manner very similar to that in which they increased.

Let us suppose a person has Jupiter well posted in his second mansion, without any serious affliction from any other planet, and suppose the Sun to hold a semisextile aspect with Jupiter. Of course the semisextile is only a weak aspect, but it will answer our purpose here by way of illustration. This position of the great benefic with the favourable aspect of the Sun would give such a native the ability to accumulate wealth and riches all his life through; but by the time he was twenty years of age the semisextile would begin to be strengthened by the Sun's secondary motion to a sextile of Jupiter's radical place, and every time Jupiter by transit passed over that place, or formed a good aspect thereto, such

native would have an extra run of good fortune during that time, which would increase every time Jupiter thus excited his original place either by transit or aspect, until the native had reached about his thirtieth year, at which time the Sun completes its sextile aspect with Jupiter, and at which time the native would have a most successful career, particularly at the times when Jupiter's original place is strengthened by good transits. At thirty years of age the supposed native would reach the climax of his successes, unless other beneficial secondary aspects are being formed. Let us, however, suppose they are not, then such native's success would begin to diminish, and let him try as he may such good fortune could never be induced to come again, although he would never be an unfortunate person.

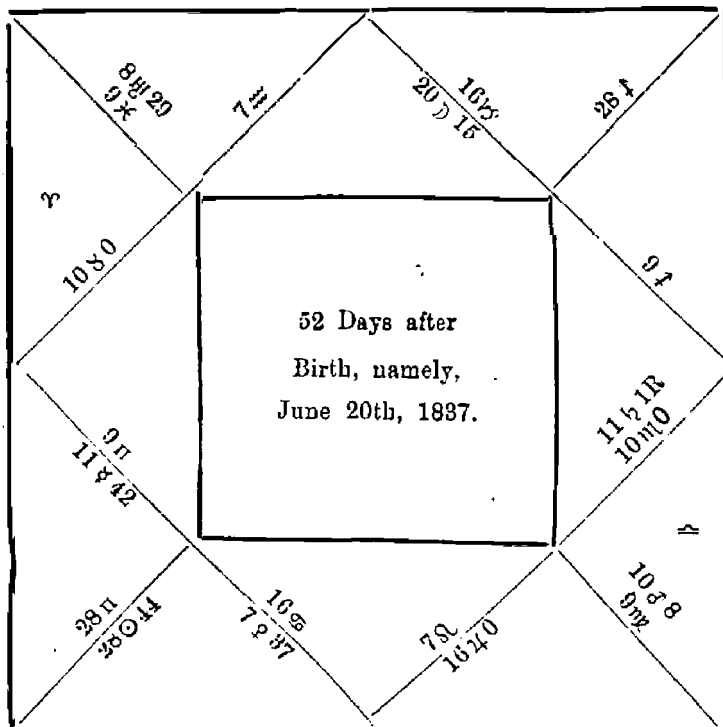
Now, this rule may be applied all round. It is just as applicable to a person who has an unhealthy or unfortunate nativity as to a person who has a healthy or fortunate one. The one great object in all cases must be to treat the radix or horoscope as the prime cause of all that is to follow.

This is what experience has taught us, and it is a fact which does not in the least contradict but rather confirms the statement of our contemporary, and which we feel thoroughly convinced will be found to be the case by every careful observer. Neither does this prove any other system incorrect or faulty in the least, for as we have already remarked, it, like the rest, is not without its faults and need of improvement, which there is no doubt may be made by practice and cultivation.

Let us, now, for the sake of further illustration of this system, draw up a figure for the fifty-second year of life of General Boulanger. His birthday occurs on April 29th, 1889, and according to the time we have given at about 5 a.m. This seems to be about the correct time, for various events have taken place at the times of directions falling out,

which directions have been computed from that time. However, whether correct or not, it will answer our present purpose well enough.

MAP OF SECONDARY DIRECTIONS FOR GENERAL BOULANGER'S FIFTY SECOND YEAR OF LIFE.



