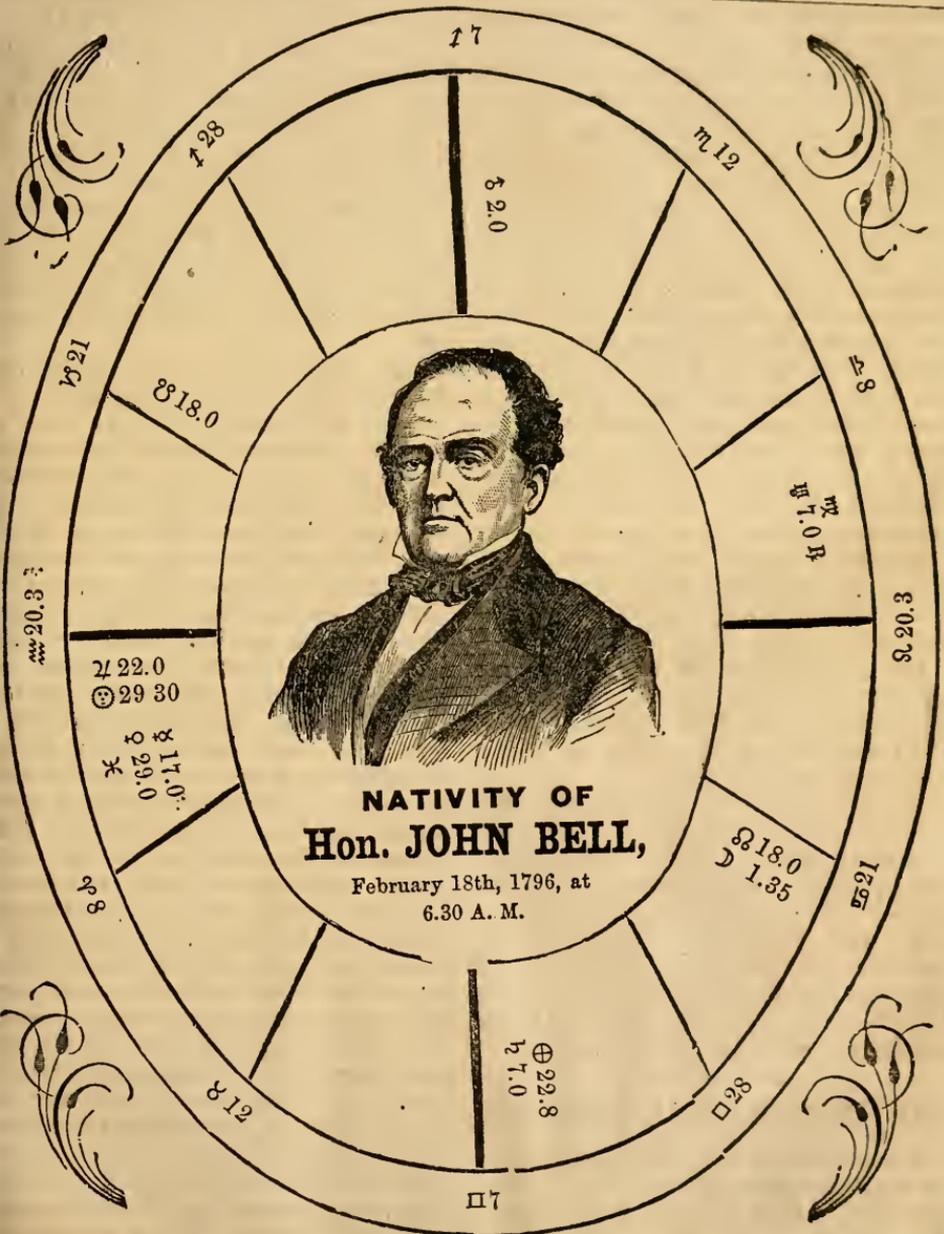


# BROUGHTON'S MONTHLY PLANET READER AND ASTROLOGICAL JOURNAL.

Vol. 1. PHILADELPHIA, NOVEMBER 1, 1860.

No. 8.



## NATIVITY OF HON. JOHN BELL.

The date of Hon. John Bell's birth, as we received it, was the 18th of February, 1796, and from various calculations that we have made in his nativity, we think that he must have been born about half-past six in the morning. According to the above time of birth he was born under the planets Jupiter and Saturn, and also under the Sun. They describe a person rather tall, well set; brown hair, and rather clear complexion; in disposition cheerful, affable, and hurtful to none, but obliging to all; delights in moderate recreation; just and merciful to enemies; in short, a good humored, laborious, industrious person, rarely guilty of extravagance, but generally of a very commendable disposition and deportment. The Moon in good aspect to the Sun and the planet Jupiter, would cause him to be of sound judgment, and of good intellect and Saturn, in aspect to Herschel and Mars, would give him an independent turn of mind, and one that will think for himself, and he will not like to submit to any particular form, or rule, or to be dictated to by any particular party.

