ASTROLOGY

AS IT IS, NOT AS IT HAS BEEN REPRESENTED.

A COMPENDIUM,

WITH CONCISE RULES AND INSTRUCTIONS, BY WHICH ANY
PERSON MAY CAST HIS NATIVITY, AND SO ASCERTAIN
WHETHER ASTROLOGY IS OR IS NOT ENTITLED
TO A FAIR CONSIDERATION.

WITH A

PREFATORY ADDRESS AND INTRODUCTION.

ALSO A VIEW OF THE

HISTORY OF ASTROLOGY,

SHOWING THE EVIDENCES OF ITS RECOGNITION AS A SCIENCE, FROM PRIMEVAL
AGES UP TO THE PRESENT TIME.

BY A CAVALRY OFFICER.

Causa latet, vis est notissima.

8G58

AJA (2)

My dear ———

To whom can I with greater propriety inscribe this Volume?

To no other, except one of the brightest Luminaries in the annals of our literature, whose friendship you well know affords me so earnest a delight, could I offer the graceful tribute of a Dedication with greater pleasure.

Accept therefore the Votive Wreath, nor esteem it less worthy because it might have been destined to a loftier shrine.

Garrick Club,
        August, 1856.

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PREFATORY ADDRESS

GENERAL READER.

BEFORE we enter the starry temple of the Astrologer, permit me, reader, to take you by the hand; let us gradually approach the steps which lead upwards to so strange and marvellous a dome. Let us pause and converse together here in the precincts; you may, perhaps, listen to me with greater pleasure under the shadow of the portico, after we have wandered together for a little while in the sunny paths of the adjacent gardens.

We will discourse familiarly, not using hard words, nor striving to display erudition, only endeavouring in the simplest manner to make ourselves understood. I will "speak only as my understanding instructs me, and as mine honesty puts it to utterance," and I hope at least to make the subject interesting, even if you do not eventually incline to enter into the arcana of the science.

Among things not generally known, the meaning of the

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words Astrology and Astrologers stands preëminently conspicuous.

We are no conjurers, nor will you find anything here approaching to Sorcery: the Astrologer of the present day does not burn midnight oil in musty apartments, surrounded by cobwebbed rubbish and pendent crocodiles; · his apartments are perfectly *en regle*, and his habits equally irreproachable.

But perhaps, reader, you may be inclined to ridicule the notion of Celestial influence as altogether absurd, and have come so far merely for the sake of laughing at us: pray go on, only do but listen while you laugh: many have begun by ridicule, and ended in belief. The Reverend Doctor Butler sat down to expose the ridiculous absurdities of Astrology; but as in order more effectually to show up the absurdities of the science it was expedient to read a little on the subject, he proceeded to do so, and thus not only became a convert, but wrote an Apology for Astrology, even as Bishop Watson wrote an Apology for the Christian Religion.

The first and greatest difficulty which besets us in introducing such a book as this to the public is incredulity. Among general readers incredibility is so serious a stumbling block in the way of enlightenment, that we will endeavour either to remove the obstacle, or find a point of view from which its significance may be materially lessened. With this intent, we propose showing by one or two circumstances how evidently true it is, that in the operations of the laws of the Almighty we are constantly moving in

the midst of facts as incomprehensible, and as out of the way of our ordinary ideas and life-long experiences, as it is possible for any human being to conceive.

What would you think, courteous reader, were I to ask you to believe that a whole family could be born without a father?—you would in all probability scout such a proposition, as being opposed to the laws of animal procreation. Very true, reader, we certainly do find, generally speaking, a male and female organization essential to the production of descendants, even as far down in the vegetable kingdom as the little spear-like moss under our feet; but let us examine yonder rose-branch,—you perceive it is covered with little green creatures, and they are produced, as we shall show, in the most irregular, extraordinary, and even incomprehensible manner.

At the end of last autumn a little speck was deposited by a winged fly in one of the minute clefts of that rose-branch; by the warmth of spring that speck became one of these green insects without wings, a female; she went quietly on feeding herself with the juices of the plant, and as she fattened gave birth to another little maid, and after that to another; and so does she continue until she has brought forth a family of eight six-footed creatures like herself, all females, all without wings, all with the same fertile power, which they most industriously exercise, of producing eight generations of females; and on goes this wonderful multiplication of the species, without the presence of a single male insect, (for they do not appear until the end of the season,) and then after the eighth wingless daughter, males and females are born with

wings, whose purpose it is to perpetuate the race, by
causing the production of these minute eggs, which are
deposited in places suitable for development at the return
of the genial season.*

What shall we say to this, reader ? does it not teach us
that there are more things in heaven and earth than are
dreamt of in our philosophy ? In this case the fertilizing
germ of these myriads of little existences was evolved
from that single speck, that little egg, dormant through
the storms, the snows, and ice of winter, lying uncovered
in the little shelter to be found in the roughness of the
bark of a rose branch.

Let us now look at a subject still more incomprehensi-
ble than this. It is generally understood that there is no-
thing so certain, so accurate, so undeviating, and so utterly
incapable of inaccuracy in itself, as Mathematical demon-
stration; the law of Arithmetical calculation is never at
fault,—it is certain, sure, and infallible : all this is so obvious
that it may appear unnecessary to point it out with so
much emphasis,—it is one of those things in which we
seem to find only an unaltering course; the proceedings of
figures, like the proceeding of Time, are subject to no
casualties. Now with regard to the simplest process of
figures known, the mere counting of one, two, three, and
so on upwards, I will point out a circumstance which
seems to make incredibility on any other subject a mere
weakness of the unreasoning mind. It is not only wonder-
ful and incomprehensible, as well as astonishing, not only

* "Philosophy of Reproduction," page 155.

does it appear in antagonism to all preconceived ideas and prejudices, but it fairly startles us by its opposition to reason, experience, and analogy.

Mr. Babbage, it is well known, was the inventor of a calculating machine, in which, of course, perfect accuracy of operation was rendered indisputable; this machine we will suppose to be placed before us, it is set going, and the numbers 1, 2, 3, 4, 5, 6, 7, and so on, present themselves successively as the machine rotates; you may watch this little engine until the eye is dim, you may sit opposite to it for hours, not to say days, it goes on in the same undeviating course, counting up hundreds, thousands, tens of thousands, millions, tens of millions; and, as Mr. Babbage says,* Let me ask you how long you will have counted before you are convinced that the machine is so constructed that it will continue whilst its motion is maintained to point out the same series of natural numbers? It will go on, the numbers succeeding each other in the series to which we have been accustomed, up to one hundred millions and one, when instead of *one hundred millions and two*, the sum following will be *one hundred millions ten thousand and two ;* for a new law in figures commences at that point.

The new law proceeds in this way, instead of one hundred millions and two, we perceive (as before shown) an unexpected increase of ten thousand; in the next place, it gives an unexpected increase of thirty thousand; and in the next, of sixty thousand, and so on, thus:

* Ninth Bridgewater Treatise.

Expected numbers would be	The New law is
100,000,002	100,010,002
100,000,003	100,030,003
100,000,004	100,060,004
100,000,005	100,100,005
100,000,006	100,150,006

so that instead of the usual increase of five, we have one hundred and fifty thousand more than all former experience of figures had prepared us for.

This second law goes steadily on increasing in the proportions last shown for two thousand seven hundred and sixty-one terms, and then gives place to a third law.

The third law continues regularly through nine hundred and fifty terms, and then fails, giving place to a succession of other laws.

Now the law of figures to which we are accustomed is not the true law which regulated the action of the machine ; this is obvious, because at a certain point the ratio of increase alters, and therefore the occurrence of the increase of numbers, as the 10,000, 30,000, and 60,000, &c., was a part of the consequence of the original adjustment of the engine, *although it operated* 100,000,001 *times before the first of these laws was destined to commence an altered course.* With regard to the other deviations from the first new law, it is observed, " That whilst their consecutive introduction at various definite intervals is a necessary consequence of the mechanical structure of the

engine, our knowledge of analysis does not enable us to predict the periods themselves at which the more distant laws will be introduced."

This last circumstance has been related at some length, from being in itself peculiarly interesting, as well as tending to show that we are not to disbelieve because we cannot comprehend, or doubt the principles of a science because its proceedings, not being in harmony with our daily experience, may appear to our intelligences in the light of an impossibility. As to not believing because a reason cannot be found, that may. be applied not only to the citations just made, but to many of the most interesting pages of sacred, profane, or natural history; besides, what we look upon as irregularity or deviation from fixed law may be, as we have just seen, less really than seemingly apparent, and that which we call chance is doubtless only an ordination of events of which we are unable to see the direction.

The knowledge of chemistry, the patient investigations of analytical philosophy, together with the amazing revelations of the microscope, have of late opened to us such wondrous results in connexion with the proceedings of nature, that man is enabled to trace the workings of creative power, as ordained by the will of the Almighty, in almost every phase of life, from the lichen under our feet to the highest development of the vegetable kingdom—from the fundamental cilium, the floating mollusca, and the simplest zooid in the world of waters, up to the mighty vertebrate of the deep, on through all the denizens of the air and the myriads of insect life,—in short,

from the lowest fathomed depths of igneous rocks to the
highest visible point of organic perfectibility.

In pursuing the study of these subjects, however
minute or gigantic the specimens we may take up, all
through so vast a range, it will be found that they are all
governed by primeval laws, and all follow an immutable
course,—a regular system of design and effect, as plain
and palpable to the sense of the philosopher, as the plant-
ing of an acorn and the consequent production of an oak.

Let it be understood, therefore, that as far as we have
hitherto gone in elucidating the mysteries of the creative
power and the wonderful operations continually going on
in the great laboratories of the earth, the air, and the
waters, we are urged, nay absolutely compelled to the
conclusion, that the Almighty governs every atom of this
universe by unalterable laws; and if the ordinations of
Providence, as carried out by these fixed laws all through
the vast fields of creation, are more strikingly apparent to
those who have most deeply investigated the mysteries of
universal nature, is it unreasonable to suppose that the
principal events in the course of man's existence are
equally subject to the regulations of the same constant
and Almighty law, as the action of the tides, the varia-
tion of the weather, the periodical occurrence of hurri-
canes, or the occasional visitations of an epidemic?

The most forcible argument in favour of a belief in
Planetary influence is, that it furnishes an explanation of
what cannot be accounted for in any other way; it appears
to elucidate some of the most extraordinary proceedings

of nature, with respect to the mental and physical consti-
tutions of different members of the same family.   How
frequently do we find talented men of the highest degree
spring from a parentage of uncultivated intellect; and on
the other hand, men of the greatest wisdom and the most
brilliant parts having children only remarkable for their
stupidity: observe the different dispositions in a family,
and the various inclinations, some sparkling and others
dull, some generous and others miserly, one gifted with
overwhelming volubility and another scarcely capable of
expressing an idea, one an Oliver and the other a Richard
Cromwell.