The aspects here formed are Venus ruler, sextile Sun's radical place, trine of Uranus, sextile Mars' local place, trine of Saturn. semisextiles Jupiter's radical place and sextiles Mercury's local, Sun is near a parallel of Venus, and semisquare of Jupiter. Mercury square to Uranus, Mars sextile to Jupiter. Moon is in 10th in semisquare with Uranus, and in its detriment, also in square with both Mercury and Venus' radical places in the 12th in a cardinal sign. No wonder he had to flee from his enemies. Mars ruler of seventh has just passed an opposition of Uranus, and is applying to sextile of Saturn in the seventh. Jupiter by secondary motion has moved only eight degrees, and therefore holds almost the same place it did at birth. It has, however, completed its conjunction with Mars, and has moved to near a trine of Mercury's radical place.

(To be continued.)

REVOLUTIONARY FIGURES AND TRANSITS.

(Continued from page 251, vol 2.)

Misfortunes may be looked for when Uranus, Saturn, Mars, or Dragon's tail passes over the asc. or M.C. of the revolution or of the birth figure, more especially if afflicted.

Sun, Jupiter, Moon, or Venus, when passing through these mansions, produce benefits and good fortune, more so if well aspected at the same time.

If the luminaries are conjoined in the 7th or 4th in the revolutionary figure, many misfortunes will occur during the year in matters that are ruled by the said houses.

If Uranus or Saturn afflicts the Sun, or lord of radical 4th, it presignifies the death of the native's father.

If Moon be thus situated some misfortune to the mother is denoted.

If, however, the parents are already deceased, see what house is occupied by the luminaries, then judge accordingly. The native will also find many troubles from things ruled by the houses of Sun and Moon in the birth figure.

If the Moon in the revolution be in conjunction, square, or opposition with either Uranus or Saturn, and also afflicted by lord of first, much sickness and ill health is denoted.

If Saturn or Uranus be found on the ascendant at birth, or in square or opposition of their own places, they produce sharp and severe diseases, such as fevers, inflammations, &c.

If the ascendant of the revolutionary figure be the place of Mars in the nativity, and Mars at the same time afflicting the rev., asc., strife, contention, danger of wounds, cuts, burns, scalds, &c., may be expected during the year. *That is, of course, if the nativity shews these things.*

When an eclipse falls in either the first, fourth, or tenth houses of the nativity, many troubles are denoted.

If the Sun falls in the first of the rev., and in square or opposition to the radical first, heavy losses and many difficulties may be looked for; but if in sextile or trine, quite the reverse may be anticipated.

If the Moon in the rev. be afflicted by Uranus, Saturn, or Mars, the Sun having no benefic aspect with Venus or Jupiter, the health will suffer, especially if the native be a female, and the Moon was afflicted at the time of her birth.

The Moon afflicted at the time of birth, and in the rev. falls in the radical places of either Mars, Saturn, or Uranus. portends injuries to the eyes.

The Moon in conjunction with the Dragon's Tail, square or opposition with Saturn, brings illnesses that result from colds, falls, &c.

If the asc. of revolutionary figura be the Moon's place in the nativity, the native's mind will be much inclined for removing and travelling about.

Let us again endeavour to impress upon the minds of readers and students the great necessity of paying particular attention to the figure of birth at all times, and under all circumstances, for this is of the utmost importance, when we consider that it is from the combined threefold magnetic action of the heavenly bodies that we receive our personal form, mental abilities, physical developments, health, sickness, constitution—let it be weak or strong,—fortune, or misfortune; in fact, every attribute that man possesses is imparted to him by the various members of the solar system to which he belongs. There is no such thing as chance or haphazard work to be found in nature. The planets act according to their relative positions one with the other, hence a person germinated and brought into life under certain conditions is governed by those conditions all his life through, thus showing the great necessity of studying the birth figure as the radical cause of all our affairs, while we look upon secondary directions, revolutions, transits, or anything else, as only minor causes.

Then, it may be argued if these things be true, if man does actually derive his physical form and all his attributes through or from the united action of these heavenly bodies, receives himself as it were, if he is really made or created under the controlling power of this united action; and if what he is, what he will become as he grows up to maturity, what and when will be the end of his earthly career, are thus under control, then, we say, if these things are really existing facts, they should be capable of being proved by investigation.