Indeed, judging from his nativity, we think that he would make the best President of any of the four candidates, and one that would give the most satisfaction to the bulk of the people of the United States.

But on account of his having so many unfortunate aspects in his Nativity this November, we are of the opinion that he will stand but a poor chance of getting into the Presidential chair.

We are afraid that Mr. Bell will suffer in health this winter, as the aspects are very unfavorable for him for some time to come, yet he may get over them, as the giver of life is well dignified in his Nativity.

For want of room we cannot enter into particulars in this Nativity, but we might here state that we published a sketch of Mr. Bell's Nativity, in the June No. of the Planet Reader, to which we refer our readers.

## THE PRESIDENTIAL ELECTION.

The time is drawing near when it will be known for certain, who will be the next President. However dark and gloomy it may appear for Douglas at the present time, still, we are of the opinion that he

will prove conqueror, and that Abraham Lincoln will be defeated. But, not having made any predictions of a public nature before, and not having studied that branch of the Astral Science, called "State Astrology," with the perseverance that we have studied the science of Nativities and Horary Questions, we cannot be so confident in our predictions on public affairs as we can be on those of a private nature.

It will require a great amount of study and practice on our part, in Mundane State Astrology, before we can make predictions on all kinds of public affairs, free from mistakes. But, as we have, by steady application and perseverance, arrived at such a state of perfection, in predictions of a private nature, we are in hopes, that with the same amount of attention and practice to that branch of Astrology, appertaining to public affairs, we can be equally successful.

But, when we have not the proper data from which to make our calculations, (as in this Presidential Election, we could not procure the hour and minute, in which any of the candidates were born,) and being left very much to our own resources, and not having had practice in the Astrologic rules of State Astrology, the danger of making mistakes becomes more evident.

But as we stated in our August number that it was our opinion that there would be no President elected by the people, but that it would go to the House, and the Douglas would prove conqueror, still, we remain of that opinion. But whether Douglas will be elected the next President or not, the enemies of Astrology cannot accuse us of first finding out the public opinion on the subject, and by that means seeing which way the scale was likely to turn, and then guessing at it, and call it a prediction; because, if we had done so, we should have guessed that Lincoln would have been elected, as almost every person knew, that apparently his chances were almost two to one against any of the other candidates. And, apparently, Douglas's chances of being elected, were very much against him. However should Douglas be elected, (and we are still of the opinion that he will,) it will be such a triumph for Astrology, that but few of its enemies can gainsay it, and they will be entirely confounded.

[Continued from page 41, No. 6.]

**GEOMANCY.**CAST A FIGURE, OF THE TRIPLICITIES,  
ACCORDING TO SIMPLE GEOMANCY.

It has been before observed (page 43,) at the method made use of in working the Schemes of Geomancy, was to mark upon a certain number of points or dots, usually, without counting the number, and then joining them by the rules of art into a Scheme, or *Figure*, whence the answers are readily obtained.

Such is the process; but a very curious, and, indeed, *ancient*, manuscript now before me gives the following formula for divining, which will probably be read with interest, as affording a partial view of the singular hold which superstition had upon the customs, and even amusements, of former times.

*Extract from an ancient Manuscript of the Eleventh Century.*

"The Seven Planets are called *the Kings of the World*; and every one of these may be seen in his hemisphere as an emperor in his empire, or a prince in his kingdom. They are termed by some of the wisest of men, the seven Candlesticks of Light and of Life, and are as seven quick spirits, whereunto all living things and all terrestrial affairs are subject.

"Now to *divine* by their influences is the scope of our doctrine, even by the art called Geomancy, which is none other but the cogitation of the heart of the asker, moved to the earnest desire of *the will to know* the thing or matter uncertain and dark, which nevertheless is contained in the arcanum, or hidden cabinet of nature, and governed by the secrets of fortune.

"This art, curious in its method, and of diverse efficacy, is attainable by him alone who will, amidst thorny paths and rugged arneys, guide his footsteps aright; for subtle divers ways lead to the selfsame end. But know, O man! whoever thou art, that shall inquire into these hidden mysteries, that thou must forbear to consult the heavenly oracles, or to cast thy divining points, in a cloudy, windy, or rainy season; or when the heavens above thee are stricken with thunder; or when the lightnings glare amidst thy path; for thou art governed by an invisible demon who

will answer, and will guide thy trembling fingers to cast thy figure rightly. So that what to thee may seem the sport and pastime of very chance, is the work of an unseen power. Therefore, mark well, else the mighty spirits of the earth, who rule thy destiny, will be to thee as deceivers, and even as the false and lying spirits recorded in holy writ.

