

# STAR LORE

AND

## FUTURE EVENTS.

By the Editor of ZADKIEL'S ALMANAC.

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### THE CRISIS IN SOUTH AFRICA.

“The Sun enters *Aries*, March 20th, 1899.—At Capetown the last degree of the sign *Scorpio* ascends at the moment of Solar ingress, and the Moon is with Mars in the ninth house. A critical time for South Africa is at hand, and there is too much reason to apprehend strife and bloodshed. A sharp eye will have to be kept on the Boers and unruly natives. The revenue will be disappointing.

“Sun in *Cancer*, June 21st, 1899.—At Capetown the Sun is setting, which is not by any means re-assuring to the Cape Government. Popular opinion will be divided, and strongly against the ruling powers. In fact, discord and popular discontent will lead to violent scenes, and some warlike measures will have to be taken against revolting tribes.”—ZADKIEL'S ALMANAC for 1899, pp. 58, 60.

The above predictions are cited in order to show that the serious crisis in South Africa was clearly indicated in the planetary heavens at the moments of the Sun's ingress into the first point of *Aries* and *Cancer*, respectively, and that due warning was given in Zadkiel's Almanac. Our predictions were founded on the “signs in the heavens”—and all great events are pre-signified in the relative positions and configurations of the celestial bodies, if we can but read them aright. *Humanum est errare*, and sometimes the astrologer misinterprets or fails to appreciate the significance of the celestial monitions, but *astrologia sana* is a true science.

No one should be deterred from studying and examining astrology because it is not recognized as a science by the learned societies, which are composed of clever but self-satisfied men who have been educated in a certain groove and are loth to step out of it. Deference must not be paid to the opinion of scientific men on a subject with which they are totally unacquainted, and which, to use Proctor's words, they “will not inquire into”—through being steeped in prejudice against it. However honourable, truth-seeking, and fair-minded the great majority of members of learned

societies may be individually, as incorporate bodies they are intolerant of and wilfully blind to planetary influence, and all because of a silly, parrot-like cry, that "astrology is an exploded science," albeit none can tell who exploded it. Astounding as it is, the fact remains that at the end of the nineteenth century, prejudice grips scientific authorities as a vice; and though fact after fact is presented in evidence of the truth of *astrologia sana*, it is so unpalatable to them that they refuse to give the smallest consideration to the evidence presented, treating it as tyrannically as do the orthodox medical societies the new truth in medicine.

An enlightened French physician, Dr. Granier, said:—" *Un académicien est un savant; les académiciens sont des ânes.*" This famous and galling saying has been quoted by Dr. Kruger\* who remarks:—"By the fact of their union as an official body all their qualities come back as vices. The University, that terrible autocratic machine imposed on France by Napoleon I., *voilà l'ennemi*. This is the fateful institution, cause of all our ills; here is the hotbed of fermentation of all the evil passions of intolerance, of autocratic spirit, of scientific pride, of the smothering of individual initiative, and the endeavours of originality."

Even in free, liberty-loving England, there still lingers in the minds of her scientific authorities a trace of that intolerant spirit which thrust Galileo into a dungeon, enforced a thirty years' silence on Copernicus, caused Kepler to linger in poverty, compelled Newton to conceal for several years the MS. of his *Principia* lest it should give offence to the *savants* of his day, and expatriated Hahnemann.

Yet these scientific authorities cannot be ignorant of the indisputable fact that the attempt to establish astrology was the first real endeavour of man to found a science; that the ancients expended enormous labour for several centuries in amassing data from observation of certain celestial phenomena coinciding repeatedly with certain political and social and terrestrial upheaval. By this means they eventually founded at least an empirical system which enabled them to foretell the periods of recurrence of abnormal seasons, droughts, inundations, earthquakes, scarcity, plenty, the rise and fall of nations—as Kendrick relates. For the scientific authorities of the present day to burke these facts and to treat natural astrology altogether with contempt is to smirch their own reputations for impartiality, for love of truth for its own sake, and for wisdom. By-and-bye, when the truth of natural astrology shall be forced upon their unwilling acceptance, they will realise the truth of Carlyle's saying, that "contempt is a dangerous element to sport in and a deadly one if we habitually live in it."

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\* "Thérapeutique Isopathique et Harmonique. Virus et Venins Remèdes Internes." Par le Dr. Kruger, Paris, 1899.

Let them remember that Arago admitted that "authorities are of little weight in matters of science, in face of positive facts . . . He who ventures to treat *à priori* a fact as absurd, lacks prudence; he has not reflected on the numerous errors he would have committed in regard to modern discoveries."

In another article we present scientific authorities with yet another hard nut to crack, *e.g.*, the predicted Earthquake in Rome and its vicinity, which they, by reason of their neglect and contempt of natural astrology, failed to predict.

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### THE RECENT EARTHQUAKE IN ITALY.