But if these variations in habits, dispositions, and mental
power appear, apart from a belief in Planetary Influence,
so unaccountable to us in children born of the same
parents, with how much greater astonishment must we
regard the different success attending individuals having
obviously the same advantages in common!   Who cannot
point out, within the circle of his own acquaintance, one,
if not more than one, either of the proverbially lucky or
proverbially unlucky, as they are called?   Who cannot pro-
duce numerous examples of men starting in life appar-
ently with every advantage, men not addicted to vice, but
sober, temperate, well-intentioned, and even persevering
people, yet never by any chance prosperous in their un-
dertakings, continually involved in difficulties, and whose
want of success can only be regarded as a fatality?
How full of casualties are the lives of some, while
others pass unscathed through a long life of constant in-
tercourse with danger!   How few eminent military heroes
meet death by the chances of war!   Zingis Khan, who

fought his first battle at thirteen years of age, and whose awful career of blood and conquest has been compared to those primitive convulsions of nature which have agitated and altered the face of the globe, this man, the destroyer of five millions of human beings, died calmly in his bed, full of years and glory. The fierce Alaric, in the words of Gibbon, died " after a short illness." Attila, " the scourge of God," whose terrific ferocity awed Rome into the attitude of a cowering suppliant, was found dead on his bridal couch. Tamerlane's career was stopped short by a draught of iced water. Our own Wellington escaped with only a single bruise from a spent ball striking the pommel of his sword. Clive snapped a pistol twice at his own head, but the weapon did not explode, although properly loaded ; he lived to found the British Empire in India, and after a brilliant career eventually put an end to his existence at an advanced period of life.

In such cases as these, it seems, we all agree together so far as a superficial view of each circumstance extends ; we are all willing to see clearly the hand of Providence there apparent, but we seldom go beyond this point ; we seem to forget that one of the greatest attributes of the Almighty is prescience, and therefore that the Providential care obvious in these circumstances is a part of the law preördained for the government of the human race, and of which law the Astrologer tells you the Planets hold the direction.

Take, for instance, Columbus, who was so evidently urged on by some all-potent principle or direction, who clung with such singular pertinacity to his purpose, and suc-

ceeded at last by the very uttermost effort of overstrained
perseverance.   Can we, without a degree of impiety, look
upon the career of such a man as aught but an event
anticipated in the advance of Mundane affairs?   Long,
long before that fifteenth century of time, the shadows of
the planetary gnomons had been approximating to a period
when the discovery of a new country would be necessary
to prepare the way for the immense after-tides of the old
world's overwhelming population.   Do we not find, in the
history of all nations, individuals appearing at times more
or less distant, who are gifted with powers far superior to
their fellow-creatures, and very considerably in advance
of the age in which they live? men of such genius and so
richly endowed with attributes essential to success in the
career which they follow, that they may be truly said to
shine " velut inter ignes luna minores."   Can we look upon
the coming of such beings as mere accidents or freaks of
nature? do they not rather illustrate a design of Provi-
dence, in appointing such men to appear at certain periods
of each nation's progress ? What observing mind can fail to
mark how evidently they are purposed to answer the emer-
gencies of life, to create labour or circulate its production,
to speed the tide of emigration, or carry the seeds of civil-
ization and culture to remote and desert lands ?

Individual existences are the appointed instruments for
the execution of the Almighty will ; Nature's laws do not
evolve her principles or display her secrets. Nature did not
discover the compass, but the law of the Almighty ap-
pointed one who should find it out ; the circulation of the
blood had been going on since the creation of man, yet
such a being as Harvey was required to give a greater in-

sight into the secret workings of the human system. No one surely doubts that God in his infinite wisdom preördains the time of these events ; and as it is clear they are brought about by the instrumentality of certain peculiarly gifted individuals, what reason have we to doubt that such preördinations are subject to a law indicated by Planetary directions ?

We must continually bear in mind, that all that happens now, and has happened during the past ages of eternity, is part of a preconceived plan ; the Creator of the universe cannot be taken by surprise by any event in the course of illimitable time ; we as a people are only doing what other nations have done before, but as later existences we may have greater facilities or more extended fields of operation awarded to us.

Having directed our attention to the manifestation of regular laws guiding the destinies of nations and developing the resources of countries, and having at some length endeavoured to impress on our minds the obvious illustrations of primeval design pervading all nature, animate or inanimate, we hope now to show that the idea of Astral or Planetary influence (as an indication of certain events), so far from being more difficult to understand or more hard to believe, than many other circumstances in the vast scheme of creation, is, on the contrary, perfectly reconcilable with all that has been here pointed out, and by no means a theory without proof or illustration. Let us consider for a moment how far the world is actually under Planetary influence, as demonstrated to the simplest and most ordinary observation. Kant tells us that every man

is more or less a metaphysician ; may we not with a much greater show of truth assert that all of us from our earliest childhood have been believers in Astrology ?   When the Sun is approaching a certain place in the Ecliptic, we know it indicates the approach of verdant spring, glowing summer, cereal autumn, or icy winter. This, it may be said, is only the effect of our propinquity to, or our distance from, the Sun ; granted, but it shows that the effect of such causes may be read beforehand, as shown by the aspect or relative position of two of the Planets to each other. But what shall we say of the Equinoxes ? Here we go a little further, we not only predicate, that when the Sun is at that point of its course which marks the vernal or the autumnal Equinox, our day and night will be equal, but we know the Sun's place in the Ecliptic is that which indicates the certain occurrence of stormy winds, hence called the Equinoctial gales.

With regard to the Moon, that Planet has influence over two-thirds of our globe (her direction of the tides is familiar to all) ; and as in particular phases of her revolution we find a marked and decided influence over the mental organization of people of weak intellect, we certainly cannot deny Planetary influence in her case.

We are thus drawn to the conclusion, and bound in fairness to admit, that Planetary influence, at least to a certain extent, has been made manifest ; it is also observable that the influences we have adduced are not uniform in character, nor do they affect only one of the elementary parts of our orb, for we find that by the position or aspect of the Planets in question, are indicated, and consequently

may be thus prognosticated, the length of days and nights,
seasons, storms, the ocean tides, and atmospheric varia-
tions ; and more than all, we see a distinct influence oper-
ating on the human mind ; this influence we have found by
experience to be greatest when the Planet Luna attains a
certain point, and therefore the aspect of this Planet be-
comes the indication of an access of passion to the fierce,
a more determined purpose to the suicidal, or a gloomier
fit of horror to the hypochondriac: hence such people
are called lunaties.

Now what is all this but Astrology ? what does the pro-
fessor of the science but point out, that when certain
Planets in a Nativity have certain aspects, the mind or the
actions of such a man will be influenced in this or that
direction ? And it is not only with lunaties, though of course
in such cases the influence is more obvious, but many
people, as far as we can judge, in full possession of the
mens sana in corpore sano, will yet be curiously affected at
certain periods of the Moon, some being low-spirited, others
listless and apathetic, whilst some are inconvenienced by a
peculiar wakefulness at night.

In early days, before the use of clocks, clepsydras, or
sand-glasses, before almanacs were devised, and among
people where writing was but little known, their ephemeris
sparkled with diamond rays throughout the vast concave
of heaven, their seasons were regulated by the burning
stars in the deep blue canopy above, they read their calen-
dar in the original type, as set by the Almighty hand :
but we of the present day derive our knowledge of times,
and seasons, and days, and months, and years, through so

many translations and abbreviated copies, that we never
think of studying the original, and can scarcely be expect-
ed to understand the language of so remote a period. Yet
we may be here reminded that this golden writing is still
pouring out its hymn of wonder, bright as in the first
hour of exulting life ; and the Astrologer is now the only
one to read those dazzling words, to spell out the phrases
of that sublime language, to understand more of the pre-
appointed courses of nature's laws, as ordained by the Al-
mighty Father. The cultivated and refined intellect of
the philosopher, sees in the revolution of those mysterious
orbs (which we are told are not only for seasons, *but for
signs*) the shadowing of an occult design ; he looks upon the
Planetary world as the vast horologe of eternal time, by
which the rolling cycles of ages are recorded ; he is enabled
to read there the ultimate directions of the Almighty will ;
he sees that the hand of the Omniscient points to the events
in an individual life, as an apportioned element of a nation's
destiny ; he sees upon this star-strewn dial the index
finger of all-wondrous Providence, showing the seconds,
the minutes, the hours, the days, the months, and the years
of human destinies, evolved at their appointed times and
places, as they have been from the first syllable of recorded
time, and as they are still evolving in the whirling cycles
of an eternity, past, present, and future ; and so sure as
yonder clock before us will strike the hour, when those
circling hands approach a certain point in its confi-
guration, so surely, says the Astrologer, will the events
occur as indicated by the anaglyphical characters of the
celestial horoscope.

And gazing on these brilliant constellations of the silent

night, when the lesser stars seem raining light in the deep
blue of the heavens, and the glory of celestial creation
awes the soul into purity of thought, we do well to praise
God in the *firmament of his power;* then indeed we
may find a truer meaning in the inspired words of the
Psalmist, when he tells us that not only do the heavens
declare the glory of God, but also that the firmament
SHOWETH his handy work.

Even so thought Raleigh, "the Almighty whose Hiero-
glyphical characters are the unnumbered stars, Sun, and
Moon, written on these large volumes of the Firmament."

And now, reader, we are at the atrium of the Astrologer;
as you cross the threshold, pause for one moment to notice
the inscription—

Mens sibi conscia Recti.

ASTROLOGY

AS IT IS,

NOT AS IT HAS BEEN REPRESENTED.

INTRODUCTION.

In the present day, when men of the greatest learning have turned their attention to Mesmerism, Clairvoyance, Table-turning, and other similar subjects, endeavouring to find out whether there may be any truth in the statements of those who profess such things, it is at least remarkable that so small a degree of consideration should be evinced for Celestial Philosophy, and so little desire shown for ascertaining whether Astrology has really any pretensions to truth, or whether it be only a mass of absurdities, as people have hitherto been generally led to believe. Is it not surprising that men of high mental qualifications, when applied to for information on this subject, should reply that Astrology is a remnant of the dark ages, one of the relics of superstition? Why should any one obviously ignorant of the Science declare that to be a superstition and an absurdity which others have

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made their study for so many years, and still continue on unwearied in the pursuit? Are all the students of Astrology men of such very weak capacities that their minds will bear no comparison with those of their neighbours? Even if the world chooses to believe this, what shall we say of the mind of such a man as Claudius Ptolemy, the greatest Astrologer the world ever saw, the writer of the Tetrabilos, or Four Books on the Influence of the Stars, who obtained among the Greeks the cognomen of the " most wise," the " most divine," on account of his great learning? He was the first among the ancients who collected the different observations of Aristotle, Hipparchus, Posidonius, and others, on the economy of the world, and formed from them, after years of abstruse study, his Μεγαλη Συνταξις, which first gave rise to that system called after him the Ptolemaic.*

Another Prince of Astrologers was Placidus de Titus, Mathematician to His Serene Highness Leopold William, Archduke of Austria, who in the year 1647 published in three books that elaborate Treatise known as the Placidian method or system of Celestial Philosophy, and dedicated it to Cardinal Facchinette,

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* Experience has since proved that the Ptolemaic System is wrong, but we must recollect that by it observers were enabled to foretell eclipses, and that it represented the actual phenomena of the heavens in their geocentric positions, or as they appear to a spectator on the earth; and as in Astrology the Planets' places are taken as they appear to us from the earth, and not from the Sun, the truth or falsity of his System does not in the slightest degree invalidate Astrology.

with 30 Nativities of the most eminent men of his
day. Is it possible that such men as Flamstead,*

Aug. 10d. 03h. 14m.