So they are. Where is there a person to be found who has investigated the matter and proved it otherwise? There is not one to be found, while there are thousands upon thousands of honourable, trustworthy witnesses (many of them persons of the highest standing) who testify to the fact. Notwithstanding this, there are still some stupid enough to argue against it, not knowing that it proves itself reliable to every truthful and honest investigator. This speaks volumes.

The secondary direction, revolutions, transits, &c., &c., are

only the means of setting in motion the events shown by the nativity, and thus bring about the various changes, the ebbs and flows that are experienced by every person, no matter who or what he or she may be, and in no other way can these things be reasonably accounted for.

Man, as every other animal, possesses neither more or less than nature has presented to him. He may cultivate these gifts to a certain extent, but what he possesses not, he can never acquire by cultivation; hence it is said, where much is given much is required, and to whom little is given little is required. This of course is only reasonable and natural. It is a rule that may be found running through the whole animal creation, man being by no means an exception.

What kind of brains those men possess who preach man's free agency we are at a loss to understand. Doubtless the high-class cultivated ignorance so fashionable at the present time, and that ignorance, together with a good many superstitious theories, has more to do with it than the organization of their brains, hence they simply believe it because they have been taught to do so, and do not know any better, more is the pity.

We see by the "Christian Herald" that Mr. Moody has recently opened a new training school in Chicago, U.S.A., apparently for the training of missionaries, evangelists, &c., and thinks it would be a good thing for theological students to spend a year or two in this school before becoming pastors of churches.

It is not stated what kind of training the students are going to receive in this school, but we might remark that if a few scientific facts are not introduced on which to base the theories they are going to preach to others their training will not be of much real value; for trashy unfounded theology, such as the empty rubbish now so popular with nearly all classes, is worse than useless, and is certainly not worth the slightest notice of any intelligent mind. If it should be the case that no scientific truths are going to be introduced to the notice of the pupils, as is usual in such places, then we say it is useless students wasting any more of their time by going there.

It seems a strange thing that in all such places as the one here referred to—where truth is claimed to be the chief aim of their teachings—the very object of their search is the very last thing they attempt to look into. The reason, undoubtedly, is not far to seek—their theories and scientific facts do not agree, therefore they are left alone.

Man is ever found following his own disposition, which disposition is given to him by the ordinances of nature, or, we

might say, by the order or command of heaven ; nothing therefore but the changes or variations of these laws can in the least alter his disposition. Hence, if he is disposed to go wrong he will do so, and if disposed to go the right way he will do so. He is totally unable to over-rule his disposition, for his disposition has complete control over him, while the higher powers exercise a complete control over his disposition.

A person who has a fortunate nativity all round has little or no difficulty in following the inclinations of his own mind, nor in meeting with success in everything he takes in hand, while another may be fortunate in some respects and very unfortunate in others. In those in which he is fortunate he has no difficulty in obtaining what he desires, while in those his birth figure does not promise well or make him unfortunate in he cannot obtain his objects without much difficulty, if at all. Hence, if a person be found by his or her nativity to be fortunate, whatever the birth figure promises will certainly come ; and if the revolutionary figure strengthens the radix or birth figure there will be an excess of these things so promised during that year, and thus a train of fortunate events is the result. If, however, the revolutionary afflicts the birth figure, then it will diminish these things, and put difficulties in the way of obtaining them. If, however, the nativity in no way favours the events or things promised by the revolutionary, such things need not be expected ever to take place. The nativity fortunate and the revolutionary also fortunate provides an abundance, but both unfortunate, an abundance of unfortunate events may be expected during the year.

Thus every person who possesses a copy of his or her horoscope may, by a careful study of our previous lessons, obtain a fair knowledge of what to shun, what to expect, what to fear and what to anticipate, and when he has obtained this knowledge, and not till then, does he possess anything worth calling freedom or free agency.

HORARY ASTROLOGY.