ROME and its suburbs suffered from a severe shock of earthquake on the 19th of July. This serious event was foretold, *not* by the astronomers and seismologists, but by the editor of ZADKIEL'S ALMANAC and STAR LORE. Here is the forecast, written twelve months beforehand, and published last October:—

"The SUN enters the sign LEO on the 23rd day of July, and meets with the quartile ray of JUPITER from the 2nd degree of the sign SCORPIO on the 24th inst., a configuration which is almost invariably attended by shocks of earthquake in Italy—in the vicinity of Rome."

First let us prove that the astronomical basis of the above forecast is correct. Reference to p. 574 of the Government Ephemeris, or *Nautical Almanac*, shows that on "July 24, 1<sup>h</sup>, 24 □ ⊙." The hour given is only approximate, and relates to the quadrature formed in right-ascension. Astrologers reckon the aspects in the same way as the phases of the Moon are determined, *viz.*, in ecliptic longitude; and on calculation we find that the Sun formed the quartile aspect, or quadrature, at 1<sup>h</sup> 30<sup>m</sup> p.m., Greenwich mean time, ⊙ being in *Leo* 1° 23', and ♃ in *Scorpio* 1° 23'.

Readers of *Whitaker's Almanac* may doubt our statement that Jupiter was in *Scorpio*, because at p. 41 of that publication it is stated that "Jupiter is an evening star, in *Virgo*, between *Spica Virginis* and *Alpha Libræ*:" but this refers to the position of the planet in regard to the constellations, and not to the signs of the Zodiac. Jupiter's geocentric longitude was 211° 23', subtracting 210° for seven signs of 30° each, reckoning from *Aries* 0° 0', we find that the planet was then in 1° 23' of the seventh sign from *Aries* (210° completing *Libra*), *viz.*, *Scorpio*. It is high time that the *geocentric* longitudes of the planets were given in the *Nautical Almanac* as they used to be.

LEO has been regarded as the sign ruling Italy, and especially ROME, from the foundation of that ancient city: the symbol (♌) of the sign is found on many ancient Roman gems.

SCORPIO is one of the signs peculiarly related to volcanic action and earthquakes. Ergo, the quadrature of the Sun with Jupiter from *Leo* and *Scorpio*, might be expected to produce an earthquake in Italy, in the vicinity of Rome. The writer called attention to this astrological forecast, and the event took place five days before the configuration of ☉ □ ♃ was completed.

The verification of the forecast cannot fairly be termed merely a lucky hit, because it was based on an astrological rule formulated by induction from previously-observed coincidences of earthquakes with such an astronomical phenomenon. Pliny relates that the Babylonians held that earthquakes are caused by planetary action, especially that of the superiors, Saturn, Jupiter, and Mars, which are the causes of thunder. Further instruction on this head, and facts in evidence, will be found in our "Science of the Stars," and in the second volume of our "Text-Book of Astrology."

In our "Weather Guide-Book," published in 1864, we stated that "Jupiter's influence generally commences to operate from three to four days before the aspect formed with the Sun is completed." The ancients extended this to five days beforehand; and in the case of the recent earthquake in Rome the effects of ☉ □ ♃ were felt exactly five days before the configuration was perfected.

The shock was felt at Rome at 2<sup>h</sup>. 19<sup>m</sup>. p.m. of the 19th of July, when the sign *Scorpio* 18° 10' ascended there. In the great majority of severe shocks of earthquake the sign *Scorpio* is found ascending at the time.

According to the accounts given in the English newspapers, as telegraphed from Rome, the shock lasted almost eight seconds—but the telluric agitation, although imperceptible except to the seismographic instruments, continued for about three-quarters of an hour. The whole population of the city of Rome seemed crazy with fear when they suddenly realised that a severe earthquake was in progress; the people rushed into the streets, screaming and gesticulating. The memory of the oldest inhabitant could not recall an earthquake so severe. The Vatican was shaken, and the Pope was much alarmed and hurried into his garden. Several houses in the city were cracked, but no historical monument was injured except the Palazzo della Scimmia, rendered famous by Hawthorne's "Transformation." In several churches much damage was done to the fittings and decorations. In the districts surrounding Rome it may be said that there is hardly a single building that has not been weakened. At Tivoli, Frascati, Albano, Marino, and Roccapipapa, and in all the suburbs the earthquake was much more severe than in Rome itself; many people were rendered homeless, and vines, olives, and crops of all sorts were destroyed by the great storm of wind, rain, and hail which followed the shock. At night thousands of people were camping out. Mount

Etna was in full eruption. About 5 a.m. of the following day another shock of earthquake was felt, but it did not cause any damage.

Students of astrology remember well that we foretold the great earthquake at Kuchan, on the 17th of November, 1893, which destroyed 12,000 lives out of a population of 20,000, more than 160 distinct shocks of earthquake being felt. We also predicted the great earthquake which almost entirely destroyed Charleston on the 31st of August, 1895, and shook Washington, Richmond, &c.

