

The Astrologer.

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THE USE OF THE MAPS ;

OR

HOW TO READ A NATIVITY.

(Continued from page 148, vol. 2.)

In pursuing this subject, let us still continue our remarks on the Nativity of General Boulanger, by asking ourselves another important question respecting the person whom it represents. The question that now presents itself to our mind is, to what trade, business, or profession is this native best adapted? Now this is a matter which in a very large number of cases is very difficult to deal with, that is so far as naming or arriving at a knowledge of the particular branch of a trade or profession the native will be most likely to follow, and what he or she will best succeed in. The most that can be done in the present state of Astrological Knowledge, even in the clearest and most easily defined cases, is to point out the general line of trade or business to which a person is disposed, for almost every kind of business or profession has a great variety of branches connected therewith. For instance, if the nativity of a male person shows him to be much disposed to some kind of watery or liquid pursuit, it would require a very clever astrologer indeed to say (truthfully in every case) what particular kind of liquid such person is best able to deal with. We know if the figure of birth be very strongly in favour of a liquid pursuit, that is, if watery signs occupy the first and tenth, and most of the magnetic bodies are placed in signs of the same triplicity, it is then generally conclusive that the native is best adapted for a sea-faring life, and that his natural disposition will lead him to seek "a life on the ocean wave," or something very near akin to it; and not only will his disposition lead him to seek a life of that kind, but the circumstances of his life will also favour it. Thus, his mind, disposition, and circumstances will all be of one accord, and the native will be led quite unconsciously to seek a life of this kind, and if any other person attempts to find fault with him for so doing, the reply will most likely be, "Well, I did as I liked," which of course is perfectly correct; he did as he liked, and the sole reason (humanly speaking) why he did not seek some other

profession is accounted for by the fact that he did not like any other, nor did his surrounding circumstances favour any other.

But even in a nativity wherein the general line of trade or profession is clearly indicated (in a case like the one just illustrated) we could not say whether the native would actually follow a sea-faring life as an ordinary navigator, or whether he would travel by sea from place to place on pleasure, business, or for mere curiosity; nor should we like to say whether he would journey most by sea, or by rivers; or whether he would do best actually on the water or as a ship owner, ship broker, or some other occupation closely connected with the sea or water. Just so with respect to all other trades or professions, we have no means at present of arriving at any definite knowledge as to what particular branch of a trade a native is best adapted for, which it is he is most disposed to, nor which he will best succeed in.

This, we say, is in the best cases bad to define; but when a sign of one triplicity is rising, and that of another in the mid-heaven, and at the same time the planets are scattered about in signs of various qualities, then the question becomes more difficult still. So far as our experience has gone, we invariably find a person who is brought into the world under influences of this varied kind to be very changeable and unsettled. Seldom indeed do we find them following any settled occupation for long together, except it be some business of a general character. What we mean by this is, a business in which commodities of almost every description come to hand. We have seen persons with variable nativities doing well in trades of this description.

Now in the map under consideration we note a great deal of variety in this respect, and were the General a person of meaner birth, less fortunate, and under the necessity of following some kind of occupation to obtain a livelihood, we should say—he will never be satisfied with any one business or trade, but to gratify his ambitious and varied nature he must have variety.

The same thing holds good even in his honourable and exalted position, for although he has not yet arrived at the climax of his exaltation, yet he is highly honoured and held in high esteem by the people of his country.

In his nativity we find an earthy sign is rising, and another is transiting the mid-heaven. This has a tendency to attach him more to the land than the sea, and this is confirmed by only two of the magnets being in watery signs. Neither do these signs occupy the third or ninth, and from this we may conclude the native will never seek a seafaring life, nor will the circumstances of his life favour such a thing. We say, he must have variety, for we find the Sun in an earthy sign, Mercury, Venus, Mars, and Jupiter in a fiery, the Moon in an airy, while

Saturn and Uranus are in watery. It will be thus seen that four out of the eight planets are in fiery signs, while the other four are found in signs of three other qualities. Thus the greatest weight of magnetic forces are emitted from the fiery triplicity, and we consequently arrive at the conclusion that his mind, disposition, and, in fact, his whole nature will be so affected as to lead him to seek for the most part some profession or occupation that has to do with fire and metals in some form or other.

Hence, we might say if the native had been born in a lower rank of life he would make a clever blacksmith, gun-smith, tool-maker, cutler, &c., or almost anything of that kind. Also seeing Mercury near a conjunction of Venus in a fiery sign, one ruling the first and the other the second houses, we might safely say he would make a good musical instrument maker, chiefly of such as are used in brass bands, &c.

But seeing he was born far above the sphere of this kind of occupation, we must conclude that something higher will occupy his attention, which however will be of a similar nature, only in another form, varied according to the circumstances with which he is surrounded; hence, instead of becoming a maker of metal instruments he becomes a user of them, in which occupation we have no doubt he does and will take a great delight.

We have, however, already stated that no one profession will satisfy him, for although the line of profession here denoted will be the leading ambition of his life (and so many planets in fixed signs will give him much fixedness of purpose, so much so that he will prosecute his ambitious desires to the very death), yet he will always have more than one or two strings to his bow, and will never stick fast if any one of them should break (except it be the string of life).

We should also have liked on this occasion to have dealt with his success and popularity, but space will not allow it, so we must defer it until next month.

ASTROLOGERS AND LUNATICS.