"Thou shalt therefore cast thy divining points in earth (thy fellow clay) tempered according to the high and hidden mysteries of the seven wandering fires of heaven, which the vulgar call planets, or stars.—Thou shalt take clean earth, in the manner of sand, *mingled with the dews of the night, and the rain of the clouds that shall fall during the full of the moon, commixed in equal portions for the space of seven days*, under the celestial signs or reigning constellations, or otherwise in the lordship of the hours of the presiding planets; and then shalt thou mingle the whole mass together, to the intent that by their commixion the universal effect may be the better known, and the end thereof prophesied.

"Choose, therefore, a clear and goodly season, bright and fair, and neither dark, windy, nor rainy—and fear not, but rest assured thou shalt be satisfied.

"Moreover, shouldst thou make use of the *magical* suffumigations of the heavenly orbs, thou shalt make glad (by sympathy) the spirits of the air. They are these;—viz. mastic, cinnamon, frankincense, musk, the wood of aloes, coriandrum, violets, saunders, and saffron. Commix and ignite these in due and just proportions; and then mayest thou proceed to consult thy future lot. Therefore, cast aside all unbelief and all vain scoffings, for the Fathers of the Church, and the wise and holy men of all ages, have exercised these matters, —and truth is in them, *if thou searchest rightly.*"

Happily for the reader, there is not the least occasion for the superstitious observance contained in the foregoing ceremonial, or he might grope on in darkness and mystery, till utterly bewildered in the labyrinth of error. It is quite sufficient, and has equally the same effect, to cast the points upon slate or paper, or with pen or pencil, as on the earth.

[To be continued.]

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### THE FATE OF THE NATION FOR NOVEMBER, 1860.

In the map of the heavens for the full moon, on the 29th of October, I find the planet Mars, near the cusp of the ascendant, coming to an opposition of Jupiter in the seventh house. Saturn is lord of the scheme and is in the seventh house also, in sextile aspect to the sun, and in trine to the moon, and he is applying to a square of the planet Herschel, in the fourth house.

These aspects indicate much opposition and excitement throughout the Union, danger of treason and civil war, breaking out in some of the southern states. The religious classes are in a very unsettled condition, and are at variance one with another, and troubling themselves too much with politics, and there is danger of some religious frauds being developed.

Business is flat in all parts of the Union, and there is nothing attended to but politics. Theatres and places of amusement suffer, and commerce experiences depression, and some increase in our insolvent lists occurs,—firms of eminence are shaken, and some forgery or robbery of note will be perpetrated.

I look for news of uncommon interest coming over from abroad. Garibaldi still keeps successful, and his enemies flee before him, but this next December will bring him trouble and difficulties again. There will be much danger of his being assassinated, or being overcome by treachery in that month.

 A Prediction made by Zadkiel, London, England, in his Almanac for 1860 which was published over a year ago, and insert verbatim below, and let the skeptic read and reflect.

### VOICE OF THE STARS FOR NO VEMBER, 1860.

The violent Mars comes to the opposition of the benefic Jupiter on the 14th day, in the 26 degrees of the sign Aquarius.—This falls exactly on the place of the Moon in Louis Napoleon's nativity, and will give him serious trouble, especially in financial matters. He will be sorely pressed for money to carry on his projects. The benefic Jupiter now on the place of the Sun and Moon with Francis Joseph of Austria should give peace to his dominions, &c. and bring him out of the trouble in which the recent transit of Saturn on that place involved the House of Hapsburg; but the opposition of Mars thereto will give him to feel the full weight of his deranged finances and national affairs. He is not yet out of the mess; albeit he will have lost Italy, to the great joy of the enslaved Italians. The Moon was in about 26 degrees of Aquarius when the Pope was born, and he, therefore, will feel the influence of this violent aspect. Let him set his house in order, for verily he has brought down an old house on his head by his tyranny and oppression. All persons born about the 15th February, will now find their money matters deranged, and be liable to suffer serious losses. Bankers fail, and banks will be robbed this month.

### ASTROLOGY DEFENDED.

We refer our readers to the "Epitome of the theory and practice of Astrology for Astrology Defended in this month's number; after we have fairly laid the principles of Astrology down, then we shall proceed to give Mr. Bonner his nut a crack. Perhaps in our next issue we shall continue the article on the editor of the "New York Ledger," stating that "casting nativities is an insult to the Majesty of Heaven."

AN EPITOME  
OF  
THE THEORY AND PRACTICE  
OF  
**ASTROLOGY.**

Certain Principles of Nature upon which the  
Science of Astrology is founded.

SIR ISAAC NEWTON in his *Principia*, ec. xi. tells us, "The actions of bodies attracting, and of bodies attracted, are always *mutual and equal*, so that neither attracting nor the attracted body can continue at rest:" and, farther on, he says, "I shall now go on to explain the motion of bodies that attract each other *mutually*, by considering their centripetal forces as attractions; though, perhaps *physically* speaking, they may more truly be called *impulses*." We merely enter this down as a principle sufficiently established by the authority on which it rests, without ourselves contending either for or against its validity.