Zadkiel I. foretold the terrible earthquake at Cumana on the 15th of July, 1853, which destroyed 4,000 lives; and that of Schiras, in Persia, which killed 12,000. At Cumana, *Scorpio* 27° ascended at the moment of severest shock. Many other great earthquakes have been foretold correctly, as to time and place, in the various editions of *Zadkiel's Almanac*, published during sixty-nine consecutive years—1831 to 1899.

In face of such evidence as this of planetary action our scientific societies still ignore natural astrology and refuse all inquiry into it! All that they have done is to make use of a pretty toy—a delicate instrument for measuring the direction and intensity of earthquakes. They never compare their records with planetary phenomena—for fear of “letting in astrology.” Moral courage is evidently not an attribute of our scientific authorities.

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### SOME GREEK ASTROLOGICAL TERMS.

DR. R. GARNETT contributes to the *Classical Review*, July, 1899, a most valuable paper “On Some Misinterpretations of Greek Astrological Terms,” from which we make the following extracts. The learned writer says:—

“Even those who may consider the correct definition of astrological terms in a Greek dictionary a matter of slight intrinsic importance, will allow that it may be discussed with profit if it serves to draw attention to the necessity of bringing the chief Greek-English lexicon to a level with the philological requirements of the day.

“The misconceptions of astrological terms in Liddell and Scott's and other dictionaries proceed chiefly from the omission to note the astrological significance of the word *ᾠρα*, which in Manetho and similar writers means neither an *hour* nor a *season*, but *the degree of the Zodiac ascending at any nativity*. Manetho uses the term perpetually, and never in any other sense. Whether his Latin translator understood him or not is uncertain, but unquestionably he invariably renders *ᾠρα* by *hora*, which, if taken

literally, involves sheer absurdity. Where Manetho, for example, says (vi. 321)—

εἰ καὶ τὴν ὥρην ἐν τετραπόδεσσι καθέουσι,

the translator makes him say *Si etiam horam in quadrupedibus reperias*. The occurrence of an hour in a quadruped must be highly exceptional, but what Manetho means is, 'should the degree ascending be in a quadrupedal sign,' such as *Leo* for example. That ὥρη denotes the degree ascending here and elsewhere is patent from innumerable passages. Great part of Manetho's third book, for instance, is occupied with the description of the supposed effects of planets when occupying the angles (κέντρα) of a nativity, *i.e.*, rising, setting, culminating, or opposed to the meridian. In every case the ὥρη is named first, and is distinctly stated to be the place occupied by the planet when rising, as in iii., 90—

Ἑρμῆς δ' ἀντελλων μὲν ἐφ' ὥρης.

"Here the statement that Mercury rose at some undefined hour would have no point, but if such had been the poet's intention he would have said ἐν ὥρῃ. The words ἐφ' ὥρης, upon the ὥρη, indicate that the ὥρη was something upon which something else could stand; not, therefore, a division of time, but a division of space, and hence the degree of the Zodiacal circle occupied by the planet as he emerged above the eastern horizon. This would be proved, if any further proof were necessary, by the circumstance that, after stating the supposed effect of the planet when rising with the ὥρη, Manetho proceeds to describe its influence when on the other angles of the figure, the meridian, the lower heaven, and the occidental horizon. Ignorance of the astrological meaning of ὥρα has misled even so acute an editor as Koechly into a corruption of his author by a conjecture which he has deemed so certain as to insert into his text. At the end of Book VI. Manetho gives his own nativity, and says (v. 747)—

Ἵδρωχόω δε Σεληναίη Φαίωιν τε καὶ ὥρη.

"Nothing ought to be plainer. The Moon, Saturn, and the degree ascending were all in *Aquarius*. But Koechly, not understanding the signification of ὥρη in this place, substitutes καθ' ὥρης. This is the more unfortunate as Forcellini, *s. v. horoscopari*, explains the astrological meaning of ὥρη with perfect correctness in his Latin lexicon.

"Liddell and Scott's dictionary, therefore, should be improved by the insertion of *the ascending degree of a nativity* among the significations of ὥρα; and, further, by the rectification of some erroneous explanations of words compounded with ὥρα when used in an astrological sense. The most important of these are ὥρονέμος and ὥροσκόπος.

“Ὠρονόμος is explained in Liddell and Scott’s dictionary, ‘ruling the hour of the planet which is in the ascendant.’ The inaccuracy of this definition may be exposed by simply asking, ‘What if there be no planet in the ascendant?’ as, except near sunrise, is most commonly the case. In fact, the rule of the hour in astrology is in no way dependant upon the ascendant, or its lord; and the three passages adduced by the dictionary from Manetho to establish this signification, prove on the contrary that Ὠρονόμος has exactly the same sense as we have seen to be possessed by ὥρα, that of the degree ascending. It will suffice to cite one (iii, 120, 121)—

καὶ δὲ Σεληναίη ὑπὲρ Ὠρονόμοιο βεβῶσα  
μητέρα κυδαίνει, δύνουσα δὲ, κ.τ.λ.