The "Christian Herald" of May 1st, 1869, contains the following :—

" An Ominous Darkness enshrouded London about a quarter past three o'clock on Wednesday afternoon, April 24th, just as General Boulanger arrived at Charing Cross, in London. It was as light as usual until the General's train entered Charing Cross Station. Then gradually darkness settled down over London until by the time his carriage reached the Bristol Hotel,

in Burlington Gardens—a drive of eight minutes—it was so dark that the gas had everywhere to be lighted over the whole City and suburbs. This is significant in connection with the fact that certain other portentous signs point to General Boulanger as the Coming Man of prophetic destiny, who may be a prominent factor in forming Daniel's Ten-kingdomed Confederacy which is to bring great triumphs to France, but sore disaster to Britain in 1890 to 1892. Those who believe in omens may draw their own conclusions. The darkness lasted from about 3-15 p.m. to 4 p.m. No such darkness can ever be remembered in April in former years, and it is remarkable that fourteen days previously, on April 10th, and also partially on April 11th (the anticipative anniversary days of the End of this Age on April 10-11, 1901) a similar darkness overspread London.

On reading the paragraph from which the above is extracted we were very much surprised, and our curiosity was much aroused by the peculiarity of the event, we therefore took the time of reading it, which was May 5th, 1889, at 9-5 a.m., our object being to see if a horary figure would in any way or to any extent confirm the suppositions of that paper respecting the General and his disastrous policy towards England. A figure for this time gives 27 of Cancer rising and 27 of Capricorn setting, therefore Moon represents the first and Saturn the seventh. As this is a question of antagonism between parties, the figure must be read from that standpoint. The question may therefore stand thus:—Will these two countries fight? Of course the question may be put in various ways, and varied language may be used in putting it, which matters very little so long as the main object of enquiry be kept in view. Then with this idea under consideration—according to astrological rules—the Moon is in this instance representative of England and Saturn of the General, or the power he here represents.

Now it is somewhat remarkable that Saturn, the General's significator, is in the second, retrograde, and has just been heavily afflicted by Sun, Mercury, and Mars; the Moon is separating from a sextile of Venus, and is applying to semisextile of Saturn and sextile of Sun. We have not time to comment much upon this figure, but cannot pass it by without remarking that there is really nothing in it in favour of such a theory as the "Christian Herald" puts forth. The General is undoubtedly a most remarkable man, and having been brought into existence, as he was, under such remarkable and uncommon planetary influences, he is bound to be a most uncommon and important factor in forming the future destinies of nations, and it seems more than probable to us that he will play a very active part indeed in forming the Ten-kingdomed Confederacy represented by the ten toes of Nebuchadnezzar's prophetic image, and the ten horns of Daniel's and John's wild beasts, and thus

become the forerunner or introducer of the great universal monarch who is evidently to make his appearance at the winding up, and close the scenes of this present dispensation of the world's history.

How men can study these things and uphold the theory of man's free agency is very puzzling indeed.

The following paragraph appeared in the "Globe" of Wednesday, April 17th, 1889, which seems to be an extract from the "Figaro," but of what date is not stated. This is a pity, for many students would most undoubtedly like to have seen a copy of it:—

"In M. Buc's prophecy concerning Boulanger, which we reprinted from the 'Figaro' the other day, the General was declared to be 'under the rule of the Bull.' 'Strange to say,' writes Mr. Albert Dawes, 'in October last I erected an astrological figure, which appeared in the 'Astrologer' for that month, with the sign Taurus rising, and from the good fortune that has attended the General I feel convinced that the figure erected by myself is correct.' Mr. Dawes proceeds to emit various prophecies, into which we are unable to follow him. But the fact of the two professors of the black art being in agreement about anything is perfectly marvellous."

It is somewhat gratifying to see the public press from time to time taking up this subject and commenting upon it, although on a very small scale at present. The time, however, is not far distant when the press will become more familiar with it, more enlightened in it, and not quite so antagonistic to it as at present.

It is really pitiable to see a man who is qualified to edit a public paper of any kind, or even to write articles for the public press, so ignorant of this most valuable science as to call it the black art. It seems, however, to be a very common thing for men to suppose that everything of which they know little or nothing has some diabolical origin and belongs to something of an inferior nature. Thus every art or science that is not well known and popular, no matter how truthful and natural it may be, is looked upon with suspicion, and without much consideration condemned as a black art.