The author of the article, *astronomy*, in the "Edinburgh Encyclopædia," p. 688, says, "As all bodies which compose the solar system gravitate towards one another, and as the gravitation of each body is the sum of the gravitation of all its particles, we may conclude that each particle of matter in the system gravitates towards every other particle."—"Newton," says he, "proceeded to inquire, whether, upon the supposition that this was the case, the planets would act upon one another in the manner we really find they do. The result of his investigation showed, that the assumption he had made was perfectly consistent with the observed phenomena; and, that this was the only law which would produce them." I suppose we may consider what Newton and his followers have thus stated as the *fundamental principles* on which the theory of the universe, as at present in vogue with reputed philosophers, is founded. For the sake of *first principles* let it so be granted; and we come now to look at them as they apply to astrology.

From Newton's own words we find, in the first place, that there are some *mutual actions* existing among all bodies of matter, which he treats of under the term

*attractions*; meaning, as he signifies, *impulses*: thus obviously leading us to understand, that every portion of nature sympathetically agitates or affects every other portion of nature; and this is precisely that *something* which all rational astrologers ground the elements of their science upon.

We are taught, in the second place, "That every particle of matter in the system gravitates towards every other particle;" and that the law is, *That all bodies of the solar system gravitate upon one another with an effect in proportion to the quantity of particles of matter of which each body is itself composed*: and, according to the distance of the several varieties of bodies from one another.

These two Newtonian principles are, in my opinion, ample data for the whole superstructure of rational astrology to rest upon—Newton and his disciples intended, no doubt, to argue from it merely concerning the action of inanimate upon inanimate matter. We choose to carry the question farther; and apply it in the general manner which the terms, in which each principle is couched admit of. Astrologers all know by experience, that animate as well as inanimate matter is constantly affected by the operation of that *mutual pulsation of particles* which Newton calls attraction or impulse; and which the other writer describes as *particles gravitating towards particles throughout the system*.

Now nothing could surely be looked upon as more absurd than to urge that a compound of matter so susceptible as we know the animal brain and vital essence to be, would be capable of resisting the action of influences to which, according to the Newtonian principles, every particle of that dense stone called adamant, is obedient and tractable. Indeed, it is only because men are, for the most part, prone to pin down their minds from thinking, and to confine them to a mere external view of such subjects as astrology, that renders a comparison between intellectual and granite substances necessary to illustrate the connexion, which our principles declare to exist, between all particles of matter, throughout the scope of nature.

It will be necessary for the reader to bear in mind, that, according as the sum of

its particles is greater or less, so is the action of a body impressed with greater or less effect; its distance also from the body acted upon being taken into consideration. For instance: The Sun is the largest body in nature that we are exposed to; and its effect on our Earth, and all contained within it, is, therefore, very great: but the Moon, being so much nearer the Earth than the Sun, although the sum of its particles of matter is very trifling when compared to the sum of particles of matter in the body of the Sun, yet its influence on the Earth, and all it contains, is considerably greater than even that of the Sun.

It requires but few words to explain, that if the Sun do, as the Newtonian principles allege, attract the vast and solid body of the Earth, it must have a very powerful effect indeed on the more subtle matter which constitutes the bodies of animals: and if men were disposed to trace effects to their causes, there is not a rational man in the world who would not, at once, perceive, from the sensations he is constantly experiencing, that mutual action which is going on between insensible and sensible matter.

No author, that I am acquainted with has yet attempted to refer the doctrines of astrology to Newtonian principles. Indeed, since the discovery of that inherent force by which all bodies in nature are urged to bear or press towards their respective centres, it has become a fashion to cry down astrology as a chimera; and though many individuals have continued to follow it up upon the principles of the Ptolemaic system, yet none, I believe, have ever given themselves the trouble to reduce it to the Copernican, and to shew how perfectly its laws are of a piece with that effort of nature which is called *gravitation*, in bodies that revolve; and *attraction*, in the centre round which their motions are described.

As the intention of this part of our work is to throw some new light on the *rationale* of this very interesting and sublime science, and to fairly rescue it from the degraded condition to which it has been reduced by the duplicity of quacks in religion, and the shameful prostitution of it by astrological impostors, the intelligent reader will see the necessity of bearing invariably in mind the philosophical rudiment deduced from the experimental process of Newton; namely, That every particle of matter in

the universe is endued with a sympathet energy or influence, by which it is capable of communicating imperceptibly with every other particle throughout the system nature.

[To be continued.]

(Continued from page 56, No. 7.)