1675. P. M.

Lat. 51° 28' 10".

Observatorii fund.
posita. ab. J. F.
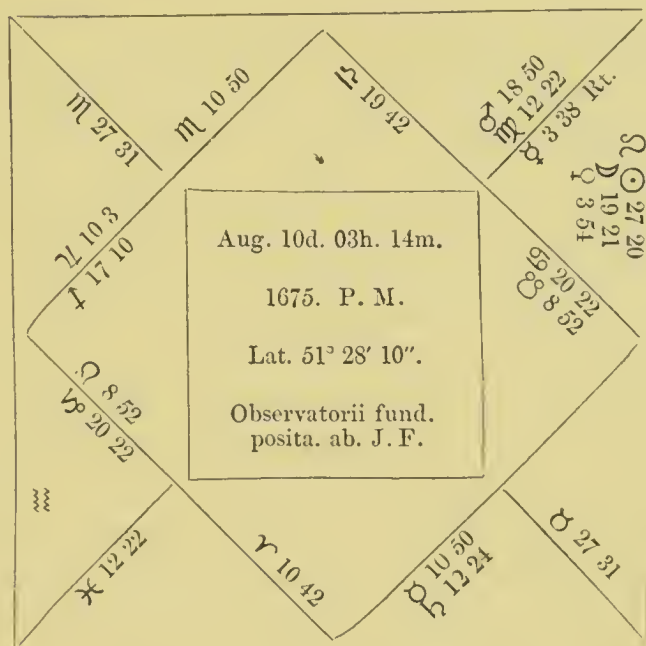
" Flamstead was the first Astronomer Royal, and from him
the Observatory at Greenwich derives its popular name, Flam-
stead House. His 'Scheme of the Heavens' may be found there,
in a folio vellum-bound manuscript, on the second page. Oppo-
site to it, also drawn by himself, with great exactness, and signed
by his own name within, is a ground plan of the Observatory.
On the following, being the fourth page, is a list of angles be-
twixt eminent places, observed with the sextant in the months of
February and March, 1679-80. The remainder of the book con-
sists of about one hundred and seventy pages of 'Observations,'
also in Flamstead's handwriting. Whatever astrological judg-
ment he may have exercised upon the position of the stars in his
horoscope, he has not left his opinion in writing; but the circum-
stance of his having been at some pains to ascertain and set

Galileo, Lord Napier,* Kepler, Lord Bacon, Roger
Bacon, Guido Bonatus, Nostrodamus, Valentine Nai-
bod, the poet Dryden, Sir Isaac Newton, and a host
of names whose world-wide fame will live till earth
shall be no more, could have been believers in a tissue
of absurdities? No! These men were Astrologers,
convinced of its truths by their experience in the study
of it as a science. Where would have been the steam-
engine, electric telegraph, and other thousand me-
chanical and scientific improvements of the present
generation, if every one had been content to declare
them absurdities?—for such they were supposed to be
when the idea of them was first entertained. When
railways were introduced, it was confidently stated that
it would be an impossibility for trains to be driven at a
greater velocity than 16 miles an hour; for if the
attempt were made, those who had the management of
them would die, owing to the increased rate of pro-
gression through the air. Now, it only required a
very short time for experience to show the futility of
these objections. If men of the present day were only
to make themselves slightly acquainted with the sub-
ject of Astrology before discussing its merits or de-
merits, they would not circulate such erroneous state-

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them down among his other 'Observations' may be taken as
presumptive that this great Astronomer practised *Astrology*."—
Hone's Every Day Book.

* Baron of Murchiston in Scotland, the inventor of Logarithms
in the 16th century, which were invented on purpose to facilitate
his astrological calculations.

ments respecting its seeming impossibilities. Mr.
Wilson, in the preface to his Astrological Dictionary,
observes, " As to the ridiculous idea that it is sinful
and presumptuous, none but a very ignorant person
will entertain for a moment. If astral observations
were sinful, it would be criminal to foretell an Eclipse,
a change of weather, the time of high water, or even
the time of day by a Sun-dial; it is, on the con-
trary, sinful not to study this and every other thing
the Almighty has allotted for instruction, and the
ignorance of those who neglect to do this is their only
excuse."

Prescience is an attribute granted to a greater or
less extent by the All-wise God, not only to man, but
to the lower orders of creation. Most people are en-
abled to foretell what sort of weather the morrow will
bring forth ; others go still further, and will foretell by
the week whether it will be fine or wet; rats are
known to leave a falling house, and few sailors would
venture to sea in a ship which the rats had deserted
previous to its leaving harbour. Ants are invariably
seen to quit their nests, carrying their young with
them, before an inundation takes place. The peacock
will cry for hours previous to a change from fine to
wet weather, giving the warning of its approach. It
may be argued from this that their instinct teaches
them—certain causes will bring certain effects. Let it
be so ; the Astrologer wishes nothing more granted to
him, except a fair hearing of his case, and a fair study
of the rules of his science. That part of Astrology

which has been handed down to us from the ancients
we know to be equally true with that which has been
since added by subsequent ages of experience and re-
search.   The Astrologer does not profess infallibility,
any more than any other fallible being engaged in the
pursuit of science or philosophy ; an Eclipse falling, or
the very rare occurrence of a Comet stationary on the
radical places of the Sun or Moon, in any Nativity
would militate against any good that might have been
predicted, or might magnify the evil.   God has grant-
ed prescience to man only to a certain extent, but quite
sufficient for his wants; and man should be content with
what has been allowed him, and not refuse that which
has been given, because it may not seem to him enough.
We do not say that the whole of the Arcana of the
Heavens have been yet fathomed.   We do not enter
into the minutiæ of the especial character of each di-
rection in force ; we know that in some cases a direc-
tion may affect one person in a certain manner, and
another in a different degree.   We tell you the nature
of the event ; as the Science advances, undoubtedly we
shall be enabled to enter into the more minute par-
ticulars of each direction and Transit.   It may be
argued that Astrology, which has been undergoing in-
vestigation during so many thousand years, ought to
have arrived at perfection by this time : those who
think so are sadly ignorant of the case.   Let them for one
moment consider the tremendous scope of the Astro-
loger's undertaking, the almost overwhelming difficul-
ties he has had to encounter in measuring the heavens,

the rising and setting of the stars, their periods of revolution, the many years of experience, and the thousands of well-authenticated nativities and lives of people, required to judge the true nature and influence of each Planet; the many impediments that have been thrown in his way; the want of means of communicating to others, and spreading the experience he might have obtained during a lifetime of study. In the present day we have many appliances; we know the time of day to a second; we can tell at any moment, without Astronomical observations, the minute, degree, and sign any Planet occupies; we have few difficulties to encounter, our path is comparatively smooth: we are now enabled to foretell the strength of constitution, length of life, sicknesses and their nature, fortune, marriage, time and manner of death, the fortunate and unfortunate times of a person's life, by having the true time of his birth; but we must still hear at the name of Astrology the loud laugh of the vacant mind, the sneer of the conceited, self-opinionated, would-be philosopher, who (before he will learn the A B C of the Science, and judge for himself by his own experience) demands of the Astrologer what the influence is like—how he accounts for it—and expects to be made to understand this, before he can think of wasting his time in the pursuit of a useless study. Can he tell in what part of his body his soul is? what it is like? can he explain attraction or gravitation, electricity, or the pointing of the needle to the Pole? Is Astral influence more apparently incredible than these? They

are undoubtedly mysterious, but we are satisfied with our evidences of their existence. To such inquirers I do not address myself, nor do I invite them to examine the truths of this sublime Science.

> Malè verum examinat omnis
> Corruptus judex.

To the free, inquiring, and truly philosophical reader I say, Study this Science, you will not find the rules transgressed. A man whose horoscope shows that he is born to long life does not die in infancy, neither does one whose nativity indicates honour and wealth lead a life of infamy and distress. Why do not the disbelievers in this Science show that, according to the rules of Astrology, Wellington was *born to lead an ignominious life?* that the Rev. Edward Irving should have been a very irreligious person? that Queen Victoria should never have married, and that the late Emperor of Russia ought not to have been ambitious? Let them disprove one authentic nativity, if they can. There is no argument either in ridicule or denial. With regard to disbelief, Sir Edward Bulwer Lytton writes, " Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency to incredulity is the surest. Real philosophy seeks rather to solve than to deny." The opponents of Astrology bring forward no facts against its doctrines, they produce no proofs of the fallacy of any part

of it; they only mutter something about the Science
having exploded,—can they tell when the explosion
took place, or where? Can they demonstrate even one
single rule in this book to be erroneous? No. In
declaring it to be a fallacy, they speak from ignorant
assumption, not from knowledge. To their bold denial
of its truth we reply, Have all former generations of
Astrologers been fools, and are the opponents only
wise? Let us take up history, and look back to the
time of the ancient Babylonians. The Rev. T. Mau-
rice, late Assistant Librarian at the British Museum,
writing about them, says they were an "enlightened
race of philosophers," and "that they were Astrolo-
gers also cannot be denied;" but he further adds,
"From these romantic dreams of Astrology, or the *sup-
posed* influence of the Stars; which Science, however,
it will be recollected, was, in those early periods, the
sister, if not the parent, of Astronomy, and that Chal-
dæan and an Astrologer are, even at this day, almost
synonymous terms." Here we have evidence from an
unbeliever in Astral influence that the Babylonians
were Astrologers and enlightened philosophers, not
fools. What facts does the Rev. T. Maurice bring
forward to warrant his expression, "supposed influ-
ence" of the Stars? Had he cast his own nativity ac-
cording to the rules of the Science, and found it false,
or had he not? I take it for granted that he has not
taken the trouble to study Astrology, as he adduces
no facts against it. Why then should a man of his
learning lend his name to the propagation of such

groundless assertions? Would the "enlightened race of Chaldæan philosophers" have done so? Let Mr. Maurice and other sceptics follow me through this book, let them weigh and consider the facts it sets forth, and they will no longer hold the influences to be supposed, but will know they are real, and that they (whether kings or peasants) have been under Astral influences ever since they were born.

In conclusion, I give them four questions to answer (these questions were written by the Mercurii, some years ago).

1st. Could the delusion of Astrology, as it is termed, have lasted as it has (for, according to Josephus the historian, and other old authors, it is older than the Bible) had not there been some truth therein? And if so, should not this truth be sought after?

2nd. Can any one explode a science without first learning it?