The following letter appeared—with sundry remarks—in “*Cassell's Saturday Journal*” for Dec. 29th, 1888, and is said to have been taken from a Lincolnshire paper, but it is not said which. We reproduce the letter, so that students may see the grand old science is spreading, and that they may take courage also, and follow the example of its writer:—

“Superstition, even in these days of general education, is almost as rampant as ever in some country districts. I take

the following letter from a Lincolnshire paper :—‘ Sir, would you kindly insert the following in your widely circulated journal for the benefit of your agricultural readers, especially farmers ? I wish to call their attention to the most favourable periods during this month, in which they can, with benefit to themselves, sow their corn, etc. Now, it is an understood thing that the Moon to a considerable extent rules the yield ; also that corn sown at the rising of the Moon will do a great deal better than that sown at the fall ; but what I wish to impress upon your readers is, that the Moon occupies different signs of the Zodiac, or, in other words, different parts of the heavens, in rotation, and these signs have different influences. There are movable, fixed, fruitful, and barren signs ; so it must be important to the farmer, especially, to know which sign the Moon is in when he sows his corn. It is no use sowing at the time the Moon is in a barren sign, for instance, because, no matter how much care is bestowed upon the land, nor what sample of seed is put in, the crop will be a failure. No doubt many of my readers will recall instances of the kind where the crop has unaccountably failed.’ And he goes on, in all seriousness, to give the dates in January and February, ‘ when the Moon is in the fruitful signs.’ If I did not know that there are many people who share this eccentric’s opinion, I should be inclined to regard him as a lunatic in the ordinary as well as in the special sense of the term. As it is, I should be thankful to any reader who would send me an account of his experiences in sowing on lunatic principles.’

With the spirit and idea of the above letter we are delighted. We hope the writer had courage enough to sign his true name, although we do not get it here. There are many sensible newspaper editors now who do not object to insert letters on this subject, and we have no doubt much might to be done to spread a knowledge of the grand old science if students would take advantage of these opportunities, and send them one now and then.

Now the criticism of this letter (the opening and concluding remarks) is both laughable and ridiculous. We cannot say positively who the writer of this criticism is, but he is evidently no mere correspondent. It is also evident it has been done by someone who claims the dignity of being a well educated man, which dignity he is perhaps fully entitled to. But how beautifully his prejudice to the truth, and his ignorance of the subject he is here attempting to deal with, goes to prove the remark we once before made, viz., that “ Education is only a mechanical appliance, and may be adopted by any number of silly persons, who are simple enough to imaginethatit embraces all knowledge, that all wisdom is centred in it, and that outside of what they have been taught nothing can possibly be.” Oh ! ye of shallow mind ! what would you have us believe ?

Education when applied to certain intelligences is of great value, but like all other things that man has acquired it is much abused by many.

However, whether valuable or otherwise, it has nothing to do with proving the truth or falsehood of any subject of which it is ignorant, neither has it anything more to do with reason and good judgment than the pratings of a bird that has been taught to talk has to do with philosophical reasoning. It is seldom now that we hear of a person who is possessed of any degree of common sense and practical knowledge making any attempt to dispute anything until he obtains some information respecting the matter he wishes to deal with. In fact, it is very unmanly and unbecoming for any person to throw out disrespectful remarks about any other person, or any subject he knows nothing of. Living as we are in the midst of wonderful and unaccountable discoveries, the greatest mystery is that there should be people found who dispute anything at all until they know something about it, and for an educated person to do this is most unbecoming.

This gentleman commences his criticism by saying, "Superstition, even in these days of general education, is as rampant as ever in some country districts." Now one would really think he must have a very vague idea or but very little knowledge of what that word superstition implies, or he would never have made use of it here. Let us advise him to consult his dictionary, and get to know the meaning of the word, then we think he will be able to find an abundance of superstition, not only in country districts, but in the most populated towns throughout the country, among the most fashionable and best educated persons, only it is of a more fashionable kind.

Then, in his concluding remarks he says that "if he did not know there were many people who shared this eccentric's opinion, he should be inclined to regard him as a lunatic, in the ordinary as well as in the special sense of the term."

Well, supposing he does regard this man as a lunatic, as well as all others who experiment on the Moon's influences upon vegetation, what weight can that have against the actual facts of the case. We well know, and a good number of our readers well know from experience that the lunacy, if any, is on the other side. The writer of the letter in question is stating facts, and such that will stand practical investigation; but his criticiser has not a leg to stand upon, except his own opinion and that of others who are equally as ignorant on the subject as himself. Does this man, we wonder, suppose the Moon has nothing more to do in the order of nature than to run its course round the earth every twenty-eight days, and reflect a small portion of the Sun's light upon it at very irregular intervals? Why if this were all it was made and set in motion for, some

very bad workmanship is manifested in its construction. Such management as no human engineer would ever think of, much less an all-wise Creator.

No, if that had been the only office the Lunar-orb had to fulfil, it would, doubtless, have been placed opposite the Sun, where it would be always "full," and when the great illuminator disappeared below the western horizon, the lesser would be rising in the eastern. In this way it would have been enabled to serve its purpose to perfection. But it is not so. This little constant attendant upon our earth has a mighty work to do, a great deal more perhaps than any of us are aware of, and not until electricity and magnetism becomes better understood shall we be able to form any idea what effect the moon has upon the earth. If this gentleman really requires any information on this matter, he may obtain a fair amount from the testimonies of various correspondents to our pages. But the best way to procure information would be to experiment himself, or get some one who has the opportunity for doing so to do it, and if he be an honest man, he will very soon acknowledge who is the greatest lunatic.

How, we should like to know, do these emporiums of wisdom account for the production of very unregular crops where the seed and soil are the same, and where the same attention is paid in every respect, the only difference being that the seed was put into the ground at different times, consequently the Moon, the earth's electric and magnetic regulator, was occupying different signs of the Zodiac, from which it produced a different effect.

What on earth will these wise ones say to the following? which is an abstract from the "London and Brighton" of Dec. 19th, 1888. Surely they will not say the persons here spoken of, are or were, either fools or lunatics; but perhaps they will simply say, "Well, I should have thought such men as these really knew better." Not many of them will be able to see how it is that any person can possibly know anything to be a demonstrable fact, which they have been in the habit of condemning by mere assumption. Of course, with them, trashy novels and worthless literature is of far more value than the positive facts of the Astrologer, for the simple reason that one is fashionable, the other is not.

LORD CRAWFORD THE ASTROLOGER.

A CHANCE TO CONVERT US.

Lord Crawford of Balcarres, was at one time Astronomer Royal for Scotland, and in addition to being one of the most profound astronomers of the day, he has the most complete

observatory and material for observations outside of Greenwich Observatory. His lordship has been spotted as the author of the remarkable article in the "Pall Mall Gazette," which, taken as a text for the remarkable prophecy which appeared in "London and Brighton," proceeded to account for the Whitechapel Murderer's vagaries on astrological grounds. Strange as it may sound to people whose idea of the science is derived from "Old Moore's Almanack," Astrology is implicitly believed in by this savant among star steerers.