## THE LOST FACULTY

### Or, the Sixth Sense.

The following curious case is striking in point, and is given by Sir Walter Scott in his notes to the new edition of 'The Antiquary:'

"Mr. R——d of Bowland, a gentleman of landed property in the Vale of Gale was prosecuted for a very considerable sum the accumulated arrears of tiend, (or tithe, for which he was said to be indebted to a noble family, the titulars (lay impropiator of the tithes.) Mr. R——d was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and, therefore, that the present prosecution was groundless. But after an industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his defence. The period was now near at hand when he conceived the loss of his lawsuit to be inevitable, and he had formed the determination to ride to Edinburgh next day, and make the best bargain he could in the way of compromise. He went to bed with this resolution, and had a dream to the following purpose:—His father, who had been many years dead appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams, men are not surprised at such apparitions. Mr. R——d thought that he informed his father of the cause of his distress, adding, that the payment of a considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. "You are right, my son," replied the paternal shade; "I did acquire right to these tiends, for payment of which you are now prosecuted. The

papers relating to the transaction are now in the hands of Mr. —, a writer, (or attorney,) who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never on any other occasion transacted business on my account. It is very possible," pursued the vision, "that Mr. — may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and we were forced to drink out the balance at a tavern."

"Mr R—d awoke in the morning with all the words of the vision imprinted on his mind, and thought it worth while to walk across the country to Inveresk, instead of going straight to Edinburgh. When he came there, he waited on the gentleman mentioned in the dream, a very old man.— Without saying anything of the vision, he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollection, but on mention of the Portugal piece of gold, the whole returned upon his memory; he made an immediate search for the papers, and recovered them—so that Mr. R—d carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing.

"The author has often heard this story told by persons who had the best access to know the facts, who were not likely themselves to be deceived, and were certainly incapable of deception. He cannot, therefore, refuse to give it credit, however extraordinary the circumstances may appear.— The circumstantial character of the information given in the dream, takes it out of the general class of impressions of the kind, which are occasioned by the fortuitous coincidence of actual events with our sleeping thoughts."

One more case shall conclude our relations under the head of dreams.

"A young lady, of the name of Lancaster, whose father was one of the Commissioners of Bankruptcy, and who lived in Warwick court, Holborn, a few years ago was suddenly deprived of her speech. She

had, at the time this happened, the best medical advice the city of London could afford, without the desired effect. One night she dreamed (about four years ago,) that she saw the figure of an angel, who told her if she went to Bath, she would recover her speech. In the morning she communicated her dream to her father, who was then living. He laughed at her dream, and, being a man who paid but little respect to these nocturnal admonitions, the journey to Bath was refused. Upon the death of her father, which happened a short time after, she had a dream of a similar nature. Being then her own mistress, she determined upon a visit to that place. The day she arrived at Bath, while she was sitting at dinner with a female friend, who had accompanied her on the journey, she suddenly screamed out and fell from her chair in a fit. Medical assistance was immediately procured, and when she recovered, to the astonishment of her friend, she spoke as well as ever; informing all present, that whilst she was at dinner, she saw before her the same figure of an angel that had admonished her to go to Bath. This lady is now living, perfectly recovered in her speech, which can be testified by many medical men whom she was under during the loss of it."

SECOND.—We shall now proceed to give instances of the vision of apparitions—a subject which presents far more difficulties than that of dreams, but which, nevertheless, is to be solved upon the same principle, namely, the existence of spirits, and the presence amongst us of spiritual beings. The faculty of "discerning spirits" is but the restoration of what was once common to our nature, and not the creation or impartation of something which did not before exist, which latter would constitute a miracle. We shall now adduce some well authenticated cases, wherein apparitions have appeared.

"A gentleman of the name of Handcock, who commanded the Norfolk East India-man some years ago, was dining at the Cape of Good Hope with a number of friends, and was observed to rise from the table and look a considerable time out of the window. When he returned to his seat, they asked him if there was anything remarkable that made him rise so suddenly, and attracted his notice? He replied by

asking them if they had not observed a lady look into the room? They declared they had not, and told him he was dreaming. 'It makes so strong an impression on my mind,' said he, 'that I will immediately note the circumstances in my memorandum book. I can assure you there was one, *and it was my wife*, and,' he continued, 'you will all much oblige me, if you also will enter it as well.' To humor him, they did so.

"On his return to England, an intimate friend of his went into the Downs, where the Norfolk then was, to communicate to him the melancholy news of his wife's death. The instant he saw him come on board, he told him he knew the occasion of it. 'My wife,' said the Captain, 'is dead, and died on such a day, and at such an hour,' accounting for the difference in the longitude. His friend was astonished, and asked him by what means he got intelligence of her death. 'I will inform you directly,' said the Captain, and went to his secretary, and produced the memorandum he had made at the time at the Cape, when he saw the apparition. There are many persons now living who had this relation from Captain Handcock's own mouth."—*Apparitions Demonstrations of the Soul's Immortality*. 1799.