3rd. If the Astrologer measures by mathematical principles the various arcs of direction in a nativity, and can prove his problems correct according to Astronomical science, is not this, at any rate, a proof that Astrology is a branch of the Mathematics? And, leaving his prognostications out of the question, is he not entitled to praise for his merit as an Astronomer?

4th. If Phrenology be a useful science, as it is undoubtedly a curious one, why should not Astrology be still more useful? for the one tells what is, the other foretells what is to come.

*A brief View of the History of Astrology, showing the estima-
tion in which Astrology has been held by celebrated men
of ancient and modern days, and the undeniable proofs
of its recognition as a Science from primeval ages up to
the present time.*

ASTROLOGY is undoubtedly the most ancient of all
the sciences which the ordinations of an all-wise and
indulgent Providence has allotted to the mind of man.
The pious study of Astrology tends to wisdom and
happiness ; it affords us consolation in the time of ad-
versity,—it cheers our sorrowing hearts, by showing
that the darkness of the threatening storm will pass
away, and that happiness will again beam upon us be-
nignantly in the future.   It forewarns us of evil, and
therefore fore-arms us against misfortune ; it leads the
thoughts to a higher and holier contemplation of the
immensity of the Almighty's power and the wonders
of his works.

Of the remote antiquity of Astrology a record may
be found as communicated by Josephus in the 3rd
chapter of his 1st book of Jewish Antiquities (trans-
lated from the original Greek by Dr. Thompson and
Dr. Price) : " It would take up too much time, and
would answer no purpose, to particularize the offspring
of Adam ; and I shall therefore confine myself to the
mention of Seth alone.   He was educated by his father
with great care, and no sooner became capable of dis-
tinguishing between good and evil than he applied
himself wholly to the study of virtue.   He became

eminent for his qualifications ; and his children closely
copied the example of their excellent father. They
lived in the utmost harmony and happiness both amongst
themselves and with the rest of mankind. *They were
the first persons who studied the motions and influ-
ences of the heavenly bodies ;* and, having been fore-
warned by Adam of an universal deluge and confla-
gration, they erected two pillars, one of brick and the
other of stone, which they were of opinion would, one
or the other of them, be proof against every attack,
either of fire or water. They engraved upon these
pillars their discoveries and inventions, lest, in a series
of ages, the knowledge of the Science itself should be-
come extinct. Their precaution was not vain ; for to
this day the stone pillar is to be seen in Syria."

In the eighth chapter of the same work we also find
a passage quoted from Berosus,* in which the patriarch
Abraham is thus alluded to : " In the tenth generation
subsequent to the deluge, there dwelt in Chaldæa a man
renowned for his wisdom and justice, and for his ob-
servations on the motions of the heavenly bodies."

That Astrology was considered a legitimate part of
the wisdom of the Egyptians may be proved by the tes-
timony of Dr. Cudworth, who, in writing of the period
when Egypt was a great nation, gives us the following
account :—

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* " Berosus was by birth a Chaldæan, well known by the
learned, on account of his publication of the Chaldæan books of
Astrology and Philosophy among the Greeks."—*Against Apion.*
Book i. sect. 19.

"That there was anciently amongst the Egyptians such a man as Thoth, Theuth, or Taut, who, together with letters, was the first inventor of arts and sciences, as Arithmetic, Geometry, Astronomy, and of the Hieroglyphic learning (therefore called by the Greeks Hermes, and by the Latins Mercurius), cannot reasonably be denied, it being a thing confirmed by general fame in all ages, and by the testimonies not only of Sancuniathon, a Phœnician historiographer, who lived about the time of the Trojan war, and wrote a book concerning the *Theology of the Egyptians ;* and Manethos Sebennyta, an Egyptian priest, contemporary with Ptolemy Philadelphus ; but also of that grave philosopher, Plato, who is said to have sojourned thirteen years in Egypt, that in his *Philebus* speaks of him as the first inventor of letters (who distinguished between vowels and consonants, determining their several numbers), there calling him either a *god* or a *divine man.*

" Again, besides this Thoth, or Theuth, who was called the *first* Hermes, the Egyptians had also afterwards another eminent advancer or restorer of learning, who was called the *second* Hermes ; they, perhaps, supposing the soul of Thoth, or the *first* Hermes, to have come into him by transmigration. But his proper Egyptian name was Siphoas, as Syncellus, out of Manetho, informs us : ' Siphoas (who is also Hermes), the son of Vulcan.' This is he who is said to have been the father of Tat, and to have been surnamed Ter Maximus (he being so styled by Manetho, Iamblichus,

and others.) And he is placed by Eusebius in the fiftieth year after the Israelitish exitus, though probably somewhat too early. The former of these two Hermes was the inventor of arts and sciences; the latter, the restorer and advancer of them. The first wrote in hieroglyphics upon pillars; the second interpreted and translated those hieroglyphies, composing many works in several arts and sciences, which Trismegistic or Hermetic books were said to be carefully preserved by the priests in the interior recesses of their temples. Now, that some of those ancient Hermaïek books, written by Hermes Trismegist himself, or believed to be such by the Egyptians, and kept in the custody of their priests, were still in being and extant amongst them after the time of Christianity, seems to be unquestionable, from the testimony of that pious and learned father, Clemens Alexandrinus; he giving this particular account of them, after mentioning their opinion concerning the transmigration of souls—'The Egyptians follow a certain peculiar philosophy of their own, which may be best declared by setting down the order of their religious processions. First, therefore, goes the *Precentor*, carrying two of Hermes his books along with him; the one which contains the Hymns of the Gods, the other Directions for the Kingly Office. After him follows the *Horoscopus*, who is particularly instructed in Hermes his *Astrological* books, which are *four*. Then succeeds the *Hierogrammateus*, or sacred scribe, with feathers upon his head, and a book and rule in his hands, to whom it be-

longeth to be thoroughly acquainted with the Hiero-
glyphics, as also with cosmography, geography, the
order of the Sun and Moon and five Planets, the cho-
rography of Egypt, and description of the Nile. In
the next place cometh the Stolistes, who is to be
thoroughly instructed in those ten books which treat
concerning the honour of the gods, the Egyptian
worship, sacrifices, first-fruits, prayers, pomps, and
festivals. And, last of all, marcheth the Prophet, who
is president of the temple and sacred things, and
ought to be thoroughly versed in those other ten
books called sacerdotal, concerning laws, the gods, and
the whole discipline of the priests. Wherefore,
amongst the books of Hermes there are forty-two ac-
counted most necessary, of which thirty-six, containing
all the *Egyptian philosophy*, were to be learned by those
particular orders before mentioned; but the other six,
treating of medicinal things, by the Pastophori.'

" From which passage we understand, that at least
forty-two books of the ancient Hermes Trismegist, or
such reputed by the Egyptians, were still extant in
the time of Clemens Alexandrinus, about 200 years
after the Christian Epocha."

The existence of Egyptian Astrologers in the time
of Joseph is proved by the Holy Scriptures, as we are
told in the 41st chapter of Genesis, that Pharaoh,
having dreamed a dream, sent for the Magicians and
all the wise men * of Egypt, to interpret his dream;

* In the Bible margin we are referred to Matthew ii. 1
(which passage mentions the wise men, or Astrologers, who had

these men were unable to accomplish this interpreta-
tion by their science, and therefore did not attempt to
do so. If they had been impostors, they would surely
not have expressed their inability to explain the mean-
ing of a simple dream; but the expounding such a
vision as this was far beyond the reach of Astrology,
and the Almighty therefore raised up a special instru-
ment in Joseph to accomplish the purpose. The fact
of Moses having acquired a knowledge of Astrology is
shown in the 7th chapter of the Acts of the Apostles,
and the 22nd verse: " And Moses was learned in all
the *wisdom of the Egyptians*, and was mighty in deeds
and words." Manetho, an ancient historian, informs us
that there was a temple dedicated to the Sun, or Mi-
thra, at Heliopolis, where the Magi instructed the
priests of Isis in the mysteries of their religion; and
that there was one Moses, a priest at this temple, who
afterwards became the leader of a number of enslaved
Jews. We also know that it was a common custom in
the days of Samuel to go to the seers, or men of under-
standing, to be informed concerning future events. Saul
inquired of Samuel respecting the strayed asses of
Kish his father, and Samuel not only told him what he
desired to know, but also foretold the future greatness
that awaited him (1 Samuel ix.). David also in-
quired of Abiathar the priest, by means of the Ephod,
whether the men of Keilah would deliver him up to

seen our Saviour's star in the East), to show us that these men
were the same class of people; and it is also worthy of remark
that the Magicians and wise men are not confounded together,—
they are evidently two distinct classes.

Saul (1 Samuel xxiii.). This power of foretelling future events was not confined to the priesthood alone, for we read that the children of Issachar were men that "had understanding of the times, to know what Israel ought to do." (1 Chron. xii. 32.) Daniel, Shadrach, Meshach, and Abednego, by order of Nebuchadnezzar, were taught the learning and wisdom of the Chaldæans ; and in these acquirements they attained such excellence that one of them (Daniel) was made chief governor over all the wise men of Babylon. Daniel also saved the lives of the Astrologers of the kingdom, who, together with himself, had been ordered to be slain because they were not able to interpret the king's dream : their answer to the king was, "There is not a man upon the earth that can show the king's matter therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldæan." What the king required their Science did not profess to do, and therefore, like the faithful Astrologers of Egypt, they boldly stated their inability ; for indeed, this, like the visions of Pharaoh, was one of those dreams which required one inspired by the Deity to interpret, —and such was Daniel.

It is observable that in no part of the Holy Scriptures do we find Astrology mentioned disapprovingly, and this circumstance should have the greater weight from the frequency of allusion to the Science or the followers of it ; nowhere is the study of Astrology forbidden. Among the direct proofs of the inspired writers' faith in the power of the stars, as the in-

struments of God's will, may be adduced the song
of Deborah and Barak, where they attribute the
victory to the courses of the stars. "They fought
from heaven; the stars in their courses fought against
Sisera." *

In the Book of Job we find Astral influence distinctly
spoken of. " Canst thou bind the sweet influences of the
Pleiades ? " †   There is also little doubt that St. Paul
studied Astrology, for in his speech at the hill of Mars
he quotes from the Phenomena of Aratus ‡ (a poem
teaching Astrology, which was translated into Latin
verse by Cicero and others, and is still extant) :

<div align="center">

Τοῦ γὰρ καὶ γένος ἐσμέν.
" For we are also his offspring."

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" As certain also of your own poets have said, For we
are also his offspring." (See Acts xvii. 28.)   Now if
he had not read this work on Astrology, he would not
have known that quotation ; and if he had disapproved
of Astrology, he would have scarcely quoted from an
Astrological work without some further comment.

Having thus taken a cursory view of Astrology as
known and practised among the patriarchs and Jews,
upon the authority both of the Old and New Testa-
ments, we propose now to direct the attention of our
readers to other ancient nations and people, among
whose records we shall discover many accounts of this
Celestial Science.