“Here the poet is contrasting the effects of the Moon when rising and when setting; the Ὠρονόμος, accordingly, cannot be any planet, but must be the degree where she is posited when rising, *i.e.*, the degree which is itself rising, the ascendant. A little further on (v. 133) the poet similarly expresses the position when Saturn rises in opposition to Jupiter:—

Ὠρονόμον μὲν ὑπὲρ Φαίωνα, Φαίθων δὲ τε δύνων.

“As Saturn cannot stand above himself, he clearly is not himself the Ὠρονόμος, but above it, and as he is rising, he must be above the ascendant.

“Ὠροσκόπος, as was to be expected, is rendered a *nativity* horoscope, as though these terms denoted the same thing. In modern languages they do; but by ancient writers, except *perhaps* in a single passage of Porphyry, Ὠροσκόπος is never employed as equivalent to a scheme of a nativity (γενέθλη) but always, like ὥρα, for the degree ascending. This usage is abundantly established by two of the very passages cited by Liddell and Scott from Sextus Empiricus’s *Adversus Mathematicos* (c. 12, c. 50) in support of their translation. Sextus says, speaking of the four angles (κέντρα) of an astrological figure:—

τεσσαρά φασι εἶναι τὸν ἀριθμὸν, ἅπερ κοινῶ μὲν ὀνοματι κέντρα καλοῦσιν ἰδιαιτέρον  
δὲ τὸν μὲν Ὠροσκόπον, κ.τ.λ.

“And again, ὡς τε θεμέλιος τῆς Χαλδαϊκῆς ἐστὶ τὸ στῆναι τὸν Ὠροσκόπον ἀπὸ  
τούτου γὰρ τὰ λοιπὰ τῶν κέντρων λαμβάνεται.

“Manifestly, therefore Ὠροσκόπος does not denote as in modern parlance, the entire natal figure, but one of its four angles, and, of course, the eastern angle, or place of the degree rising at birth. The same remark applies to the adjectival signification of the word in two passages cited from Manetho by Liddell and Scott (iv. 59, 125.) The first is

ἦν δὲ Κύπρις μερίστων Ὠροσκοπα φέγγεα λίσσῃ.

“It would clearly be impossible for one planet to behold a horoscope in the modern sense of the term, comprehending, as this

does the entire face of the heavens, below as well as above the earth. The meaning is simply, 'If Venus aspects the ascendant.' It follows that ὄροσκοποῦντος (Sext. Emp. v. 70) is *wrongly* rendered in Liddell and Scott: It does *not* mean *the person who is observing the heavens*, but *the sign which is rising*.

"There is a story of a Yorkshireman who, having married on the strength of the dictum of a local soothsayer, that the occurrence of this event would see him 'at the end of his troubles,' and having found himself rather at the beginning of them, went in no gentle mood to upbraid the sage. 'Ay, lad, but I did not say *which* end.' A similar obliviousness of the fact that an end implies a beginning, seems to have affected Koechly, when he rendered βιοτέρμονος ὥρης in Manetho (iv. 77, 78).

ἀμφικερως Μήνη δ' ὅπότε ἂν βιοτέρμονος ὥρης φωτὶ σελεναίῳ κρατήῃ σκολιωπαῖα περιῶσα.

"Bicornuta Luna quando vitam terminanti hora lumine lunari potiat curvum iter transigens.

"Manetho is speaking here, as everywhere, of prognostics derived from the celestial positions at birth, and it is clearly impossible to indicate what planet may govern the hour of death in a nativity of a living person. This would be palpable even if the poet did not distinctly state two lines lower down that it is birth and not death of which he is discoursing:—

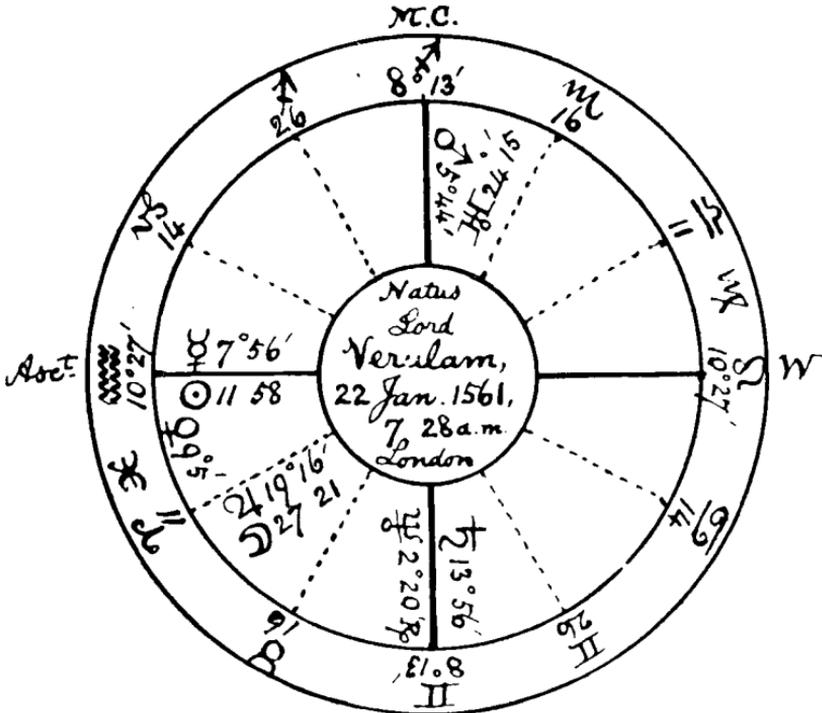
τηνίκα τοι θεόληπτος ὁ φῶς ἐν σχήματι τῷ γίγεται.