The character of the late Lord Littleton is in the hourly remembrance of too many to need any notice of him, further than observing that an excessive, inordinate passion for the fair sex, and sentiments closely approximating to the scepticism of the time, tended to throw a dark shade over superiority of manners and brilliancy of talents, which, it is to be regretted, should have been so intemperately allied.

Two nights previous to his death, it appears from an account given by a relation of the nobleman, "that on his retiring to bed, after his servant was dismissed and his light extinguished, he heard a noise resembling the fluttering of a dove at his chamber window. This attracted his attention to the spot, when, looking in the direction of the sound, he saw the figure of an unhappy female whom he had seduced and deserted, and who, when deserted, had put a violent end to her life, standing in the aperture of the window from which the fluttering sound had proceeded. The form approached the foot of the bed. The room

was preternaturally light; the objects in the chamber were distinctly visible. Raising her hand and pointing to the dial which stood on the mantelpiece of the chimney the figure, with a severe solemnity of voice and manner, announced to the appalled and conscience-stricken man that in the very hour, on the third day of the vision his life and his sins would be terminated and nothing but their punishment remain if he did not avail himself of the warning to repentance which he had received. The eye of the dying man glanced upon the dial; the hand was on the stroke of twelve. Again the apartment was involved in total darkness; the warning spirit disappeared and bore away in her departure all the lightness of heart and buoyancy of spirits ready flow of wit and vivacity of manners which had formerly been the pride and ornament of the unhappy being to whom she had delivered her tremendous message."

It appears from another account, given by a gentleman who was upon a visit to his lordship at the time of the occurrence (which took place in the year 1779,) in company also with several other ladies and gentlemen, that the noble lord had not long returned from Ireland; that after the spectre had left him he called his servant, who slept in an adjoining closet, and who found his master in a violent agitation and a profuse perspiration.

The circumstance affected his lordship's spirits all the next day; and the third day he said, while at breakfast with the above personages, "If I live over to-night I shall have jockeyed the ghost, for this is the third day." At that time the party were at his lordship's residence in Berkeley square, wells street, but immediately after set out for Pitt place, where they had not long arrived when his lordship was visited with a fit of epilepsy, to which he was much subject. After a short interval he recovered. He dined at five o'clock that day, and went to bed at eleven, when, as his servant was about to give him rhubarb and mint water, his lordship, perceiving him stir it with a tooth-pick, called him a slovenly dog, and bid him fetch a tea-spoon. But on the man's return he found his master in a fit, and the pillow being placed high, his chin bore hard upon his neck; when the servant, instead of relieving his lordship on the instant from his perilous situation, ran in his fright and called out for help but on his return he found his lordship dead.

[To be continued.]

*Masculine Signs.* They are odd signs, viz: Aries, Gemini, Leo, Libra, Sagittarius and Aquarius.

*Medium Coeli.* (M. C.) The midheaven.

*Mixed Application.* When two planets are forming aspect, the one direct and the other retrograde.

*Meridian.* The midheaven, or place where the Sun is at noon. The opposite point where the Sun is at midnight; the cusp of the 4th house is the Meridian under the Earth.

*Meridian Distance.* The distance any body is by A. R. from the meridian.

*Moderator.* The Sun, Moon, Ascendant, M. C., or Part of Fortune, because each acts in a mode peculiar to itself.

*Moveable Signs.* Aries, Cancer, Libra, and Capricorn.

*Mute Signs.* Cancer, Scorpio, and Pisces.

*Nativity.* The birth, the instant the native draws breath, or rather that time when the umbilical cord is divided. It also signifies a figure of the heavens, for the time of birth.

*Nocturnal Arc.* The length of time any point in the heavens is below the Earth, from its setting till it rises again. It is usually turned into degrees.

*Node.* That part of the Ecliptic where a planet passes out of north into south latitude is its south node; that where it goes into north latitude is its north node.

*Northern Signs.* The first six are called so, Aries, Taurus, Gemini, Cancer, Leo and Virgo.

*Oblique Ascension.* An arc of the equinoctial contained between the first degree of Aries, and that point of it which rises with the centre of the Sun or Star.

*Occidental.* See "Oriental."

*Opposition.* Is when two planets are distant 180 degrees, or just half the distance of the zodiac apart, which places them in a diametrical radiation. This is considered an aspect of perfect hatred.

*Orb.* That distance round a planet to which its influence more particularly extends. The orb of the cusp of any house, a fixed star, or Part of Fortune, is in degrees.

*Oriental.* Planets found between the 4th house and the midheaven, rising, are in the eastern part of the figure, and said to be oriental. When they have passed the midheaven, and until they reach the 4th again, they are occidental. In nativities, the Sun, and Moon, are oriental from the 1st to the 10th, and from the 7th to the 4th, and occidental in the opposite quarters.