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* Judges v.   † Heb., the seven planets.
‡ Aratus was a Greek poet of Cilicia, about 277 B. C.

We have already seen that the Egyptians were acquainted with the Science before the days of Moses,
and that there were four Astrological books of Hermes.
We have in the present day the Tetrabilos of Ptolemy,
which contains four books on the *Influence of the
Stars ;* and as he was an Egyptian, and constantly made
use of the rules of the ancients, it is very probable that
his books were composed from the four books of Hermes, particularly as he speaks of the doctrines "handed
down and recommended in the writings of the Egyptian authors."

According to Diodorus, we learn that "the Chaldæans
in Babylon, being colonies of the Egyptians, became
famous for Astrology, having learnt it from the priests
in Egypt." Zoroaster, the great legislator of the Magi
or wise men of Chaldæa, was also an Astrologer.   Mr.
Wheeler, in his Life and Travels of Herodotus, writing
of Zoroaster, notes the probability of two, if not more, of
the same name. He says, " there appears to have been at
least two, if not more, Zoroasters. The first Zoroaster, or
Zoroaster the legislator, probably lived at some primeval period, whilst the second Zoroaster, or Zoroaster
the reformer, flourished about the same century as the
prophet Daniel."   Respecting the first Zoroaster, Dr.
Cudworth says : " The *Divine Magic* of Zoroaster shortly after degenerated in many of his followers into
Theurgical Magic, and at length into *Goulia*—downright sorcery and witchcraft, the only thing which is
now vulgarly called *magic.* According to some authors,
the first Zoroaster was an Astronomer of Babylon,

who lived about 2459 years before Christ; and the
Magicians, who were at Pharaoh's court in Joseph's
time, were no doubt the followers of his magic.   Ac-
cording to Aristotle, the Chaldæan Magi were prior to
the Egyptian priests.   Suidas calls him Zoroaster the
Assyrian, and, according to Eudoxus, he lived about
5000 years before Plato, but according to Plutarch,
5000 years before the taking of Troy, but neither of
these dates agree with the Mosaic Chronology; there
is no doubt that they both held high positions, and had
many followers, like Mahommed.   The second Zoroas-
ter was a native of Persia, and, according to Justin, was
a king of Bactria, during the reign of Ninus, king of
Assyria. Zoroaster is, however, a Persian word, signi-
fying a " worshipper of the Stars."   Stanley, in his
History of Philosophy, says the interpretation should
be, " Son of the Stars."   With regard to the second
Zoroaster, we take the liberty of quoting from that
highly interesting work of Mr. Wheeler's; which we
have before had occasion to refer to.   " A false and de-
lusive Magia, the work of the *devs* of Ahriman, had
crept in.   Human sacrifices, and other strange and
unholy rites, appear to have been practised, contrary to
the ordinances which Ormuzd had delivered to Jem-
shid.   Zoroaster came to destroy this delusive Magia,
to bring back the pure laws of Ormuzd, and to restore
the golden age of Jemshid."   Zadkiel informs us that
Belus, who reigned over Babylonia, was also the re-
puted founder of the Science of the Stars.   It is pro-
bable that he discovered something more than Zoroas-

ter knew, and for his knowledge was honoured by the
Babylonians as a god. There is no doubt that it was
more studied in Babylonia than in any other country.
When Alexander conquered Babylon, Calisthenes,
who accompanied him, was requested by his uncle
Aristotle to look into the history of the Chaldæans;
they informed him that they had then made astrono-
mical calculations for 470,000 years. Calisthenes found,
however, astronomical observations for one thousand
nine hundred and three years, that is, as far back
as the one hundred and fifteenth year after the Flood.
In the Ancient Universal History mention is made of
a celebrated Persian Astrologer, called Gjamasp, who
lived in the reign of Darius Hystaspis (whose Per-
sian name was Gushtasp). "In the reign of Gush-
tasp, king of Persia, flourished a celebrated Astrologer,
whose name was Gjamasp, surnamed Al Hakim, or
the Wise. The most credible writers say that he was
the brother of King Gushtasp, and his confidant and
chief minister. He is said to have predicted the com-
ing of the Messiah; and some treatises under his name
are still current in the East." Dr. Thomas Hyde, in
his account of ten famous Persian doctors, writes con-
cerning this Gjamasp as follows:—"Of these, the
sixth was Gjamasp, an Astrologer, who was counsellor
to Hystaspis. He is the author of a book entitled
'Judicia Gjamaspis,' in which is contained his judg-
ment on the planetary conjunctions. And therein he
gave notice that Jesus should appear; that Mahom-
med should be born; that the Magian religion should

be abolished, &c. ; nor did any Astrologer ever come up to him."

Major-General Sir Thomas Maleolm, in his History of Persia, writes : " *They (the Persians) study Astronomy chiefly for the purpose of becoming skilled in* JUDICIAL ASTROLOGY,—*a science in which the whole nation, from the monarch to the peasant, has the greatest faith.*" In the Athenæum of the 25th February, 1837, there is an interesting account of the Persian literature, which states that " *the belief in Astrology is as strong as ever.*"

" When the Egyptian and Phœnician colonies arrived in Greece, they carried with them to that savage country the arts and sciences of their native land. So early as the thirteenth or fourteenth century before the Christian era, the position of the stars with regard to the circles of the sphere was established with great exactness—a strong proof that the sphere described by Eudoxus * was the production of a more perfect system of Astronomy, and that the Greeks merely changed the names of the constellations, in honour of the adventurous Argonauts."—*Brewster's Edinburgh Encyclopædia.*

One of the earliest and most famous Astrologers of Greece was Anaximander, the friend and disciple of Thales. He was born in the year 610 B. C., and in-

* This Eudoxus was a native of Cnidus, and was the first among the Greeks who brought the year to the Egyptian account. During the centuries the Egyptians were measuring and observing the heavens for Astrological purposes, the Greeks were ruthless barbarians.

troduced the sphere (which he had from Egypt), sun-
dials, and geographical charts. Dr. Brewster says that,
" Guided by analogy, Anaximander regarded the
Planets as unconnected with this little globe which we
inhabit. He taught that they were peopled by ani-
mated beings, and that the fixed stars were centres of
other systems, perhaps more extensive and glorious
than our own." Pliny tells us that Anaximander was
an able Astrologer, and " foretold the earthquake
which overthrew Lacedæmon." Of Thales it is stated
by Seneca, that he, one of the seven wise men of
Greece, was an Astrologer, and that foreseeing there
would be a dearth in that region of the country, where
olives were principally cultivated, bought them up,
and thereby enriched himself at the expense of those
who had not believed him. Anaxagoras the Clazo-
menian, who used to say that he preferred a grain of
wisdom to heaps of gold, was preceptor to Socrates
and Euripides. This philosopher devoted the greater
part of his life to the study of Astrology. Pericles,
another of his scholars, used frequently to consult him
on matters of state. Pliny, Plutarch, and other writers
state, that he predicted that a stone would fall from
the Sun into the river Egos, in Thrace ; which very re-
markable prediction was exactly fulfilled in the second
year of the 78th Olympiad. Pliny writes, that "it
happened accordingly, in the sight of many, in the day-
time, a comet blazing at the time." And further adds,
" This stone was as big as a waggon could carry, and
was kept for a monument." Pythagoras practised the

Astrology of the Egyptians and Chaldæans. Plato, the most learned and eloquent of the Greeks, was also a believer and staunch supporter of Astrology; also Porphyry, Aristotle, and many others among the Greeks; and some centuries later, Proclus; and last upon the roll, the renowned Hippocrates, the father of the art of medicine, who received after death the same honours as were paid to Hercules. Hippocrates declares that the man who did not well understand *Astrology* was rather deserving to be called a *fool* than a physician.

Among the Romans we find Propertius, Pliny, Galen, Macrobius, Virgil, Horace, Nigidius Figulus, and Cicero. Gellius calls Nigidius Figulus "Romanæ civitatis doctissimum." He was the intimate friend of Cicero, and was famous as a philosopher and Astrologer. According to Suetonius, he foretold, at the birth of Octavius, that he should be lord of the world, having taken the hour of his birth. Cicero, although a believer in Astral Science, wrote against the Chaldæan Astrologers of his time, *who* were full of error and superstition, and in all probability were very much like the class of people who *pretend* to the Science of Astrology in' this day, who are mere impostors, and have almost made the name of Astrology synonymous with imposition; but Cicero eulogizes Nigidius Figulus for his excellency in all parts of learning, divine and human, and particularly in Astrology.

In Arabia we find many Astrologers. The sixth caliph, Mamoonorrasheed, ordered the works of Clau-

dius Ptolemy to be translated into Arabic; according
to Meerza Ibrahim, "he was the most accomplished
of his race. He was profoundly versed in literature
and science." * He flourished about the year 815
A. D. After him rose the famous Albumazar of Buleh,
a pupil of Alkendi, a Jew, who was professor of Ju-
dicial Astrology at Bagdad, during the caliphate of
Mamoon. The Ancient Universal History contains
the following account of him :—" He wrote expressly
from the Persian Astrologers, and it may be from the
works of Gjamasp, since he also reports a prediction
of the coming of Christ."

There were also Messahala, Albategnius, Alfaganus,
Haly, Holy Aben Rodoan, Alphard, and numerous
other renowned Arabian Astrologers. We find also
frequent mention of Astrologers in China, India, Siam,
and Ceylon. In China, from the days of Fohi, about
2752 years before Christ, Dr. Brewster admits that
Astronomy was solely studied for Astrological calcula-
tions, and that their Emperors were chosen on account
of their attainments in Celestial Philosophy. This was
expressly the case with Chueni, 2513 B. C., who com-
posed an Ephemeris of the motions of the five planets,
a great conjunction of which took place in the year
2449 B. C., and which he is supposed to have ob-
served.

* The reader will observe that in all the cases where the As-
trologers are described by the numerous authorities to which we
have referred, they are invariably represented as men occupying
a very high degree of eminence.

M. Bailly and Professor Playfair have shown that the Indians were acquainted with Astronomy, and applied the knowledge of it to Astrological purposes, at the epoch of the Tirvalore Tables, 3102 B. C. The Siamese and the Budhists have always been believers in Astrology, so much so that their religion is actually founded on this belief; and it is generally supposed that the last Budha was the Persian Zoroaster.

A late writer in a public magazine states: "The study of Astrology is not prejudicial to religion. It is full of the most sublime religious ideas, and its principle is accepted, at least, if not borrowed, by the first and greatest of all religions. Thus prophecy accepts the basis of Astrological direction, when it substituted a day for a year, as 1260 days for 1260 years. All interpreters of prophecy proceed upon this principle, and this is the very basis of Astrology itself, without which it could have no existence. Here, therefore, prophecy and Astrology agree in principle. When the three Astrologers came from the East to see the young Saviour, they had his Star to guide them, and it guided them aright. Whether this was natural or miraculous, it matters not; the Scriptures respect the idea of the Astrological direction in the particular case alluded to."