This intolerance is very prevalent among certain classes of religious enthusiasts, and everyone who does not agree with them they are very ready to say belongs to the devil. These people, however, may be excused, and their ridiculous assertions overlooked, but for one who claims to be enlightened by education and knowledge to make such an assertion we really don't know what excuse can be found. For his ignorance of many

subjects he can be readily excused, for man, in spite of all the boasted knowledge of the 19th century, is in reality a very ignorant creature, even at his best, and we ought therefore to sympathise with each other in our ignorance; but when a man possesses such a small amount of common modesty as to condemn anything as black or devilish before he knows what he is talking about is far from being gentlemanly. We frequently find, however, that where ignorance and prejudice are firmly united, the person they jointly control does many things that are unbecoming, and not unfrequently thinks himself highly justified in what he has done; it becomes us, therefore, one and all, to be exceedingly careful what we condemn before we venture to do so.

There is another clipping from a local paper, namely, the "Birmingham Daily Post," of April 2nd, 1889.

Much of the former part of this article, we are sorry to say, is too true, and we should be pleased if we could in any way lend a helping hand in putting down imposture practised under the name of astrology, fortune telling, &c. Like all other persons who know nothing about what they write or speak, this writer has got a long way out of his track by speaking of Flamsteed in the manner he does. The incident respecting the old woman and her bundle he acknowledged to be a fact, but is labouring under the delusion that Flamsteed had no faith in his own prediction, but only attempted to practice a joke upon the poor old creature.

The "Birmingham Daily Post" is not the first paper that has produced this silly, childish argument to show off its gross ignorance of the subject it was tampering with. This yarn appeared in the "Cornhill Magazine" for December, 1872, and was evidently originally penned by some poor, silly creature who was seeking to substantiate his own arguments against the truth. He very probably succeeded in this to a certain extent, but at the risk of becoming a laughing stock to everyone who reads his delusive article, and who possessed the slightest knowledge of astrological law.

Now the fact of the matter is, Flamsteed was a thorough going astrologer, as well as being the first Astronomer Royal for this country, and practiced the science for his own benefit, and did not refuse to benefit others by it whenever opportunity served. This nonsensical yarn is nothing more or less than a fraud we are certain, and can no more be substantiated than the tale about the man in the Moon. Perhaps those who quote this absurdity are not aware that Flamsteed besides being the first Astronomer Royal, was also the founder of the Greenwich Observatory, and that a map of the heavens drawn for the moment of laying the

foundation stone of that building is carefully preserved among others of his MSS. at the Royal Observatory, which figure shows conclusively that he (Flamsteed) had every confidence in the science which ignorant ridicule can never disprove.

The writer concludes his remarks by quoting the names of several eminent men, each of whom, one would suppose, was quite as well able to judge for himself as he is, and in this matter should be much more so; but this poor man seems to be labouring under the impression that his theory is much more reliable than these gentlemen's practise, for it appears by his language that he can afford to smile at them. This is exactly like the man who gets intoxicated, and then says that every one he comes in contact with is drunk; or the one who is out of his mind saying that all others are gone wrong. Oh! what a delusive thing is prejudice.

The following is the clipping referred to:—

“In Oswestry an old woman has just been imprisoned for fortune-telling. There is nothing remarkable in the case—it is just one of a kind with which all frequenters of police courts are familiar—but it affords one more proof that not even the establishment of School Boards has succeeded in eradicating grossly superstitious beliefs from the minds of a considerable section of the people. It is of course in our rural districts that the faith in the mysterious power of charms, and the dread of being “overlooked” by persons possessed of the evil eye, linger the longest.

“There are still many villages where “the knowing man” is more than a tradition, and where the “wise woman” is appealed to in preference to the police to procure the restoration of stolen property. The fortune-teller of the towns is usually of an inferior type to her sister of the country. Not unfrequently she is simply a vulgar impostor, thoroughly sensible, however, of the value of the accomplishment which Halliburton's Yankee clockmaker describes as “soft sawder,” and with a shrewd knowledge of human nature that often stands her in good stead. This is the class of fortune-teller that does the greatest mischief, and no one is sorry when a member of it is caught tripping and is given time for reflection in goal. Unfortunately, these individuals are usually shrewd enough to keep clear of the meshes of the law, and when a “reader of the cards” makes an enforced appearance before the magistrates she is generally of the less culpable class to which Mary Morgan, of Oswestry, belonged.