*Parallel.* In the zodiac are equal distances from the equator, or having the same declination, whether of the same name or opposite. In the world, they are equal distances from the meridian, in proportion to the semi-arcs of the planets which form them. The student should pay very particular attention to the declination of the planets, as the zodiacal parallel is of more importance than any other aspect. The effect of this position is exactly the same as that of a close conjunction, but more powerful.

*Pars Fortune.* The part of Fortune.

*Perigrine.* Having no essential dignity whatever. A planet is not reckoned perigrine that is in mutual reception with any other.

*Planets.* See bottom of page 28 for the names and characters of the planets.

*Platic.* Any aspect which is not partile, or exact, but only within orbs, or rather within moiety of the two planets' orbs. As if Saturn be in Aries 10

degrees, and Moon in Libra 20 degrees. the Moon is still in Opposition to Saturn; because the half of their orbs being 10 degrees 30 seconds, she still wants 30 minutes of being clear of his Opposition.

*Ponderables Planets.* Uranus, Saturn, and Jupiter, so called because they move slower than the rest.

*Polar Elevation, or Pole.* The pole of a country is its latitude; that of a body in the heavens is a certain elevation from the meridian towards the horizon. The word "pole" has caused some confusion; it is merely an abbreviation for "polar elevation."

*Prohibition.* Indicates the state of two planets that are significators of some event, or the bringing of some business to an issue, or conclusion, and are applying to each other by conjunction; but before such conjunction can be formed a third planet, by means of a swifter motion, interposes his body, and destroys the expected conjunction, by forming an aspect himself; and this indicates that the matter under contemplation will be greatly retarded, or utterly prevented.

*Promittor.* The planets Uranus, Saturn, Jupiter, Mars, Venus, and Mercury. If Sun or Moon are directed to each other, the one directed to may be termed a promittor; so if part of fortune, Asc., or M. C., be directed to Sun or Moon, these become promittors, because they promise the event.

*Quintile.* This is a benefic, but if to the evil planets is of no avail. It consists of 72 degrees: thus supposing a planet in 15 degrees of Aquarius, and another in 27 degrees of Aries, they are then in quintile aspect.

*Querent.* Is he or she who requires or asks the question, and desires the result of any event.

*Quesited.* Is he, she, or the thing inquired about. In horary questions, as before observed, the ascendant is invariably given to him who asks the question if unrelated; but if related, the lord of the house which has signification of the relationship. Its various contingencies are shown as before.

*Quincunx.* This consists of 150 degrees, and is of very little importance either good or evil.

*Radical; Radix.* The figure or map of the heavens at birth is the radix or root from which every thing is judged; and the term radical refers to it.

*Rapt Parallel.* Parallels formed by the motion of the Earth on its axis, when both bodies are rapt or carried away by the same, until they come to equal distances from the meridian.

*Reception.* Is when two planets are mutually posited in each other's essential dignities; as Jupiter in Aries, and the Sun in Cancer, where Jupiter being in the exaltation of the Sun, and the Sun in the exaltation of Jupiter, both are in mutual reception; or the Sun in Aries, and Jupiter in Leo, are in reception, one by house, the other by triplicity. This is accounted an aspect of singular amity and agreement.

*Rectification.* The correcting the supposed time of birth, to find the true time, when the correct time of birth is not known.

*Refragation.* Is when two planets are applying to an aspect, but before that aspect can be completed, one of them turns retrograde, which, in practice, is fatal to the success of the question.

*Retrograde.* When any planet is decreasing in longitude. It is a very great debility.

*Retrograde Application.* Is when both planets are retrograde, and move contrary to the order of the signs of the zodiac, applying to each other.

*Revolution.* The moving round the Sun by the Earth which makes the Sun appear to revolve and return to its place at birth once a year; very near the time of birth.

*Right Ascension, (A. R.)* Is that degree of the equator which comes to the meridian with the sun, moon, or star reckoning from the first point of Aries.

*Semiarc.* The half the arc a planet would form above the Earth if it remained fixed in the zodiac from the time of its rising until that of its setting, is called its semiarc diurnal. The half of the arc it would, in like circumstances, form under the Earth from its setting until its rising, is called its semiarc nocturnal.

*Semisextile.* This aspect is found to be moderately fortunate and beneficial in influence. It consists of 30 degrees, or *one sign* in the zodiac: thus, suppose Jupiter in 4 degrees of Aries, and Venus in 4 degrees of Pisces, or Taurus, they would then be in semisextile to each other.

*Semiquarterly.* This, whether found at birth, or formed by directional motion, is evil; but if benefics Jupiter or Venus form this aspect the evil influence is only very slight.

*Separation.* When an aspect is past, the planets, &c. are said to be separating from that aspect; and observe, that in a nativity the influence of any aspect to the moderators is more powerful if it be a few (4 or 5) degrees past, than if it be not yet formed. In Horary Astrology, when separating shows the influence is passing away, as application is the sign whereby events are denoted to take place, and separation denotes what has passed or taken place, whether good or evil.