"Βιοτέρμων, then, denotes the initial and not the final limit of life, and ὥρη, as everywhere else, means the degree ascending under which the native comes into the world. Several words, even among those not confounded with ἄρα, are mistranslated from unacquaintance with their signification in astrology. The most conspicuous instances in Liddell and Scott are εὐψωμία and ταπείνωμα, which denote the *exaltations* and *falls* of planets, *i.e.*, parts of the Zodiac in which they are supposed to be respectively strong or weak, but are most unfortunately rendered *ascension* and *declination*, with which they have nothing to do. Another misinterpreted word is κενόδρομῶ, a term descriptive of the condition of the Moon when she forms no aspect before leaving the sign through which she is passing, and literally translated by the modern astrological phrase *void of course*. Liddell and Scott render it *to run alone*, and omit the companion substantive κενόδρομία.

"We will conclude by two instances of new senses which astrological writers enable us to note in words unconnected with their mystery. The singular Byzantine word ἄσπρος, *white*, is shown to mean also *invisible* by a recipe, περὶ τοῦ ποιῆσαι ἄσπρον γράμματα, in Olivieri's *Catalogus Codicum Astrologorum Græcorum* (p. 108). On p. 104, l. 25, the cargo of a ship arrived from Egypt is said to have partly consisted of χάρτη λιγίς, which must mean *blank paper*."

## HOROSCOPE OF LORD VERULAM.

BACON, Lord Verulam, was born in London, on the 22nd of January (O.S.), 1561, at 7<sup>h</sup>. 28<sup>m</sup>. a.m. The planets' longitudes were sent to us by Mr. A. G. T., and we have cast the horoscope accordingly, adding the approximate places of Uranus and Neptune.



On his 60th birthday-anniversary Ben Jonson rendered him homage as

"Whose even thread the fates spin round and full  
Out of their choicest and their whitest wool."

Bacon's scientific knowledge was super-eminent. One of his biographers says, "Bacon might well be called the British Socrates." His sagacious and fertile suggestion of a closer union between formal and physical astronomy, as well as the necessity of combining the explanations of celestial and terrestrial phenomena, will afford proof that in some respects he was far in advance of even the astronomers of the nineteenth century.

A firm believer in planetary action, he was not indifferent to the superstitions connected with astrology in mediæval times, and still to be found in such publications as "Raphael's Almanac" and "Alan Leo's Modern Astrology."

Bacon wrote that "Astrology is so full of superstition that scarce anything sound can be discovered in it; though we judge it should be purged rather than absolutely rejected. But we receive receive astrology as a part of physics, without attributing more to it than reason and the evidence of things will allow, and strip it of its superstructure and conceits. Thus we banish that empty notion of the horary reign of the planets, as if each resumed the throne thrice in the twenty-four hours, so as to leave three hours supernumerary; and yet this fiction produced the division of the week, a theory so ancient and so universally received. Thus, likewise, we reject as an idle figment, the doctrine of horoscopes, and the distribution of houses, though these are the darling inventions of astrology, which have kept revel, as it were, in the heavens. And, lastly, for the calculation of nativities, fortunes, good or bad hours of business, and the like fatalities, they are mere levities that have little in them of certainty and solidity, and may be plainly confuted by physical reasons.

"But here we judge it proper to lay down some rules for the examination of astrological matters, in order to retain what is useful therein, and reject what is insignificant. Thus 1st, Let the greater revolutions be retained, but the lesser, of horoscopes and houses, be rejected. 2. The celestial operations affect not all kinds of bodies, but only the more sensible, as humours, air, and spirits. 3. All the celestial operations rather extend to masses of things than to individuals, though they may obliquely reach some individuals also, which are more sensible than the rest, as a pestilent constitution of the air affects those bodies which are least able to resist it. 4. All the celestial operations produce not their effects instantaneously, and in a narrow compass, but exert them in large portions of time and space. Thus predictions as to the temperature of a year may hold good, but not with regard to single days. 5. There is no fatal necessity in the stars, and this the more prudent of astrologers have allowed. 6. We will add one thing more, which if amended and improved might make for astrology, viz., that we are certain the celestial bodies have other influences besides heat and light; but these influences act not otherwise than by the foregoing rules, though they be so deep in physics as to require a fuller explanation. So that, upon the whole, we must register as needed, an astrology in conformity with those principles, under the name of *ASTROLOGIA SANA.*"