"All that we affirm is, that *though there be many severe thrusts levelled at Astrologers, there is not one that is definitely pointed at Astrology*, and there is nothing whatever in Astrology that contradicts any one of the doctrines of the Christian religion. Milton

the poet believed in it ; Bishop Hall believed in it ;
Melancthon, the Protestant reformer and helpmate of
Luther, believed in it ; Sir Matthew Hale, an emi-
nently religious English judge, besides Lord Bacon,
Archbishop Usher, and other eminent Christians, be-
lieved in it.   With such great names to guarantee the
purity of its principles, no man can have any *religious*
fear of studying it."

Among modern Astrologers, we find Roger Bacon,
Cardan, Nostrodamus, Tycho Brahe, Lord Napier,
Kepler, Cornelius Agrippa, Valentine Naibod, Bishop
Robert Hall, Sir Edward Kelly, Dryden, Sir George
Wharton, Placidus de Titus, Sir Christopher Heydon,
George Witchell, Astronomer Royal, Vincent Wing,
William Lilly, Dr. Salmon, Flamstead, Le Duc de
Volney, George Digby, Earl of Bristol, Elias Ash-
mole, founder of the Museum, Culpeper, Milton, Dr.
Dee, Dr. Starkey, Dr. Partridge, Dr. Moore, Sir Rich-
ard Steele, Colly, Sibly, Guido Bonatus, Emerson,
Worsdale, Sir Kenelm Digby, Sir Robert Holburn,
Mr. Blake, Sir Thomas Gresham, Rt. Hon. W. Pitt,
Wilson, &c.

Zadkiel, a gentleman who has spent a lifetime in
studying the Astrological works of ancient authors,
writes :—

"It is true, we find alike the gravity of the Indian,
the Egyptian, the Chaldæan, the Chinese, and the
Siamese ; the gaiety of the ancient Athenian, the
sparkling wit of Attica, the keen penetration of the
scientific Arabian, the laborious research of the inge-

nious German, and the mighty genius of the inventor
of logarithms; all accord to declare for the reality of
Astral influence on the minds, the bodies, and the cir-
cumstances of mankind. We find all nations agree in
this one point, differing widely as the winds on all
others. We find the Egyptian Hermes, the Persian
Zoroaster, the Greek Hippocrates, the Chinese Confu-
cius, the Galen of Rome, the Al Hakim of Persia, the
Mamoon of Arabia, the Kepler and Tycho Brahe of
Germany, the Bacon of England, and the Napier of
Scotland, with a long list of others, great and good,
join hands in the great circle."

Much might indeed be written respecting the his-
tory of this wonderful Science, which has been truly
called the history of the world, but space will not per-
mit me to enter more fully thereon; my purpose being
simply to present a short historical view of Astrology,
showing its antiquity, and pointing out the number
of its most influential supporters, together with the
estimation in which it has been held during all ages,
from the earliest chronicle of sacred history, down to
the existing professor of the present day. Such a view,
however necessarily brief, cannot be uninteresting to
the ordinary reader; and for those who are now
waverers, and as yet but slightly inclined to entertain
the subject, it may at least suggest an answer to the
inquiry, whether Astrology is or is not entitled to a
fair consideration.

EXPLANATION OF THE CHARACTERS USED IN THIS WORK.

SIGNS.

♈   ♉   ♊   ♋   ♌   ♍

Aries.   Taurus.   Gemini.   Cancer.   Leo.   Virgo.

♎   ♏   ♐   ♑   ♒   ♓

Libra.   Scorpio.   Sagittarius.   Capricorn.   Aquarius.   Pisces.

PLANETS.

♅   ♄   ♃   ♂   ☉   ♀

Herschel.   Saturn.   Jupiter.   Mars.   Sun.   Venus.

☿   ☽

Mercury.   Moon.

ASPECTS.

☌   ✳ 60°   □ 90°   △ 120°   ☍ 180°

Conjunction.   Sextile.   Square.   Trine.   Opposition.

S ✳ 30°   S □ 45°   SS □ 135°   ⊕

Semisextile.   Semisquare.   Sesquiquadrate.   Pars Fortunæ.

°   ′   ″   Par.   Rapt Par.

Degrees.   Minutes.   Seconds.   Parallel.   Rapt Parallel.

Con.   D. D.   Asc.   M. C.

Converse.   Direct Direction.   Ascendant.   Midheaven.

A. D.   Lat.   Dec.

Arc of Direction.   Latitude.   Declination.

Mer. Dis.   N.   S.   R. A.

Meridian Distance.   North.   South.   Right Ascension.
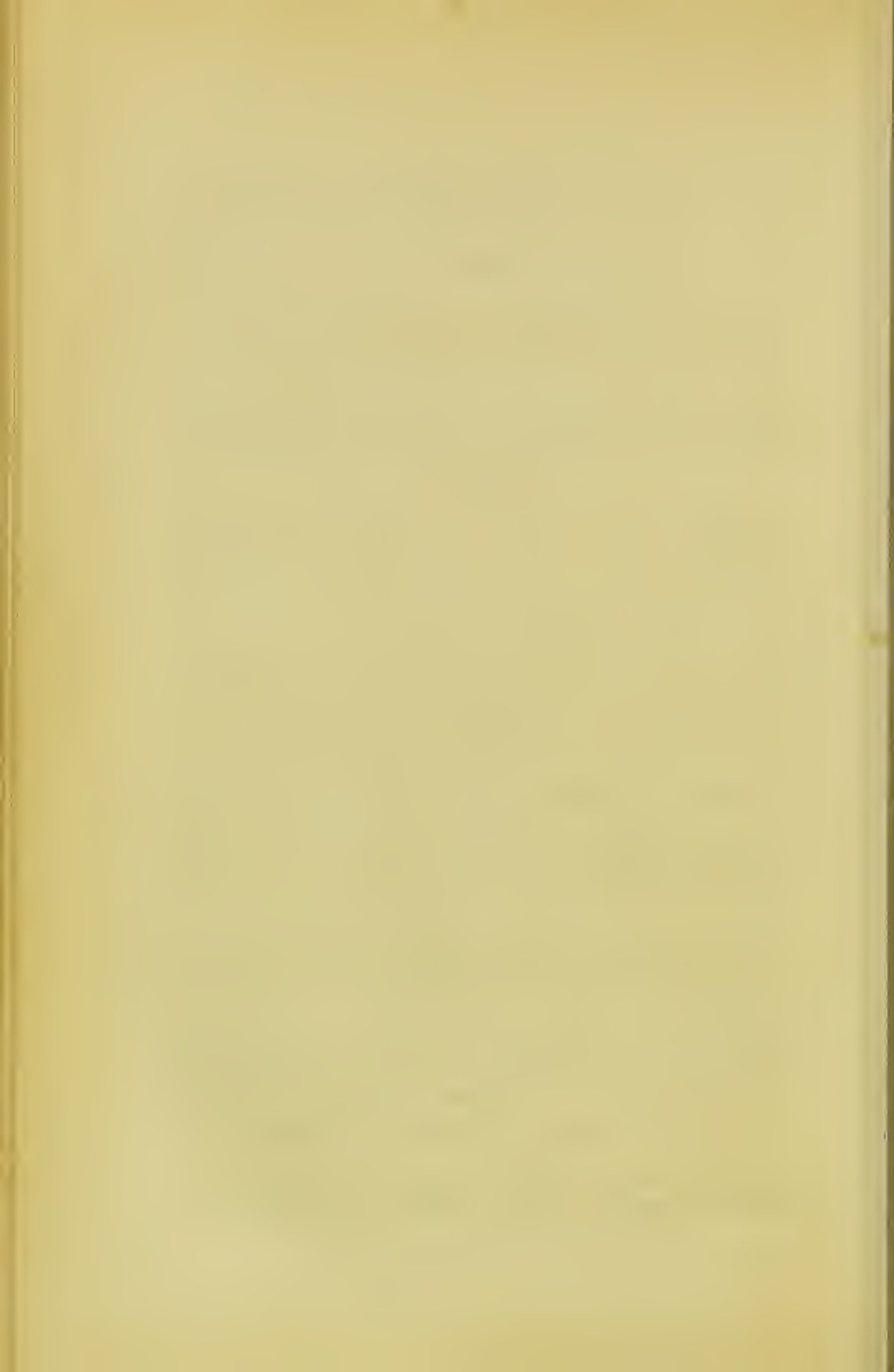
ASTROLOGY.

CHAPTER I.

DESCRIPTION OF THE ZODIAC AND ITS SIGNS. PRECESSION OF
THE EQUINOXES. INFLUENCE OF THE SIGNS.

Description of the Zodiac and Signs.

THE Zodiac is one of the great circles of the sphere,
and is divided into twelve equal parts, called Signs,
consisting of 30 degrees each; their names are

Spring.	Summer.	Autumn.	Winter.
♈ Aries	♋ Cancer	♎ Libra	♑ Capricorn
♉ Taurus	♌ Leo	♏ Scorpio	♒ Aquarius
♊ Gemini	♍ Virgo	♐ Sagittarius	♓ Pisces.

The Spring and Summer Signs are the Northern or
commanding.   The Autumn and Winter Signs are
the Southern or obeying.   The first six are Northern,
because they decline from the Equator towards the
North Pole; the latter six are Southern, declining the
contrary way towards the South Pole.   The Northern
are called commanding, because they are more power-
ful from being nearer to our zenith, and, vice versâ,

the Southern Signs are called obeying. The course of the Sun, called the Ecliptic, passes through them. The Equinoctial points are the 1st degrees of Aries and Libra, where the Ecliptic crosses the Equator.* These points shift their situation about $50\frac{1}{4}$ seconds westward every year, contrary to the Sun's annual progress, so that in about 2160 years they change their position 30 degrees. This is called the Precession of the Equinoxes.† This Precession of the Equinoxes is the usual objection scientific men bring against Astrology, but if they had really studied the Science they would have found that Ptolemy had already answered this objection; for he writes in his Tetrabilos (translated by Ashmand), book I. chap. xii. page 31: "The beginning of the whole Zodiacal Circle (which in its nature as a circle can have no other beginning nor end, capable of being determined) is therefore assumed to be the sign of Aries, which commences at the Vernal Equinox." He further says in his 25th chapter of the 1st book, page 54, "The beginnings of the signs, and likewise those of the terms, are to be taken from the Tropical and Equinoctial points. This rule is not only clearly stated by writers on the subject, but is also especially evident by the demonstration constantly afforded, that their natures, influences, and famili-

* The Sun arrives at the first of these about the 20th of March every year, and then it is the Vernal Equinox; he enters the 2nd about the 23rd of September, which is the Autumnal Equinox.

† In about 25,579 years these points will have completed a revolution, and have arrived at their original places.

arities have no other origin than from the Tropics and Equinoxes, as has been already plainly shown. And, if other beginnings were allowed, it would either be necessary to exclude the natures of the Signs from the theory of prognostication, or impossible to avoid error in their retaining and making use of them ; as the regularity of their spaces and distances upon which their influence depends would then be invaded and broken in upon."