Educated people are surprised when they learn, as they sometimes do, that the much abused old science still has its adherents and champions among the very class which is popularly supposed to decry it. The late Richard Proctor was, in his earlier and enthusiastic days, a virulent opponent of the astrological theory, but his later essays showed that he had toned down his opinions very considerably. The fact that an authority so indisputably eminent and irreproachable as an ex-Astronomer Royal should endorse such a heresy is causing something like a flutter in scientific circles.

There is little doubt that people who implicitly believe in astrology, and who are anxious to make converts, do not go to work in an altogether satisfactory manner. If instead of casting the horoscopes of the departed great, they were to try their hands on the living they would give us a means of testing the accuracy of their claims which would be worth thousands of volumes and tons of Zadkiel's almanacks. Let Lord Crawford publish the horoscope of Mr. Gladstone, and endeavour to fix the period at which the G.O.M. will quit this mortal sphere; or, if he does not care to frighten the old gentleman and his admirers, let him tell us if he will ever return to power. Much more wonderful predictions are claimed to have been verified, so we are not asking too much.

The writer of this article is evidently a man of intelligence, thought, and consideration far above the level (from an intelligent point of view) of the stupid, bigoted, presumptuous class who laugh at everything they do not understand. He asks for proof, and is willing to listen to reason, and accept facts. This we consider is manly in every respect. The evidence he requires is only reasonable, and may easily and simply enough be furnished by any one who is fairly well advanced in the science, and has the time at his disposal. We doubt not, however, but that plenty of such proof will be forthcoming.

NOTICE.

We hope to be able to continue our article on Revolutionary Figures in our next, and also our Advice to Students.

CHOICE APHORISMS.

46.—The Moon in conjunction with Mars is observed to be unfortunate for every purpose.

47.—The Moon in conjunction with the Sun, is only fit for private business. He that then shall fall sick, dies.

48.—The Moon in conjunction with Venus shows a good day, chiefly in love matters.

49.—When the Moon is in conjunction with Mercury it is good, but principally in contracts and writings.

50.—The Moon in opposition to Saturn denotes an ill day in all kinds of things or business.

51.—The Moon in opposition to Jupiter denotes a good day in all kinds of things (but I doubt it).

52.—The Moon in opposition to Mars, you are advised not to begin anything important that day.

53.—The Moon in opposition to the Sun, is not good for any manner of business.

54.—The Moon in opposition to Venus shews a laudable day in all kinds of business (believe it who will).

55.—The Moon in opposition to Mercury shows a good day for all things, except writings and contracts.

56.—The Moon in square to Saturn shows a bad day, chiefly in meeting with kings, great persons, nobles, &c. Let not eminent persons then take journeys, for they will prove ill. He that falls sick will hardly escape.

57.—The Moon in square to Jupiter shews a good day for gaining access to great men, to obtain friends.

58.—When the Moon is in square to Mars that day is unfortunate for all things, chiefly in contending with great men.

59.—When the Moon is in square to the Sun, it is an ill day for diseased persons; also to go to obtain the favours of great persons.

60.—The Moon in square to Venus is good in all

things, chiefly in wooing and dallying.

61.—The Moon in square to Mercury is a good day to merchandize, to study, or converse with kings.

62.—The Moon in sextile to Saturn, is a good day to converse with ancient people, or to begin any work of a saturnine nature.

63.—The Moon in sextile to Jupiter is a good time to settle things, to do works of charity and justice.

64.—The Moon in sextile to Mars is a good day to engage an enemy, to reduce or divide an army.

65.—The Moon in sextile to the Sun shows a good time to manage the affairs of kings or great persons.

66.—The Moon to the sextile of Venus shews an excellent time in all things, chiefly of love.

67.—The Moon to the sextile of Mercury is a good day for contracts, agreements, merchandizing, sealing of writings, &c.

68.—The Moon in trine to Saturn is a good day to build, till, &c., and to talk with magistrates and grave persons.

69.—The Moon in trine to Jupiter, declares a good day in all things, but chiefly to meet kings and judges.

70.—The Moon in trine to Mars, is a good day to begin war, to end controversies, to hunt, to discourse soldiers, &c.

71.—The Moon in trine to the Sun, is a day good to meet, or speak with kings, princes, and nobles.

72.—The Moon in trine to Venus denotes an excellent day in all things, chiefly in marriages or love matters.

73.—The Moon in trine to Mercury, is a day good to converse with lawyers, scribes, secretaries, &c.

74.—When Saturn is in the ascendant, he hurts the Question, when retrograde there he destroys it.

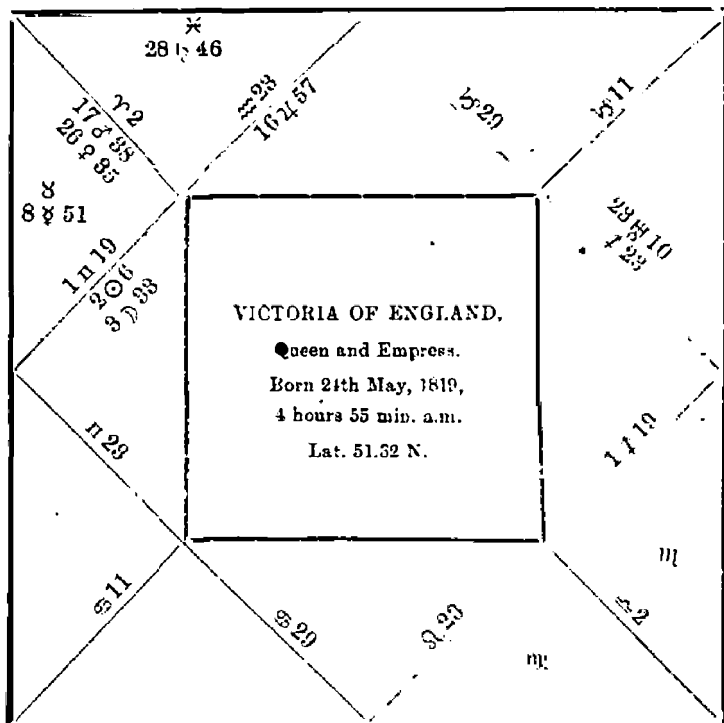
J. S., Sheffield.