Bacon then proceeds to show what this just astrology should comprehend—as (1) the doctrine of the commixture of rays; (2) the effect of nearest approaches and farthest removes of planets to and from the point overhead (the planets, like the sun, having their summer and winter); (3) the effects of distance, with a proper inquiry into what the vigour of the planet may perform of itself, and what through their nearness to us, for a planet is more brisk

when most remote, but more communicative when nearest; (4) the other accidents of the planets' motions as they pursue "their wandering course, now high, now low, then hid, progressive, retrograde, or standing still;" (5) all that can be discovered of the general nature of the planets and fixed stars, considered in their own essence and activity; (6) lastly, let this just astrology contain, from tradition, the particular natures and alterations of the planets and fixed stars; for as these are delivered with general consent they are not lightly to be rejected unless they directly contradict physical considerations. "Of such observations let *Astrologia Sana* be formed; and according to these alone should schemes of the heavens be made and interpreted."

Bacon then proceeds: "Let this astrology be used with greater confidence in prediction, but more cautiously in election, and in both cases with due moderation. Thus predictions may be made of comets and all kinds of meteors, inundations, droughts, heats, frosts, earthquakes, fiery eruptions, winds, great rains, the seasons of the year, plagues, epidemic diseases, plenty, famine, wars, seditions, sects, transmigrations of people, and all commotions, or great innovations of things natural and civil. Predictions may possibly be made more particular, though with less certainty, if, when the general tendencies of the times are found, a good philosophical or political judgment applies them to such things as are most liable to accidents of this kind. Nor are the elections to be wholly rejected, though not so much to be trusted as predictions; for we find in planting, sowing, and grafting, observations of the moon are not absolutely trifling, and there are many particulars of this kind. But elections are more to be curbed by our rules than predictions."

Bacon's method of determining the just rules of the astrology he advocated was chiefly inductive. "There are but four ways of arriving at this science, viz.:—1, by future experiments; 2, past experiments; 3, traditions; 4, physical reasons. It is true that past experiments are within our reach, but it is a work of labour and much time to procure them. Thus astrologers may, if they choose, draw from real history all greater accidents, as also the position of the celestial bodies, not according to fictitious horoscopes, but the above-mentioned rules of their revolutions, or such as they really were at the time, and when the event conspires, erect a probable rule of prediction."

Bacon subsequently gave his opinion that "astrological knowledge gives us some apt distinctions of men's dispositions according to the predominance of the planets."<sup>6</sup>

Bacon wrote of himself as a Saturnine man, and his horoscope shows the diurnal "house" of Saturn, viz., the sign *Aquarius* 10° 27' ascending, Mercury being in 7° 56' of that sign, and

\* *Lib.* vii., cap. 3.

Saturn in the fourth angle, in *Gemini*  $13^{\circ} 56'$ , in trine aspect nearly with the ascending degree and the Sun. Saturn is in "mutual reception" with Mercury, the former being in a mercurial and the latter in a saturnine sign. It was the covetousness characteristic of most Saturnine individuals that led to his downfall through receiving a bribe; but Bacon did no worse in this respect than any of his contemporaries, bribery and corruption being rampant in his day. The ascending position of Mercury rendered his mind "clever, sensible, capable of great learning, inventive, expert, logical, studious of nature, speculative, of good genius, emulous, benevolent, skillful in argument, accurate in conjecture, adapted to sciences and mysteries, and tractable"—according to the ancient aphorism.\* Mercury in aspect and mutual reception with Saturn gave laboriousness, good reflective faculties, and an inquiring mind—"studious of law." The sextile of Mars with Mercury gave eloquence, high courage, acuteness, ability for government, self-reliance, and a "powerful intellect." The Sun rising with Mercury contributed "to increase probity, industry, honour, and all laudable qualities."

The rise of Bacon to the high office of Lord Chancellor is accounted for astrologically by the ascending positions of the Sun and Mercury, and their harmonious configurations with planets close to the upper and lower meridians, aided by Venus dignified in the ascendant, and Jupiter in the second house preceding the Moon. That the end of Bacon's life would be sad was pre-signified by Saturn being in the fourth house, Mars applying to their mutual opposition. He was impeached before the House of Lords on twenty-three counts of bribery and corruption, in 1621. He confessed his guilt, urging in palliation that his faults were not *vitia hominis* but *vitia temporis*. He was condemned to pay a fine of £40,000, and to be imprisoned during the King's pleasure. He was only imprisoned for one night, and retired heart-broken to his house at Gorhambury. He died in 1626, near London, from a chill—under the primary direction of Ascendant conjunction Saturn, in the zodiac,  $64^{\circ} 45'$ , preceded by Sun conjunction Saturn, in the zodiac,  $63^{\circ} 47'$ .

The purging of astrology advised by Bacon was begun by Zadkiel I. (Morrison) in 1830; and has been continued by his successor. Zadkiel I. entertained, however, too much regard for Lilly's horary astrology. The writer, in the "Text Book of Astrology," showed that the horary branch is very unreliable.