ARIES, ♈,

Is a cardinal and equinoctial Sign, when ascending at birth it usually gives a forcible character to the nativity ; it causes a spare, dry, strong body, piercing eye, face more oval than round, large bones, dark eyebrows, thick, full, well-set shoulders, long indifferent neck, hair of a red hue, swarthy complexion, and violent disposition.

TAURUS, ♉.

A PERSON born under it will have a broad forehead, thick lips, dark curly hair ; dull and unfeeling, slow to anger and rather melancholy, but if once provoked very malicious.

GEMINI, ♊.

THE person is tall, fair, of a sanguine complexion, with long arms, but short fleshy hands and feet, dark eyes, brown hair ; quick-sighted, smart active look, and good understanding.

CANCER, ♋.

THIS produces a middle stature, fair round face, gray eyes, weak voice, the upper part of the body large; dull, effeminate constitution, and if a female very prolific.

LEO, ♌,

CAUSES a large full body, broad shoulders, austere countenance, large staring eyes, dark yellow hair, strong voice; of a high, resolute, haughty, and ambitious temper; generous, free, and courteous. The latter part of the sign, the person is weaker, and his hair rather flaxen.

VIRGO, ♍.

THE person is well made, tall, and rather slender, but compact, has a dark ruddy complexion, face more round than oval; witty, ingenious, studious, but fickle-minded.

LIBRA, ♎.

TALL and elegantly made, with a round beautiful face, ruddy in youth, but inclined to pimples when old, light yellow, auburn, or flaxen hair; blue eyes and upright in principle. Temper even as the balance.

SCORPIO, ♏

STRONG, corpulent, and robust, middle-sized person, dark complexion, brown curly hair, thick neck and legs, short body, hairy and coarse, reserved, deceitful, but active.

SAGITTARIUS, ♐.

WELL formed, rather above the middle stature, ruddy complexion, handsome countenance, oval face, fine clear eyes, chesnut-coloured hair, inclined to baldness, active, strong, and intrepid.

CAPRICORN, ♑.

THE native is of a dry constitution, slender make, with a long thin face, thin beard, dark hair, long neck, narrow chin and breast, weak knees, and often deformed. Disposition subtle, witty, but changeable, at times melancholy, capricious as the goat.

AQUARIUS, ♒.

WELL set, robust, healthy constitution, not tall, with a long face, clear complexion, hazel eyes, and of a good disposition. This sign gives more beauty than any other, with the exception of Libra.

PISCES, ♓.

SHORT, pale, fleshy persons, crooked or given to stooping in their walk, round-shouldered, brown hair, if Sun be rising a good colour, often given to drink like the fish.

CHAPTER II.

The Planets and their Natures.

THE SUN, ⊙,

Is the glory of the Planetary System, and the means by which the Great Creator dispenses light to our earth and the remaining Planets. He is about 95 millions of miles from the earth, but the distance of the nearest fixed star from the earth is about 80,000 times that of the Sun.* The figure of the Sun is a spheroid, his diameter is about 890,000 miles, and he revolves upon his axis in 25 days 14 hours 8 minutes. By the heathens he was worshipped under numerous names, as Sol, Phœbus, Apollo, and was god of day. His symbol, fire, was worshipped as well, and was maintained with the utmost care upon the altars.

In Astrology his influence is small, and somewhat similar to the nature of Mars, but more temperate. If

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* If a railway train were started from the nearest fixed star, the intended destination being the earth, and were to travel at 100 miles an hour, it would take nearly nine million years to reach our globe.

ascending at birth, he causes pride and haughtiness; if well aspected he is very fortunate, but ill aspected by the malefics he is powerful for evil, and destroys success in life. Planets close to the Sun transfer their natures to him, and are rendered weak thereby; if in good aspect to the Moon, and assisted by other good aspects, great success follows nearly every undertaking, but those born near a full Moon (when the Sun is in opposition to the Moon) have many ups and downs in the world, like a bucket in a well.

MOON, ☽,

Is a Satellite to our Earth, and is distant from it about 237,000 miles; she is 50 times smaller than the earth. Among the ancients her worship formed an important part, and her names were Isis, Cynthia, Astarte, Diana, Phœbe, Luna, &c. Astrologers ascribe the most powerful influence to the Moon on every person, both for success and health, according to her zodiacal and mundane position at birth, and her aspects to other Planets. The sensual faculties depend almost entirely on the Moon, and as she is aspected so are the moral or immoral tendencies. She has great influence always upon every person's constitution.

HERSCHEL, ♅.

HERSCHEL, or Uranus, the most remote Planet yet discovered in our Solar System, with the exception of the recently discovered Planet Neptune, is rarely to be seen but through a telescope; but on a fine night,

when the Moon is absent, he may be seen by the un-
assisted eye, about the size of a star of the sixth mag-
nitude, of a bluish-white colour, with a brilliancy be-
tween that of Venus and the Moon.   He is upwards
of 1822 millions of miles distant from the Sun, or
about 19 times the distance of the earth. His diameter
is about 34,500 miles, and he is 80 times larger than
our earth.   He performs his annual revolution in
nearly 84 of our years, moving from W. to E. at the
rate of 15,546 miles per hour.   His rotation upon his
axis is performed in about 42 hours.   He has eight
moons, six discovered by Sir W. Herschel, the other
two by Mr. Lassel of Liverpool, which move in orbits
almost circular, and, contrary to all the other planet-
ary motions, nearly perpendicular to the plane of the
Ecliptic.   They appear to move retrograde, that is,
from E. to W., but this is no doubt an optical illusion,
arising from our ignorance of which part of the orbit
inclines to the earth and which declines from it. Ura-
nus, or Ouranos, was esteemed by the heathen mytholo-
gists as the most ancient of all the gods.   He was also
called Cœlus, and is said to have married his sister Ge
or Terra, and was father to the Titans, Cyclops, and
Giants.   He was deposed by his son Saturn.

In Astrology his influence is evil, and similar to the
combined influence of Saturn and Mercury ; he infuses
into the constitutions of those in whose nativities he is
powerful a remarkable degree of eccentricity, and
they are generally of a romantic, roving, unsettled
disposition, fond of travelling, meeting with many ex-

traordinary adventures, subject to sudden reverses of
fortune, given to study antiquity, and despising the
track of custom. Whatever evil or good he may pro-
duce, it is generally brought about in a very strange
and unexpected manner. When we consider how
much this Planet must have baffled the judgment of
Astrologers of a former age, and the numerous diffi-
culties those who have ever studied this Science have
always undergone, how foolish and ignorant those peo-
ple must be, who expect from the Astrologer that
which they require from no one else, infallibility!

<div align="center">SATURN, ♄,</div>

Is the next Planet, and is upwards of 890 millions
of miles distant from the Sun. His diameter is about
80,000 miles, and he is 1000 times larger than the
earth. His annual revolution occupies 10,759 days, or
about $29\frac{1}{2}$ years, and he moves at the rate of 21,000
miles an hour; his rotation upon his axis from W. to E.
takes 10 hours 30 minutes; he has therefore two days
to our one. His orbit inclines to the Ecliptic $2\frac{1}{2}$ de-
grees, and his axis is inclined to the plane of his orbit
60 degrees. He shines with a pale lead-coloured light,
and presents a phenomenon unique in the Solar Sys-
tem in being surrounded, according to very recent
observations, by four concentric rings, situated in one
plane, with their edge towards the body of the planet,
and inclined to his Equator about $28\frac{3}{4}$ degrees. Eight
satellites or moons attend him. In heathen mytho-
logy, Saturn was the son of Uranus and the father of

Vesta, Ceres, Pluto, Neptune, Jupiter, and Juno. His reign is represented as so mild, beneficent, and virtuous, that it obtained the name of the " Golden Age." He is generally represented as a decrepit old man, holding in his right hand a scythe, and a serpent in a circular form biting his own tail, and in the left hand a child as if about to devour it. He was called Sator, Chronos, &c. His festivals were named Saturnalia, and were celebrated during the winter solstice ; he was deposed by his son Jupiter, as he wished to devour all his male children ; he then fled into Italy, and there taught men husbandry.

In Astrology he is considered very evil, and called the Greater Infortune, and is the cause, under Divine Providence, of nearly all the misery, poverty, and misfortune of mankind. The evil of Saturn may be compared to a consumption, slow and sure in its progress, whilst the evil of Mars is violent, short in its duration, like a fever.

JUPITER, ♃,

Is next to Saturn, and is the largest orb, with the exception of the Sun, in our system ; he is 1320 times greater in bulk than the earth, and 90,000 miles in diameter, taking 11 years 315 days 14 hours nearly in performing his revolution round the Sun. He travels at the rate of 25,000 miles an hour, and is distant from the Sun 485 millions of miles, five times as far as the earth ; he revolves upon his own axis in somewhat less than 10 hours. When seen through a

telescope his disc seems to be surrounded with cloudy stripes, called zones or belts ; he is attended by four moons.

Among the heathens Jupiter was the son of Saturn and Ops, brother and husband of Juno, and king of heaven and earth.   His worship was universal, his temples were numerous, and he had many oracles, of which the most renowned were those of Dodona in Epirus, and Ammon in the Libyan desert.   His names were numerous, Ammon, Zeus, Olympius, &c. ; he is generally represented sitting upon a golden throne, with lightning and thunderbolts in one hand and a sceptre of cypress in the other ; his beard long and flowing, and an eagle with expanded wings standing at his feet.

In Astrology Jupiter is called the Greater Fortune from his highly benefic nature.   Those persons in whose nativities he is powerful are of a jovial nature, generous, open-hearted, and sincere, without deceit, and not suspecting others of it.

MARS, ♂ ,

Is distant from the Sun about 142 millions of miles, and moves at the rate of 55,000 miles an hour, and makes his annual circuit from W. to E. in 687 days. His diurnal rotation is performed in 24 hours 40 minutes ; his diameter is about 4135 miles, he is unattended by any Satellite, and his form is spheroidal. Among the mythologists he was considered the god of war and hunting, and was highly celebrated at Rome ;

he was the reputed son of Jupiter and Juno, and is represented on antique monuments and medals as a robust man armed with a pike, shield, and helmet ; sometimes he is mounted on a war-chariot, which is guided by Bellona, the goddess of war, and drawn by two horses named Terror and Fear.

Among Astrologers his influence is very evil, and he is called the Lesser Infortune, in nature quite different to Saturn. The natives of Saturn are inactive and oppressed with poverty, while those of Mars are furious, violent, and contentious ; they feel no pity.

VENUS, ♀,

Is the nearest planet to the earth, distant from the sun 68 millions of miles ; she moves at the rate of between 75 and 80 thousand miles per hour, completes her annual revolution in 224 days 16 hours, and her diurnal rotation in about 24 hours ; her diameter is 7700 miles. She is never distant from the Sun more than 48 degrees, and consequently is never seen at midnight. When she rises before the Sun, she is called a morning star, and is westward of him ; when she sets after the Sun, she is eastward of him, and is then an evening star. She appears through a telescope in all the various phases of the Moon. Venus as a goddess was extensively worshipped by the heathens under the names of Astarte, Aphrodite, &e. As a morning star she is known by the names of Phosphorus and Lucifer, and as an evening star by those of Hesperus and Vesper ; she was the goddess

of love, beauty, and marriage, the wife of Vulcan, and was born of the froth of the sea.