To be continued.

TWO ROYAL HOROSCOPES,
WITH DIRECTIONS AND REMARKS.

BY ALBERT DAWES.

R. A. 301° 8'

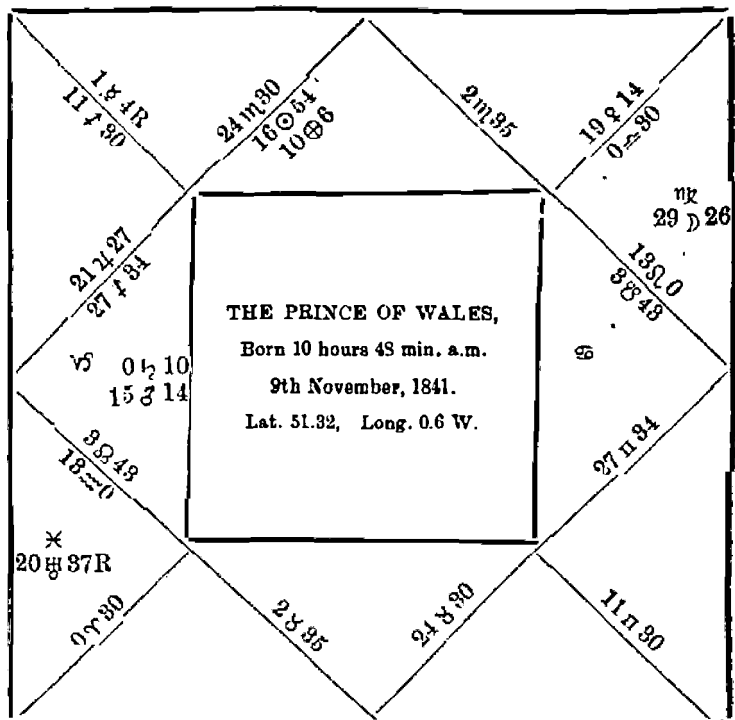


T. C. 121° 8'

	deg.	min.	yr.	mon.
☉ ☽ ♃	Zod. con.....	71	10	equals 69 9
M. C.	par ♂	71	45	70 3
☉ ☽ ♂	D.....	74	38	72 4
M. C.	* ♃	Zod.....	74	55 73 6
M. C.	♃ ☉	Zod.....	75	0 73 6
M. C.	♃ ♂ ..	75	30	74 0
M. C.	♃ ♃	Zod.....	76	0 74 3
♃ ☽ ♃	con	78	0	76 5

The Sun is also approaching to conjunction of North Assellus, as pointed out by Zadkiel.

R. A. 210° 26'



T. C. 80° 26'

	degs. min.	hrs. min.	yrs. mon.
) 8 4 con.....	52 0	equals	48 4
) par 8	52 0	"	48 4
Asc. 8)	53 0	"	49 4
) par 4	54 10	"	50 1
Asc. 8 4	56 9	"	52 0
) *)	57 38	"	53 4
☉ 8 8 M. D.	58 0	"	53 8
M. C. * Sun.....	59 0	"	54 8
M. C. ☐ 7 Zod.....	59 0	"	54 8
M. C. 8 4	59 25	"	55 1
Sun 8 8 Zod. }			

We are on the brink of a crisis in the history of the world, and a contemplation of the horoscopes of our beloved Sovereign and that of the Heir Apparent is at the present moment of intense interest.

The horoscope of Her Majesty is for time as given by G. T. F. Smith in 1838, and the directions and equations are in

accordance with the method used by him, and proved to be correct for the earlier years of Her Majesty's life and reign. That of the Prince of Wales is in accordance with that of Zadkiel, given in his "Legacy," published in 1842. "Orion," also, in his Almanack for that period, has expressed opinions very similar to Zadkiel as to the fortunate character of the latter figure.

I may say, both figures are true illustrations of the power of mundane aspects. In that of Her Majesty, Jupiter in the 10th in a fixed sign, Zodiacal sextile to Uranus and mundane sextile to the Moon, (she being in 12th by semi-arc), Uranus also being in exact mundane sextile to meridian and in reception with Jupiter (not forgetting the mundane sextile of Saturn to M.C.), shows the most exalted dignity and power, and which bids defiance to any assaults that may be made on it, consequent on the Zodiacal trine of Mars to the luminaries from the 12th house. The long and glorious reign, so full of invention and scientific discovery, so remarkable for the laws passed for the benefit of the masses, the enormous increase of the nation's colonial possessions, commerce, and wealth in consequence—all verify the truth of the above benefic positions. But as there is always a bitter drop in every cup, we have only to call attention to the Irish Land League, Dynamiters, Socialists, &c., to prove the power of the evil aspects alluded to from the 12th house, which have been brought into unusual activity by the progressive motion of the planet Mars for some years past (as pointed out by Raphael) over the asc., the Sun and Moon most powerfully accentuating evil primary directions, and modifying those of a benefic character.

It will be seen that a train of bad primary directions is about to come into operation, and this, coupled with a similar train will a little later commence in the horoscope of the Prince of Wales, shows most unmistakably that the nation will have a trying time; but though we are afraid there will be cause for deep concern from the malific arcs to the hyleg and other vital points, we have no fear of any stand we may have to make in defence of the nation's interests. Mars potent in the midheaven (by direction) will assuredly give victory to the British arms, and the direction of Jupiter to sextile M.C., with the transit of that planet through the 10th and over his own place, will give her a commanding voice (D.V.) in the settlement of any European or Eastern question; and let us hope that, notwithstanding her advanced age, the natural strength of the constitution may triumph over the untoward influence alluded to.