The successful predictions of earthquakes, droughts, floods, wars, great crises in the history of nations, etc., made in Zadkiel's Almanac during the past sixty-eight years prove that there is a very great deal of truth in Mundane Astrology—"confirmed as it is by noted examples in all ages" as Tacitus declared.

\**Tetrabiblos*, ascribed to Claudius Ptolemy, *lib. iii, cap. 18.*

Proctor endeavoured to discredit Bacon's testimony in favour of the planetary bodies having certainly "other influences besides heat and light," and his acceptance of *astrologia sana* as a part of physics on the absurd plea that Bacon was a Ptolemaist. The Ptolemaic system of astronomy pourtrayed the actual phenomena of the heavens as they appear to observers on the earth, and therefore his astrology is quite as applicable to modern astronomy as to his own; because the celestial bodies act upon the earth and its atmosphere and inhabitants according to their apparent or geocentric positions. Pythagoras who anticipated the discoveries of Copernicus accepted the belief in astrology prevalent in his day; and Kepler, "the legislator of the heavens," advocated and practised astrology. We commend a study of Bacon's method of testing astrology to the astronomers of the end of the century.

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### HORARY ASTROLOGY IN THE FIFTH CENTURY.

I am glad to lay before the readers of STAR LORE a specimen of horary astrology as practised by the Greeks of the Byzantine Empire in the fifth century of the Christian era.

The discovery of the existence of this branch of astrology at so early a date has been a surprise to me. I had always supposed it to have been an invention of the Arabs. Nor can I now affirm that it was known to the Egyptians or the Chaldeans before Greek times; but it certainly was practised at the period I have mentioned, and probably for at least three or four centuries earlier.

The proof of this assertion is contained in a highly interesting collection of fragments of Greek astrologers and notices of astrological manuscripts by Signor Alessandro Olivieri, "Catalogus Codicum Astrologorum Græcorum," Brussels, 1898. Among these fragments are several passages from the work of Palchus, an Egyptian astrologer writing in Greek, who tells us himself that he was living near the end of the fifth century. Six of these passages are descriptive of horary questions which had occurred in Palchus's own practice: of one of which I am about to offer a translation.

It would be extremely interesting to ascertain when horary astrology began to be practised. Palchus quotes four writers as authorities, Erasistratus, Timæus, Serapion, and Demetrius. To the period of the first and the last of these we have no clue, but Palchus speaks of Serapion as a predecessor of Ptolemy, who flourished about A.D. 140; and Timæus is mentioned in a fragment of Vettius Valens, who addressed a treatise on astrology to the Emperor Marcus Aurelius about A.D. 170. We may therefore conclude that the practice of horary astrology in the Greek world dates back to at least the beginning of the second century; and it may be reasonably supposed that the Greeks derived it from the

Chaldæans, though at what time the Chaldæans themselves began to practise it cannot be at present ascertained. Chaldæan astrology might seem to imply a great antiquity ; but, on the other hand, we shall see that even in Palchus's time horary questions were solved in a loose and unsystematic manner, which seems irreconcilable with any very long period of cultivation. An Arabian astrologer, Marshallah, who flourished about the beginning of the ninth century, does indeed speak of books on "questions" attributed to Hermes, Plato, and Aristotle, but these were evidently fabrications.

The question translated, with which the method observed in the others agrees, shows that horary astrology was in Palchus's time far from having attained the symmetry and consistency which, however little confidence we may be inclined to place in this method of divination, we must admire in Lilly. The astrologer seems to wander over the whole figure, laying hold of any casual circumstance which may strike him as significant. He is attentive to good and evil aspects, and to the signs which the planets occupy ; he also notes the lords of the ascendant and midheaven, but he ignores the influence attributed to the other houses of the figure, and to their lords as such. It remains to be proved whether these beliefs are any earlier than the Arabs. Great use is made of the fixed stars and of the Part of Fortune, which does not appear to be computed in the modern manner. In another question, Palchus lays it down that the occurrence of the Part of Fortune in the twelfth degree of any sign is a token of fear and danger and destruction.

It need hardly be added that the text of Palchus is always crabbed, and sometimes corrupt, insomuch that his precise meaning has occasionally been doubtful to the translator.

Question respecting the safety of a ship bound from Alexandria to Smyrna, which had failed to arrive.

A.D. 481, July 15.

In the 195th year of the era of Diocletian, on the twentieth day of the month Epiphi, the planets being posited thus:—

Sun	...	...	...	18	☉
Moon	...	...	...	19	☾
Saturn	...	...	...	19	♄
Jupiter	...	...	...	7	♃
Mars	...	...	...	18	♂
Venus	...	...	...	9	♀
Mercury	...	...	...	*	☿

The Ascendant was in 2 ♍, the Midheaven in 29 ♄, the Dragon's Head in 11 ♄, the Part of Fortune in 19 ♃.