“A poor widow, advanced in years, who tells fortunes for the sake of obtaining bread for herself and son, and who accepts a fee of ‘threepence, a candle, and a lump of coal,’ may be a very

criminal person ; but it is difficult to conquer a certain illogical sympathy for her, or the feeling that a month's imprisonment, with hard labour is a punishment which goes far beyond the necessity or the justice of the case. For the people who are the dupes of fortune-tellers the most natural feeling to entertain is possibly one of good-natured contempt. That their number is very great is unquestionable, and there are probably still more who are content to suspend their judgment, but who, 'doubting, half believe.' In time, perhaps, everybody will become too sensible to place any faith in absurd claims to the possession of extraordinary knowledge or power, but it will be very long, we fear, before so desirable an end is attained. That it is not always advisable to endeavour to hasten it by direct means is shown by a story which is told of Flamsteed, the first Astronomer Royal.

"An old woman, who had evidently but a vague idea of the nature of his duties, appealed to him to aid her in discovering a bundle of lost linen. Flamsteed, after asking a number of questions, drew an elaborate "figure," and then informed her that the bundle would be found in a ditch near her house. The woman hastened away, and the eminent astronomer mentally rehearsed the lecture he would read her on her foolish conduct when she returned, disappointed and empty-handed. As a fact, the woman came back beaming with joy, and carrying the bundle in her arms. She had actually found it in the spot indicated, and nothing that Flamsteed was able to say could shake her belief in his marvellous knowledge of the black art.

"It must not be supposed, though, that a belief in fortune-telling is confined to the poor. The 'science' of Astrology has an immense number of devoted students among the educated portion of the English people. Its votaries even confidently declare that the fine weather with which the Queen is favoured when performing public functions in the open air is due to the date and time of her engagements being fixed by an eminent professor of meteorological astrology, and that on the only occasion when this precaution was not taken—her visit to Liverpool—she paid the penalty by being drenched with rain.

"Lord Wolseley, too, we are assured, is a most devout astrologer, and we are asked to believe that the marvellous exactness with which he foretold the duration of the Egyptian campaign and the date of the battle of Tel-el-Kebir, was due to the previous "erection of a figure" by a well-known English astrologer.

"While perfectly ready to join in the smile which these and similar stories must provoke, we frankly admit that we do not see why a poor woman who tells a girl's fortune by means of coffee-grounds or a pack of cards should be sent to gaol, while

the more pretentious astrologer who casts the horoscope of a wealthy client should escape unscathed. This, we fear, is a case in which the insignificant fish are caught in the net, while the larger ones break the meshes and escape."—*Birmingham Daily Post*, Tuesday, April 2nd, 1889.

TIRED.

Tired! oh, so tired! yet patiently I wait,
 For well I know my task is not complete;
 I feel that Thou, my Father, bids me take
 Fresh courage for my weary feet.

My head is bow'd, but Thou who knows so well
 How many sorrows tried my tender will,
 Through trials more than I can ever tell,
 With fortitude I have endured them still.

But what of that. I know the morn will break
 In beauty on the bright and summer land,
 When I have gained the comforting retreat
 For which I laboured at Thy dear command.

I know Thou wilt not leave me all alone,
 But give me strength that others I may help
 Along the rough and thorny road of life,
 Which is a joy to me, forgetting self.

Fain would I forget to murmur or repine,
 Though weary feet are tired in the race;
 Full well I know soul labour will outshine
 The brightest orbs that are contained in space.

ASTROLOGICAL ADVICE TO GARDENERS, FARMERS, &c.

Those who are wise, and wish for good results for their labour, should do all their propagating work during the increase of the Moon, that is, from May 29th to June 13th. The best days, however, for this purpose are the 1st and 2nd, for then the lunar orb is in the sign Cancer, and will be rising in the morning from six to seven o'clock. This will be a splendid time to put anything into the ground that is required to grow and do well, for with ordinary care there need be no fear as to the result. Also about 2 p.m. the

Moon will reach the meridian, therefore from that time until 3 p.m. will be a good time. This is for both days. On the 8th and 9th the Moon has reached the sign Libra, and will rise in the eastern heavens about 1.30 p.m., reaching the M.C. about 7 p.m.