With regard to the Prince of Wales, it was asserted some time since that September next would be a fatal month to His Royal Highness. I have answered that statement in the paper

in which it appeared by pointing out that according to the measure of time as given by Zadkiel, and proved by results to be right, the direction which is no doubt alluded to (Sun rap. par Mars) was past, and that though by progressive motion the Sun comes to conjunction with Saturn about that period, which has caused Raphael to take a gloomy view of the natus. Jupiter is now just about to enter the ascendant, and will remain there more than a year, in close par to the Sun, and as Jupiter is by direction in the 10th, it will give him some further dignity and power, though the serious primary directions which will afterwards commence point to domestic or family trials, and show the need of great care being taken to avoid accidents and to safeguard the health.

The real danger seems to be much further on, when Mars by direct motion comes to the body of the Sun primary, and the Sun in conjunction with Mars Zodiac, and the Sun by progressive motion comes to conjunction of Mars. But as we have hitherto seen that the strong benefic mundane positions of the Sun sextiles Jupiter, the Moon trine asc., Venus par the Sun, and lastly Jupiter Zod. trine of Mars, have made him the most favoured and honoured Prince in the world, and given him such a happy and genial temperament (notwithstanding the powerful Zodiacal aspects of Saturn and Uranus to the Moon). Let us hope that he may long be spared to rule over the mightiest empire the world has ever seen !

ALBERT DAWES.

Bournemouth, Dec. 13th, 1888.

P.S.—It should be noted that the Prince was married somewhat earlier than the time given for that event. An error of only four minutes in time of birth, or mistake as to true clock time, would account for this, and therefore M.C. sextiles Sun may be looked for to come up same time, or nearly so, as Moon sextiles Moon, thus bringing both into action before the train of malignant aspects commencing with the Sun in conjunction with Mars D. Let us hope the meridian of power will bring the meridian of strength as well.

ASTROLOGICAL ADVICE TO GARDENERS, FARMERS, &c.

Seed time is coming round again in its natural course ; the earth will soon again enter the sign Libra, which will make it appear to us that the Sun enters Aries, and we say the Sun crosses the line.

About this time all industrious agriculturists will be exerting themselves to the utmost, both physically and mentally, in

endeavouring to till the soil, select their seeds, and put them into the ground in the best and most approved manner, and this with the sole idea and object of producing the best possible results. But in spite of all this, and all the information they can gather from professional experts, their crops will vary, and in some cases prove a failure, for which they will be totally at a loss to account.

Against personal experience, scientific experiments, or anything that has been done to improve agriculture and increase the produce of the soil, we have no fault to find. During the last few years a vast amount of talent and a great deal of capital has been expended in experiments of various kinds, with the one object in view—how to produce the best crops. These experiments, we are glad to say, have in a great measure proved successful; but there is one very important matter about which agriculturists generally are still in the dark, that is the electric and magnetic influences of the Moon upon all vegetation.

Against this idea however, we are sorry to say, many farmers and gardeners are very prejudiced. They are by some means or other led away by the notion that the Moon has no influence upon vegetables, and because they have not been taught to believe in it, they, much to their detriment and disadvantage, refuse to take any notice of it.

Now what we should suggest to every farmer, and, in fact, to every person who has a garden or a piece of ground under cultivation, and who reads this article, is, that he adopts the following method or some similar one for the sake of experimenting. In the first place, let him prepare a plot of ground all alike and at the same time, then let him take a parcel of seed, the kind he wishes to grow on that plot, and sufficient of it to sow the whole, then when the Moon is in an unfavourable position, (say decreasing, in a barren sign, and under the earth), let one third of this plot be sown with one third part of the parcel of seed. Then at a more favourable time, say when the lunar orb is past the new, but in a barren sign, let another third of the plot be sown with another third of the seed. Then again, at a more favourable time still, say when the moon is increasing in a fruitful sign, and above the earth (just rising is the best), let the other third be sown.

This, to our mind, would be a very simple easy and very method of putting the matter to a test, a method that we think no reasonable person can scruple at, and we warrant that if these instructions are followed out by any one who is sceptical upon this point, he will be abundantly satisfied.

In our next issue we will endeavour to give the various times for sowing, in order to enable anyone to try this experiment.

The best and most fruitful times during the present month are:—Feb. 2nd and 3rd, from 8-30 to 9-30 a.m.; 6th and 7th, from 8 to 9 a.m.; 11th and 12th, from 12-30 to 1-30 noon.

Let all seeds that require to be sown this month be put in at the times stated, and with ordinary care, and there need be no fear but the results will be satisfactory. Also planting and transplanting, in fact all propagating operations, should be done as much as possible at or near these times if good results are required.

MEDICAL BOTANY;

OR, EVERY MOTHER HER OWN DOCTOR.

The best time for collecting roots for medical uses during Feb. are:—For those of the Sun the month is not favourable; for those of Mercury, 23rd, from 10 to 11 a.m.; for those of Venus, 1st and 2nd, from 2 to 3 p.m.; for those of the Moon, 6th, from 4 to 5 p.m.; for those of Mars, 27th, from 2 to 3 p.m.; for those of Jupiter, 1st and 2nd, from 8-30 to 9-30 a.m.

HOW TO MAKE PILLS.

This question has already been asked by various correspondents from time to time, and by giving the instructions required we shall doubtless be conferring a benefit upon many readers, and particularly those who are wishful to treat themselves medically when sick. And not only so, but a father or a mother by the simple means nature has so beautifully provided may often prevent a great amount of suffering, and not unfrequently avoid heavy doctors' bills.

In the first place, select the materials the pills are to be made of. If they consist entirely of powders, or nearly so, then gum, castile soap, or something of an adhesive nature to hold the powders together, must be added. Let us give an instance. The following is the formula for

APPERIENT OR ANTIBILIOUS PILLS.

Best Aloes	one ounce.
Gamboge ..	two drachms.
Mandrake (American)	two drachms.
Cayenne	four drachms.
Oil of Peppermint ...	twenty drops.