\* The MS is imperfect, but it is added that Mercury was *δυνικός* and *ἀφαιρῆστινος*. I should have supposed these words to have denoted *occidental* and *anæretic* ; but such cannot be their meaning here, and I do not understand them. Special importance would be attached to Mercury as Lord of the Ascendant.

Finding that the lords of the day and hour, being Saturn and Mars, were both in the ascendant, and observing that the Moon was applying to an aspect of Saturn, I said that the ship had encountered a violent tempest, but had escaped, inasmuch as Venus and the Moon were beheld by Jupiter, and the hebdomad and dodecatemorion\* of each were applying to him. And the nature of the question not having been disclosed to me, I said it concerned a ship, because the Part of Fortune was in Sagittarius, rising nigh Argo, and its lord was in a watery sign. And observing that the ascendant was in a bi-corporal† sign, and that its lord was *apharetic*, and that Venus, lady of the midheaven, and the lord of the Part of Fortune and the ruler of the sign where he was posited and the lord of the sign where the Moon was were one and all in bi-corporal signs, I said that the ship's company would pass from one vessel to another. And as Venus, who has dominion over birds,‡ was in opposition to Sagittarius, I said they would bring some birds with them. And because the Moon was in the house of Mars and the terms of Mercury, I said they would probably bring some books or papers, and some brazen vessels on account of the Moon being in Scorpio. And observing that Aesculapius§ was rising along with the Moon, I said that they would bring medicines. Being asked concerning the time of their arrival, I said that this would take place when the Moon entered Aquarius. They arrived accordingly, and being questioned respecting their detention replied that it was owing to a violent tempest, and that, the sea being cloven, their prow struck against a rock and was broken, and they were mightily tossed to and fro. But having made a harbour, they shifted into another vessel the cargo they had brought with them, which consisted of birds, and blank writing paper on account of Mercury being *apharetic*, and cooking vessels on account of Scorpio, and a full medicine chest by reason of Aesculapius and Hygeia.

A. G. T.

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\* Great importance was attached by ancient astrologers to the *dodecatemorion* of a planet, which seems to have been found by multiplying the degree occupied by the planet by 12, dividing the product by 30, adding the quotient, each figure representing 30 degrees, to the planet's place, dividing the remainder, if any, by  $2\frac{1}{2}$ , and adding this again; the degree thus found is the planet's *dodecatemorion*. In the present instance the Moon's *dodecatemorion* would be 26 Taurus. I have not found the *hebdomad* mentioned elsewhere.

† The ancients regarded Virgo as a bi-corporal sign.

‡ The original has *πτερωτος*, *winged*. Perhaps the interpretation given above is the most probable, but the passage is very obscure.

§ I should conjecture that the reference is to the constellation Ophiuchus, the Serpent Bearer, which rises with the latter part of Scorpio, and would be connected with Aesculapius on account of the serpent being sacred to him.

## REVIEW.

“Die Physik der Astrologie,” von Albert Kniepf. Hamburg—Borgfelde, Selbstverlag des Verfassers. 1899. Preis 60 Pfg.

We have much pleasure in recommending this very interesting pamphlet of 32 pp. to all who study astrology. The experiences and observations of the late Dr. Martin Ziegler with magnets, etc.; also his proofs of the effects of Solar and Lunar Eclipses on the human body by accumulating the od-magnetical rays of the earth’s magnetism, are succinctly described. It is proved that planetary influence is a really true physical force, not merely “symbolical play” as some astrologers have it, because they cannot detect a physical foundation in the arsenal of modern science as commonly understood, and because they pre-suppose astrology as a metaphysical science. Adepts in metaphysics cannot ignore physics in the terminus technicus “Metaphysics”—*i.e.*, yet unknown physics so far as scientific problems are concerned.

Further, the purely mathematical standpoint is insufficient to afford a foundation for astrology. The motions of the celestial bodies are known and mathematically determined by our astronomers; but astronomers do not yet understand what are the physical powers of those celestial bodies when forming certain configurations, neither do they know how the motions of the celestial bodies are produced.

Few astrologers have ever grasped the physical basis of their science, and some of their systems are erroneous on that account. The astrological problem cannot be solved solely by means of mathematics, much less by mere symbology.

The force of planetary influence on the atmosphere and the body of the earth originates in the same manner as that exerted over the human body, and the fluid-magnetic soul-power, says our author. Modern science fails to determine the working of homœopathic (infinitesimal attenuations) potencies, but no careful observer will deny that the latter must be of physical origin.

We have thus presented an inkling of our author’s line of argument, sufficient, we trust, to induce students to pursue it farther, and to examine Ziegler’s views as set forth in this cleverly written pamphlet.

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In the *Astrological Magazine*, vol. III., p. 207, published at Bellary, Madras Presidency, India, it is stated that: “Maternal grandfathers are indicated by the planet (*sic*) Rahu, and if he is badly situated the grandparents meet an early death.” We always understood that Rahu is Caput Draconis, the Moon’s north node; and we cannot conceive what influence the dragon’s head can have over the maternal grandparent of a child when badly situated. We must call on friend Suryanarain Row for an explanation.