Those of our gardener friends who wish for any of their plants or seeds to grow in a beautiful, uniform, and luxuriant manner, should put in their seeds or cuttings at these times, and if ordinary care and attention be then bestowed they will not be disappointed.

MEDICAL BOTANY;

OR, EVERY MOTHER HER OWN DOCTOR.

All herbs required for medicinal or curative purposes should be collected under the most favourable magnetic influences. In order to do this it is necessary to note the position of the magnetic body that has the greatest affinity for the herb required. The stronger and more exalted and better aspected this planet is the more power does its subjects possess, no matter whether animal, vegetable, or mineral, the same rule applying to all; therefore, as we say, let all medical plants be collected under the most favourable circumstances possible. Students of course will be able to find by the Ephemeris when and at what time this is the case, and need no information from us in that respect. However, for the benefit of those who do not possess an Ephemeris, or do not understand it, we give a few of these most appropriate times.

For herbs of the Sun June is not particularly favourable, as the great life giver is in Gemini. Those herbs that are really wanted for present use, and are under the Sun's power, should be collected in its hour, and when the Moon is in good aspect thereto. Those of the Sun that are not required for immediate use should be left until next and following months, when the Sun is in Leo.

Mercury is not particularly well placed this month, being in Cancer and retrograde, therefore its hour should be chosen, and that when the lunar orb is in good aspect to the planet here referred to.

Venus is well posted in its own house Taurus, and during the first ten days is trine with Jupiter, this is therefore a splendid time for gathering herbs under this planet's influence. It is best, however, to let it be either in the asc. or M.C. It passes

the asc., however, too early in the morning for the purpose, and reaches the M.C. about 9 a.m., this then is a good time to collect herbs of Venus' nature.

For those of Mars the month is not favourable, for the planet is not very well placed.

For those of Jupiter, in the evening about sunset on the 3rd, 10th, 14th, and 18th.

Saturn is not at all well placed, but he can be caught rising about 9 p.m. with the Moon on the 8th day in sextile aspect, and on the 12th in trine aspect.

For those of the Moon, on the 1st about 1.30 p.m. This is the only real good time for the Moon's herbs during the whole month.

Bitter-sweet is under Mercury, and is most efficacious in cases of obstruction of the liver or spleen, difficulty in breathing, bruises, dropsy, yellow or black jaundice, &c.

Alkanet, for ulcers, inflammations, burns, erysepelas, small pox, measles, &c.

Horehound—in sympathy with Mercury—difficulty in breathing, cough, consumption, the terms, ulcers.

Rosemary—in sympathy with the Sun—is good for nervous disorders of all kinds, palsy, fits, toothache, offensive breath, weak memory, indigestion, yellow jaundice, whites, coughs, consumption, spots on the skin, &c.

Thyme—of the nature of Venus—a wonderful strengthener of the lungs, good for shortness of breath, the terms, swellings, the sight, spleen, gout, and to expel wind.

Wild Thyme—also of the nature of Venus—is another great strengthener of the lungs. It provokes urine and the terms, cures griping pains, cramp, ruptures, inflammation of the liver, pains in the head, coughs, and strengthens the stomach.

The following Lectures will be delivered (free) in any town by paying traveling expenses:—

- I. Astrology: Is it a Faithful Science.
- II. Astrology Explained.
- III. Vindication of Astrology.
- IV. The Astrologer, and My Experience with Him.

(The fourth in preparation.)

By ALBERTUS MAGNUS, Wilsden, near Bingley, Yorks.

CHOICE APHORISMS.

131.—When benevolent planets are lords of the eighth or twelfth houses, and ill dignified, the querent shall receive damage from reputed honest men.

132.—The matter of the question is obscured when the planet signifying the thing is under the earth, or under the Sun's beams.

133.—But if the planet signifying the thing be free from combustion, direct, and in the tenth house, the business is as clear as the day.

134.—The signification of uncles and lodgers are taken from the sixth house, but of grandfathers from the seventh.