These should be well mixed and stirred about until they are all thoroughly incorporated, after which a sufficient quantity of gum acacia (previously dissolved in a little spirits) must be added to hold the powders and to make a stiff paste, then it may be rolled into pills of the desired size either with the hands

or by a machine, the latter of course is preferable. For household use a smaller quantity may be made, and the hands made to answer for the machine, taking care to use some kind of dry powder to keep the paste from sticking to the hands or machine, which powder should be something that is either tasteless or pleasant to the taste. Ordinary flour, or powdered liquorice root, orris root, or ground sugar answers the purpose well.

In other formulas where solid extracts are used with the powders the gum is dispensed with, not being required, as in the following :—

LIVER PILLS.

Extract of Mandrake	... half ounce.
Extract of Dandelion	half ounce.
Sanguinarin	twenty grains.
Oil of Caraway	ten drops.

Blood Root powder, sufficient to make the mass stiff enough to roll out as before.

Sanguinarin is the active or medical part of the blood root, and is a most powerful and valuable medicine, but we think, in fact we are sure, that if Hydrastin were substituted for it here it would answer the purpose intended much better.

Hydrastin is the active principle or medical part of the Golden Seal or Tumeric Root, its properties being alterative, laxative, resolvent, tonic, cholagogue, antiseptic, and diuretic. It acts upon the liver, digestive organs, the mucous membrane, and glandular and skin diseases of almost every kind; also in gleans and discharges its action is very marked. It is an American plant. We are not certain as to its planetary nature at present, so cannot give it.

A CHEAP, SIMPLE, AND READY REMEDY FOR TOOTHACHE, HEADACHE, &c.

Let some healthy person who has sympathy with the one who suffers—the stronger the sympathy the better, if it amounts to true affection all the better still—place one hand very lightly on the side of the face on which the tooth or teeth are aching, and the other on the other side. Let the hands be held thus (scarcely touching the skin) for a few minutes, when the pain will be found to gradually disappear. In some cases it may require a certain amount of perseverance, and perhaps two or three applications, which may be repeated at short intervals. We have not yet seen the case that has not yielded to this treatment in less than an hour.

We have also applied it to headache and pains in various parts of the body with the same result.

We strongly recommend a fair trial of this simple remedy. It is cheap enough and very convenient, it does no one any harm, but it excites the wonder of both the operator, the operated upon, and those around. Anybody may try it, young or old, rich or poor, learned or illiterate, the chief thing to be observed being sympathy between the two parties, and a sufficiency of nerve force in the operator to establish confidence without any excitement or tumult.

NERVE PILLS.

Extract of Valerian	½ ounce.
Assafœtida	½ ounce.
Scutellarin	... ¼ drachm.
Cayenne...	... 10 grains.

Make up as before directed, and roll out into ordinary sized pills, of which in cases of nervousness, tic, nervous headache, &c., one may be taken every three or four hours with much benefit.

NERVOUS COMPLAINTS.

Amongst the numerous remedies which have been prepared by various persons for disorders of the nervous system there has never been anything to surpass, or perhaps to equal, Avena, the active principle of the common oat. This, like all other concentrated medicines, is the medical part of the crude material taken out by chemical processes in such a manner as to retain all the medical virtues of the plant. Thus these preparations become very powerful in their effects, and instead of the large doses of the ordinary infusions, decoctions, or tinctures being required, a few grains or drops are all-sufficient, and generally speaking have a better effect.

The grains of the common Oats treated in this way produces an active principle or concentration called by the above name. Its properties are tonic, laxative, stimulative, solvent and nervine. It is in this form adapted for a wide range of usefulness. It is a substitute for alcoholic drinks and the tobacco habit, and as an antidote for the morphine or opium habit, it has proved the very best remedy known. It is of especial value in all cases of paralysis and loss of nerve power, constipation, sick headache, kidney diseases, neuralgia, a sense of coldness in different parts of the body. For the general derangements of females it is most valuable. Epileptic fits, cramps, whooping cough, diarrhoea, sleeplessness, nervous debility, and for bracing and toning up the whole system, this is a wonderful preparation.

Every reader of the "Astrologer" should purchase a copy of Simmonite's Medical Botany or Herbal Guide to Health, price 1s. 6d.

LETTERS TO EDITOR.

November 8th, 1888.

Sir,—As an honest-intending student in Astrology I wish to ask you a few questions :—

1st, Do you believe in the teachings of the Bible ?

2nd, If so, what do you make of such passages which run thus, " Whosoever will may take of the water of life freely," &c. ?

3rd, How do you make Astrology agree with such passages when, as you teach, planets govern men ?

4th, How are we responsible for our actions if such is the case ? As far as I can see we are not responsible, but are predestined to a certain fate, and I do not see how, if we rightly understand the teachings of Astrology, we can prevent such and such things happening, because if the planets rule us how can we poor mortals get away from their influence ?

I am, yours respectfully,

LUX ET VERITAS.

It is evident from the above questions that our correspondent's mind is, like that of a great many more, surrounded with many mysteries ; which, indeed, every intelligent person's mind must be at one time or another if he is in any way acquainted with the popular superstitious notions of the nineteenth century.

We have, however, no wish to discuss religious matters, nor to make any quotations from Scripture on this occasion in order to defend our cause. This is being done by the promoters of every new-fangled theory, no matter how absurd or unnatural it may be. Our science does not require this, although it doubtless has the greatest claim thereto. It has vindicated its own cause through all past ages, in spite of all the priest-craft and superstition, it has had and still has to contend with, and we have no fear but it will continue to do so as long as the Sun, Moon, and stars endure.

Our friend has put these few point-blank questions to us, however, and we feel we have no way out of it but to reply to them in the same friendly manner in which they are put.

Then, in reply to the first, we wish to say candidly and conscientiously.—Yes, we do believe the Bible. But it by no means follows that we believe in many of the cardinal doctrines put forth and taught by the established sects and creeds of the present day. We believe in the Bible, and value it very highly as a prophetic and historical work ; not only as a history of the past, but unlike any other historical work, it tells us of the future also, and in this light we believe the Bible.

The second question we think needs but little explanation from us, for to our mind, it explains itself. The sentence runs, "Whosoever will," which shows most distinctly that the will must be brought into action before any progress whatever can be made. Now this is exactly what Astrology teaches us is the case, and not only does Astrology teach this, but all the natural sciences bear out the same thing; and not only so, but every person's experience teaches it also.