*Sextile.* This is a powerful and benefic aspect. It consists of 60 degrees, or two signs of the Zodiac. (See page 3, vol. I, of the Planet Reader.)

*Sesquiquadrate.* This is unfortunate, and equal in all degrees to the semiquadrate. It is a ray of 135 degrees: thus, supposing a star in 19 degrees of Capricorn, and another in 4 degrees of Virgo, they are in sesquiquadrate aspect.

*Sidereal Time.* Is the angular distance of the first point of Aries, or the true vernal equinox. It is of course the true right ascension on the meridian at noon, or that shown by a good clock.

*Significator.* The significator of any party is that planet which rules, or has dominion by celestial house, over that part of the figure or scheme, peculiar to the business in hand. Thus were the question about money, the lord of the 2d house of heaven is the chief significator of the matter; and his good or evil aspects must be well observed ere the answer can be faithfully given. The lord of the ascendant is the general significator of the querent. The Moon is in general his cosignificator.

*Succedent Houses.* So called because they follow or succeed the angles. These houses are next in power to the angles, they are the 2d, 5th, 8th and 11th houses. (See page 14, vol. I, of the Planet Reader.)

*Superiors and Inferiors.* Uranus, Saturn, Jupiter, and Mars are called the superior planets, being beyond the Earth; and Venus and Mercury are called the inferior planets, being between the Earth and the Sun. The former are more powerful and durable, in general, in their effects than the latter.

*Slow in Motion.* Is when a planet's diurnal motion is less than its mean motion.

*Stationary.* Are those parts in the orbit of a planet where it becomes either retrograde or direct, because it appears to stand still before it changes its course.

*Sun's Beams.* A planet is accounted under the Sun's beams till he be separated 17 degrees from him.

*Swift in Motion.* Is when a planet moves more than his mean motion in 24 hours—and slow in motion when he moves less.

*Table of Houses.* These are necessary to erect a figure of the heavens.

*Testimony.* Having any aspect or dignity, &c., or being in any way in operation in the figure as regards the question asked.

*Translation of Light.* The conveying the influence of one planet to another by separating from the aspect of one and giving to the aspect of another. It is a very powerful testimony. Let Saturn be placed in 20 degrees of Aries, Jupiter in 13 degrees, and Mars in 14 degrees of the same sign; here Mars separates from a Conjunction with Jupiter, and translates the light and nature of that planet to Saturn, to whom he next applies.

*Triplicity.* An essential dignity. The Zodiac is divided into four trigons or triplicities; the fiery, Aries, Leo, Sagittarius; the earthy, Taurus, Virgo, Capricorn; the airy, Gemini, Libra, Aquarius; and the watery, Cancer, Scorpio, Pisces agreeing with the four elements into which the ancients divide the natural world.

*Transits.* These are the planets passing over the place of any moderator or planet, or their aspects, either in the radix or revolution, &c., by any other body.

*Tropical.* Tropical signs are Cancer and Capricorn. These are called *tropical*, because the Sun, after he has arrived at their first points, seems to *turn* and to diminish his declination; causing summer by the *turn* he makes in Cancer; and winter by that which he makes in Capricorn.

*Violent Signs.* Are the houses or exaltations of the malefics, *viz.* Aries, Libra, Capricorn, and Aquarius; also those signs are called violent where there are any remarkable violent fixed Stars; as Taurus, for Caput, Algol, &c.

*Void of Course.* Forming no aspect in the sign the *significator* then is. When the Moon is so, in an Horary question, it denotes, in general, no success to the undertaking.

*Watery Signs, or Triplicity.* Cancer, Scorpio, and Pisces.

*Zodiac.* A belt which surrounds the Earth, about 18 degrees broad, in which the Sun and Planets continually move.

## EXPLANATIONS OF ASTROLOGICAL SYMBOLS AND ABBREVIATIONS.

PLANETS.	ASPECTS.	SIGNS.	
♃ Uranus or Herschel.	♌ Conjunction.	♈ Aries.	♎ Libra.
♄ Saturn.	S.* Semi-sextile.	♉ Taurus.	♏ Scorpio.
♃ Jupiter.	* Sextile.	♊ Gemini.	♐ Sagittarius.
♂ Mars.	Q. Quintile.	♋ Cancer.	♑ Capricorn.
☉ or ☌ Sun.	□ Square or Quartile.	♌ Leo.	♒ Aquarius.
♀ Venus.	△ Trine.	♍ Virgo.	♓ Pisces.
☿ Mercury.	S. Semi-square.		
♃ Luna or Moon.	Bq. Bi-quintile.	° Degrees.	' Minutes.
☽ Part of Fortune.	Ss. Sesqui-square.		" Seconds,
♁ Dragon's Head.	♌ Opposition.		of Space.
♁ Dragon's Tail.	P. Parallel.	h Hours, m Minutes,	s Seconds, of
			Time.