135.—Determine nothing before you know the intent of the querent, for if he knows not what to ask, how canst thou test what to answer?

136.—If anyone demand of an artist concerning another, if the querent have no relation to him, the horoscope shall be his ascendart.

137.—Judge not upon every foolish question, for a question fit to be judged ought to be premeditated by the querent.

138.—When the lord of the eighth house is unfortunate in the eighth house, the querent hath debts he will never recover.

139.—An infortune in the seventh house shows disagreement between the querent and his wife, or the querent and her husband, except that planet was a significator at birth.

140.—An infortune unfortunately beholding the significator brings inevitable mischief to the question according to natural causes.

141.—The superior planets oriental, and the inferior occidental, perform a business with most speed.

142.—If the significator commits his strength to a fortune that is angular the matter is soon performed.

143.—When a person comes to demand a question, it is possible to know what his thoughts are before he reveals them.

144.—To this purpose mind where the lord of the ascendant is, provided he is not combust, or retrograde in his detriment or fall, for then you must take the Moon and lord of the hour.

145.—For if they (or which is strongest of them) be in the first house, the querent comes about himself; but if they are in the second house, it is about money, estate, or goods.

146.—If in the first part of the third house, he comes about a short journey; if in second part of that house, about his brethren or kindred.

147.—If in first part of the fourth house, about his father and mother, or some ancient body; in the second part, about his house, farm, or ship, especially if it be a watery sign; in the third part, the end or conclusion of the same business.

148.—In the first part of the fifth house, it is of children or scholars; in the second part, of joy or play; in the third part, clothes or ornaments; in the fourth part, reports, letters, books, or messengers, or about drinking or merriment.

149.—In the first part of the sixth house, of sickness; the second part, of servants; in the third part, of small cattle.

150.—In the first part of the seventh house, it is of his wife or sweetheart; the second part, of society; the third part, of theft, or goods lost.

151.—In the first part of the eighth house, it is of death; in the second part, of dividing inheritance; in the third part, it is of debts.

JOHN STORY, Sheffield.

To be continued.

LETTERS TO EDITOR.

Dartmouth, Devon.

DEAR MR. EDITOR,—Reading, as I do, “Pearce’s Text Book,” “Raphael’s Guide,” and the “Astrologer,” and comparing them re the question of Hyleg, or the hylegical place, puts me altogether (as a tyro in the science) in a fog. Therefore, Mr. Editor, I should, for the sake of all interested in this science, like to have your opinion more fully on this subject, outside other authors.

Pearce says that the Sun, Moon, or asc. are always hylegical under certain conditions. Raphael says that the Sun is always hyleg for a male and the Moon for a female. Taking for granted that the Sun is always hyleg for a male, that he is the producer and sustainer of life, vide page 147 “Astrologer,” and page 2, vol. 2, “Raphael’s Guide.” Now, sir, this leads me to suppose that from the moment of birth till the moment of death the Sun is my life sustainer.

There are two figures presented, pages 56 and 57, vol. 1, Raphael’s Guide, both males, who died in infancy, not finding the Sun (males) afflicted to any degree in either figure; what, I ask, caused their early death?

Raphael points out that No. 1 child died when the Moon (not the Sun) by transit formed the square of Saturn and opposition of Mars, the Sun in this case being unafflicted, but the asc. is badly afflicted, Saturn being in conjunction, and Mars in square.

Pardon my question (remembering that I am only in my infancy), but was the Sun somewhat asleep during the short existence of these children, or is there room for a little doubt re the Sun always being hyleg? A little explanation, without the use of the rod, for the clumsy way in which I have dealt with this question will greatly oblige,

Yours very respectfully,

MARS.

NOTICE TO STUDENTS AND CORRESPONDENTS ON THE
SCIENCE OF ASTROLOGY.

All letters must be of general interest and advantage to our readers. No letters in the form of advertisements will be inserted. Writers may use their own names or a *nom de plume*, but their correct names and addresses must be sent to the Editor, not necessarily for publication but as a guarantee of good faith. Write on one side of the paper only.

We would particularly ask correspondents to forward the exact time of any event, birth, or horary sign they may write upon, that students may be able to verify the same, as without this the subject may lose its interest.