The third question we will endeavour to answer by continuing the second, and in so doing let us again remark, the earth is a magnet, and man being an atom of the earth's composition is a magnet also, and hence he must, of a natural necessity, be affected by the magnetism of the earth, as also by that of the Sun, and all the other members of the solar family, just in proportion to his individual capacity for receiving it. Thus it happens that a man with a weak intellect, whose organs of brain are small and poorly developed, cannot possibly think and exercise the same amount of thought, resolution, and will power as he whose intellect is strong, and whose organs are large and well developed. Just so with a person who is strong on any particular point, or who has any particular organ large, he is stronger and more sensitive in that particular than the person who is weak on that point, or who has that particular organ small. Thus one person's will and thoughts are leading him in one direction, and another person's are leading him in another, while all are led according to the capacity of their mental organisation. Who hath the will to come has also the disposition to come, and will come, while he who hath not will stay away. Thus, these things are easily accounted for, both scientifically and naturally.

In replying to the fourth query, we should have some very tender cords to strike, and considering the monstrous heathenish notions that are now afloat in the religious atmosphere, there is much danger of striking discord instead of cords. This we have no wish to do under any consideration, because discords are far from being pleasant, and they seldom result in any good. We will therefore answer this question by a simple statement, and leave our readers and our friend to decide the matter for themselves. Our statement is this:—Astrology is based upon scientific principles, and therefore will stand any amount of investigation. Moreover than that, all who take up the subject to investigate it become enraptured with it, and never can afterwards be found to deny its truths, which we all know is not the case with a great many of the theories now taught by the fashionable teachers. To our mind, that theory which is not based upon scientific facts, and will not stand scrutinizing, is worth very little indeed. The Bible of course says anything; that is, whatever notion a man may conceive, it matters but

little what it is, he can find any number of passages in it to support him; but we should remember that that book is a thoroughly scientific one, and is in perfect harmony with all the sciences, but not with our notions.

28, MILTON ROAD, GRAVESEND,

Oct. 26th, 1888.

DEAR SIR,—I have just returned from a visit in the country, and during my absence the monthly part of "The Astrologer" (October) arrived at home. I returned this day, and in opening it found that the distinguishing "sign" of "Astrologers" was being so warmly taken up. I have looked through the monthly part, and much regret my inability to have written further on the subject at an earlier date, nevertheless I trust that this letter will not be too late for your next issue.

Several of your correspondents suggest that a directory of names of Astrologers and their addresses be published. Now, sir, I would like you to regard that proposition in the following light:—Firstly, How would the science increase in public cities? That must be our first aim, then comes reasoning, and finally conversion to the truth. Suppose I went to Scotland or Ireland, and a follower of the science came there and called upon me, who is to know upon what matter he came to me? Nobody except ourselves.

Secondly.—My situation is not an isolated one, I am born to travel about. One of our friends visits a certain town, consults his directory; he finds that one of the members is a resident there; he calls, and what does he find—that the person he would see is gone to London for the day, or absent on business, indisposed, left the town altogether, or possibly dead.

So that to have a directory, it would need revising almost every month. Besides, a person might call at an extremely inconvenient time. Thinking over this led me to suggest the personal adornment as being at once "attractive" and suitable.

Let us remember, "Union is strength." Keep true to our colours, and be not weary in our cause and our present so-called "wise men" may live to see their folly in neglecting a subject so noble, good, and true, and then shall we have a right understanding of all mysteries and England be Christianised indeed.

Apologising for this lengthy epistle, I remain,

Yours faithfully,

H. PERSHOUSE.

We are very sorry we could not insert friend Pershouse's letter before this. We hope, however, that students will now comment upon the suggestions here given, and act upon the hints thrown out; and let every one who is satisfied as to the

truthfulness of the science, at once throw off the mask he has been accustomed to wear, stand forth in his true colours, and face the enemy like a man of honour, fighting for what he knows to be a righteous cause. We are happy to say Astrologers are becoming rather numerous now, and the mother science is now being sought after by intelligent persons more than it has been for many years past, and if all could be induced to unite in one common order a considerable army might be raised.

Then let every true astrologer do his utmost to bring about a unity and fellowship one with another. Our pages are always open for this purpose, as the chief aim of "The Astrologer" is to bring about friendship and unity among both students and professors.

61, Heaton Park Rd., Newcastle-upon-Tyne,
Nov. 27th, 1888.

DEAR MR. EDITOR,—The first volume of "The Astrologer" is before me, which is undoubtedly both interesting and instructive. So far, however, I have not observed any article on "the proper method of dividing the heavens." This to my mind is the most vital point in Astrology, for Zodiacal directions can never be determined with exactitude till the pole of the significator has first been correctly determined.

I have come across no less than 8 different methods, each of which has its adherents, viz. :—

- 1.—The Equal System.
- 2.— „ System advocated by Alcabitius.
- 3.— „ „ „ Porphyrius.
- 4.— „ „ „ Campanus and Gargulus.
- 5.— „ „ „ Regiomontanus.
- 6.— „ Placidian.
- 7.— „ Rasi Chakra method.
- 8.— „ Bhava „ „

As all the above systems are different, might I suggest, Mr. Editor, that you fix up the same figure by each system, with a short explanatory note after each. This would enable your numerous readers to judge for themselves as to the correct method.

May I also ask why you give power to the cusp of houses? Why not the centre? Why give the midheavens power to the cusp of 10th, and not the 11th or centre?

Wishing you every success, allow me to remain,
Your well wisher,

ELEUSIS.

In reply to the above, we beg to say it is our intention to work through the nativities of General Boulanger and the

Emperor of Germany in a manner that is usually adopted in commenting on nativities, pointing out the various characteristics in each of the native's lives, with the positions and aspects that cause them; after which we intend endeavouring to show, first by Raphael's method, how and when the events denoted in their lives are brought about, then by the Placidus, and after that by the Ptolemaic systems. We shall thus, we think, be enabled to lead the way into an immense field of observation, research, and wisdom.

The methods of calculating the events of life are, as our friend says, very various, which makes the science seem very complicated and bad to understand, we therefore think it wise to bring only the simplest and most reliable of those methods before our readers, at the same time shunning complications and mysticism as much as possible.

The reason why power is given to the cusps of houses is because a planet is ever found strongest in a house when placed upon the cusp thereof.

DEAR SIR,—In your November number you gave a Horary figure on racing. I should say with you to such as have not commenced to dabble with this sport, do not do so.

To those, however, who have, I would give one or two examples, if they care to try them for themselves. I will for this purpose select the Manchester November Handicap, Nov. 24th, 1888. Moss Paul, Nov. 19th, at 6-20 a.m.; Claymore declared not to win, Nov. 20th at 2-9 p.m. I said the latter will win, for on erecting a figure for the time I found the lord of second on the tenth. Let your readers see what the "Astrologer" for November says on this point, and depend on the first, three testimonies he gives to win. I have noted the lord of the fifth, as he says; I have also seen the lord of fifth angular in the 1st, 7th, and 10th win, but never in the 4th. All other positions I abandon, as I consider them very risky.

Telegram, Apoose or Tonans, was sent to a friend, Nov. 22nd, at 9-40 p.m. I declared them not to win, although lord of fifth was found strong, for I found Saturn in the 1st and lord of 6th, denoting the horses' opponents, which showed they would not allow them to win.

These five examples are selected from about a hundred of very similar ones, and may serve as a guide to those who are wishful to investigate the science in this way.

Nov. 15th, 1888.

SIR,—Will you please to give an explanation of the following, which baffles me and all my ingenuity, viz.:—On page 17 of the first number, vol I., you show how the Sun travels through the twelve houses or mansions of heaven.

or in other words, the face of the earth is divided into twelve divisions to catch the rays of the Sun every two hours. Now you show that the houses are to be worked backwards, beginning with Aries, the 12th house, I suppose from 6 to 8 a.m., then the 11th house from 8 to 10 a.m., then the 10th house from 10 to 12 noon or mid-day, then comes the right ascension of the Meridian, or ninth house, from 12 to 2 p.m., then the 8th house from 2 to 4 p.m., and from 4 to 6 p.m. the Sun enters the 7th or passes through the 7th house.

In your Ephemeris you show that the Sun enters the sign Aries at 6 a.m., March 21st, which you reckon is the 10th, the next is the 11th, and next 12th, which I suppose means the time between 10 and 12 a.m., and so on in the order of the signs, and not backwards.

As this matter appears to me a very perplexing one, showing the houses travelling backwards and the others forward, or in the order of the signs, an explanation of it in the "Astrologer" will be very interesting, for I know it puzzles a good many, as well as

Yours faithfully,

W. E.

We have often wondered why there have not been inquiries into this matter before now, for we have met with many young students who were much puzzled by the same thing. But as there have been no questions about it we have hitherto taken it for granted that it has been fairly well understood, or that none of our readers were sufficiently interested in it as to cause them to make any further search. We are glad, however, this opportunity has occurred to enable us to throw a little more light upon this seemingly mysterious part of the subject.

In the first place, our correspondent seems to possess but little knowledge concerning the solar system and the order of the the universe. This is nothing very uncommon. There are vast numbers of well conducted and fairly well educated persons whose knowledge of this magnificent subject is very limited, hence these things with which our friend is so much perplexed are perplexing to many of them also.

Let us then, by way of explanation, remind our readers that the earth makes one complete revolution upon its own axes every twenty-four hours or thereabouts, that is to say upon the north and south poles. In consequence of this, it matters not on what part of the earth's surface we are placed—except it be within a few degrees of these poles—we pass through morning, noon, and night every twenty-four hours; and as the earth revolves from west to east, every object within the Zodiacal circle and near it first appears to our view in the eastern heavens, as shown in our diagram.

Now let us suppose for a moment the dot upon the top side of the globe—representing the earth—to be the place on which London stands, and at the

time given is just emerging from the darkness of early morning, and coming into view of the Sun, in the first degree of Aries as it is placed there at the time given. This is what we commonly call the Sun rising, but really and truly it is nothing of the kind, for it is London rising into view of the Sun, having during the last twelve hours passed through all the darkened side, and is just coming into the light. The Sun in its Zodiacal motion is moving from west to east also, but only at the rate of about one degree in twenty four hours; thus we see, it is, comparatively speaking, almost motionless.

Let us now suppose again that in two hours time the earth has so far advanced as to make London appear at the place denoted by the second dot, the Sun would then appear some distance above the horizon, although of its own motion in the sign it occupies it has moved very little; in another two hours, the earth has so far turned over as to make London appear at the place shown by the the third dot, and the Sun will appear on the cusp of the eleventh house; in another two hours London appears directly opposite the Sun, and we call it noonday; in another two hours the Sun appears on the cusp of the ninth mansion, for the simple reason that London has so far passed the meridian of the Sun, not the Sun passed the meridian of London, as our correspondent seems to think.

In this way the earth goes on turning upon its axes, and London as a natural consequence passes through the lighted part, or rather passes before the face of the Sun, until it again disappears beyond the light of the great illuminator, and the shades of night again set in.

What is said here of London may also be applied to any part of the earth's surface; thus morning, noon, and night appear everywhere every day, except near the North and South Poles.

The Sun remains in the sign Aries for thirty days; then passing into Taurus, in which it remains for about another thirty days; then passing into Gemini, thus passing through all the signs in 365 days, when the same process again commences.

It may now be seen by this daily revolution, or turning over of the earth from west to east, makes the Sun and all the planets appear in all the twelve mansions every twenty-four hours, and that in the manner shown by our illustration. Also by this motion of the earth upon its axes we get morning, noon, and night every day of twenty-four hours, and by the Sun's apparent motion through the twelve signs we get the four seasons of the year.

The twelve mansions and the twelve signs spoken of are different things altogether, the mansions being the heavens below and above the earth, being divided into twelve separate parts, commencing with that part rising in the east at any given time, no matter what sign or what part of a sign may be there found.