By Astrologers she is called the Lesser Fortune, from her benefic nature, and is next to Jupiter in her influence. The following line of Ovid is well applied to her—

"Emollit mores, nec sinit esse feros;"

but it must be observed that her nature is considerably altered by the aspects of other Planets to her, and notwithstanding her benefic nature when unafflicted, she will produce evil when ill aspected. The old adage, " Evil communications corrupt good manners," is often seen exemplified in this Planet.

MERCURY, ☿ ,

PERFORMS his revolution in 87 days 23 hours, which constitutes the length of his year, with a day of 24 hours. He is 37 millions of miles from the Sun, and he moves in his orbit at the almost incredible rate of upwards of 95,000 miles an hour ; his diameter is about 3000 miles. Though small, he has a bright appearance, with a light-bluish tint ; he never departs much more from the Sun than 30 degrees, and is rarely to be seen without the aid of a telescope, exhibiting the various forms of the Moon. Among the heathens he went by the names of Thoth, Hermes, &c., and was the messenger of the gods.

Although the least of the Planets in magnitude, in Astrology he is one of the most important, and chiefly

rules the mental powers. When not aspected by other Planets, he causes a desire of change, an active mind, and a love of literature ; the source of wit, ingenuity, invention, and every branch of human science and knowledge ; and it is a very remarkable fact that the ancients make *this almost invisible Planet the chief ruler of the mental faculties*, whereas if they had chosen the Planets indiscriminately, and not from experience and truth, they would surely have chosen a larger and more visible body for so important an office.

CHAPTER III.

The Aspects and their Qualities.

THE principal Aspects are six in number, and are either Zodiacal or Mundane. Zodiacal Aspects are measured by the degrees of the Ecliptic, and consist of—

The ☌ (Conjunction), when two Planets are in the same degree and minute of the Zodiac. It is good with good Planets, and evil with evil.

The ✳ (Sextile), 60°, or two signs apart ; an Aspect of a benefic character, and formed by two Planets being posited that distance from one another.

The ☐ (Square), 90°, a distance of three signs ; a peculiarly evil aspect.

The △ (Trine), 120°, or four signs between two heavenly bodies ; a very benefic aspect.

The ☍ (Opposition), 180°, half the Zodiac, or six whole signs ; a very malignant aspect.

The Zodiacal Parallel, when two Planets have the same or opposite declination ; a very powerful Aspect,

in effects similar to the Conjunction, but stronger ; the greatest attention should be paid to it.   There are also five other minor Aspects, called—

The S. ⚹ (Semi-sextile), 30° ; of no consequence in Directions, but should the Hileg (or Giver of Life) have a semi-sextile aspect from Jupiter or Venus at birth, it will tend to strengthen the constitution.

The S. ☐ (Semi-square), 45° ; an evil aspect.

The Quintile, 72°, is slightly benefic.

The SS. ☐ (Sesquiquadrate), 135° ; the opposite point of the Semi-square, and of the same nature.

The Biquintile, 144°; of the same nature as the Quintile.

The Mundane Aspects are calculated by the Semi-Arcs * of the Planets ; in influence, they are of the same nature as the Zodiacal.

The Mundane ⚹ (Sextile), when one Planet is two-thirds of its Semi-Arc distant from another.

The Mundane ☐ (Square), when one Planet is the whole of its Semi-Arc distant from another.

The Mundane △ (Trine), when one Planet is the whole of its Semi-Arc and the third of another distant from another Planet.

The Mundane ☍ (Opposition) ; the same as the Zodiacal, viz. 180° distant.

The Mundane Parallel, when one Planet has equal proportional distance, from the North or South angles of a figure, as another planet.

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* The Semi-Arcs are either diurnal or nocturnal, and consist of half the time which elapses from a star's rising to its setting, and vice versâ.

The Mundane S. ☐ (Semi-quartile), one half of a Planet's Semi-Arc apart.

The Mundane Sesquiquadrate, a Semi-Arc and the half of another apart.

The Mundane Biquintile, four-fifths of the whole diurnal Arc apart.

Aspects are either Partile or Platic—Partile, when two Planets are exactly the before-mentioned distances from each other; Platic when they are so posited as to admit half the degrees of each of their own orbs. The orbs of the Planets are said to be—

♅	♄	♃	♂	☉	♀	☿	☽
7	9	12	7	17	8	7	12

RULE.

Add the orbs of the two Planets together, take half the amount; if the Planets, in their distances, are beyond that amount, they are not in Aspect to one another. Partile Aspects are perfect, and the greater the distance from a Partile Aspect, the weaker it must be.

EXAMPLES.

♃ is in 14° ♏, and the ☉ in 14° ♓ ; they are in Partile Trine Aspect.

♃ is in 14° ♏, and the ☉ in 20° ♒ ; they are in Platic Square Aspect. The Sun is six degrees beyond the Partile Square, but that distance comes within their orbs, viz. $12 + 17 = 29 \div 2 = 14° 30'$.

POWER OF THE HOUSES.

South, or Midheaven.

```
        11              9
            10
   12                      8
       FIGURE
        OF THE
   1   TWELVE HOUSES    7
        OF THE HEAVENS.
   2                       6
            4
      3              5
```

East.   West.

North.

THE above represents a figure consisting of 12
Houses, in which the Signs and Planets are intro-
duced, making a true map or figure of the Heavens
for any given moment of time. The 10th, 1st, 7th,
4th, are the four Angles, and are called the Midhea-
ven or South Angle, the Ascendant or East Angle,
the Descendant 7th, or West Angle, the Imum Cœli

or North Angle; they are the most powerful of all
the Houses either for good or evil, according to the
Planets posited in them, either at birth or by Transit
after. A Star is ascending from the North Angle to
the South, and makes his appearance above the earth
at the East Angle; and a Star is descending from the
South Angle to the North, and disappears at the
West Angle. The 10th House, or Midheaven, has the
strongest influence, for a Planet there is stronger than
in any other part of the figure; and this is apparent
to all, for the Sun, we know, seems to be more power-
ful when it arrives at the Zenith, or 12 o'clock in the
day, than at any other period. Next in strength
comes the Ascendant, or when a Planet is rising; the
next the 7th, when a Planet is descending; and lastly,
the Imum Cœli, when a Planet is directly under our
feet.

E

A TABLE

To turn Time into Degrees and Minutes; and vice versâ, to turn Degrees and Minutes into Time.—No. I.

Deg. Min.	H. M.	M. S.	Deg. Min.	H. M.	M. S.	Deg. Min.	H. M.	M. S.
1	0	4	38	2	32	75	5	0
2	0	8	39	2	36	76	5	4
3	0	12	40	2	40	77	5	8
4	0	16	41	2	44	78	5	12
5	0	20	42	2	48	79	5	16
6	0	24	43	2	52	80	5	20
7	0	28	44	2	56	81	5	24
8	0	32	45	3	0	82	5	28
9	0	36	46	3	4	83	5	32
10	0	40	47	3	8	84	5	36
11	0	44	48	3	12	85	5	40
12	0	48	49	3	16	86	5	44
13	0	52	50	3	20	87	5	48
14	0	56	51	3	24	88	5	52
15	1	0	52	3	28	89	5	56
16	1	4	53	3	32	90	6	0
17	1	8	54	3	36	91	6	4
18	1	12	55	3	40	92	6	8
19	1	16	56	3	44	93	9	12
20	1	20	57	3	48	94	6	16
21	1	24	58	3	52	95	6	20
22	1	28	59	3	56	96	6	24
23	1	32	60	4	0	97	6	28
24	1	36	61	4	4	98	6	32
25	1	40	62	4	8	99	6	36
26	1	44	63	4	12	100	6	40
27	1	48	64	4	16	101	6	44
28	1	52	65	4	20	102	6	48
29	1	56	66	4	24	103	6	52
30	2	0	67	4	28	104	6	56
31	2	4	68	4	32	105	7	0
32	2	8	69	4	36	106	7	4
33	2	12	70	4	40	107	7	8
34	2	16	71	4	44	108	7	12
35	2	20	72	4	48	109	7	16
36	2	24	73	4	52	110	7	20
37	2	28	74	4	56	111	7	24

Deg. Min.	H. M.	M. S.	Deg. Min.	H. M.	M. S.	Deg. Min.	H. M.	M. S.
112	7	28	135	9	0	158	10	32
113	7	32	136	9	4	159	10	36
114	7	36	137	9	8	160	10	40
115	7	40	138	9	12	161	10	44
116	7	44	139	9	16	162	10	48
117	7	48	140	9	20	163	10	52
118	7	52	141	9	24	164	10	56
119	7	56	142	9	28	165	11	0
120	8	0	143	9	32	166	11	4
121	8	4	144	9	36	167	11	8
122	8	8	145	9	40	168	11	12
123	8	12	146	9	44	169	11	16
124	8	16	147	9	48	170	11	20
125	8	20	148	9	52	171	11	24
126	8	24	149	9	56	172	11	28
127	8	28	150	10	0	173	11	32
128	8	32	151	10	4	174	11	36
129	8	36	152	10	8	175	11	40
130	8	40	153	10	12	176	11	44
131	8	44	154	10	16	177	11	48
132	8	48	155	10	20	178	11	52
133	8	52	156	10	24	179	11	56
134	8	56	157	10	28	180	12	0

Explanatory Directions for using Table No. I.

By this Table it is easily perceived that one degree is equal to four minutes of time (the reason is, one degree of the Zodiac ascends every four minutes), and that one minute of a degree is equal to four seconds of time. When it is required to turn degrees or minutes into time, find the degree in the column marked deg. min., and even with it in the next column are placed the hours and minutes or minutes and seconds they answer to; should it be necessary to turn time into degrees and minutes, find the time under the

H. M. column, and on the left is given the degrees it answers to.

Examples. Turn 16 hours 20 minutes into degrees and minutes.

12h. = 180°, 4h. 20m. = 65° + 180 = 245 degrees. *Ans.*

Turn 145° 54′ into time.

145° = 9h. 40m., 54′ = 3m. 36 sec. + 9h. 40m. = 9h. 43m. 36 sec. *Ans.*

A TABLE

To find out in Minutes and Seconds of Time, or Minutes and Seconds of a Degree, the difference between Mean and Sidereal Time.—No. II.

Hours.	Time.	Seconds of a Degree.	Mi. and Sec. of a Degree.	Hours.	Time.	Seconds of a Degree.	Mi. and Sec. of a Degree.
1	9·86″	148″ =	2′ 28″	13	2′ 8·18″	1924″ =	32′ 4″
2	19·72	296 =	4 56	14	2 18·04	2072 =	34 32
3	29·58	444 =	7 24	15	2 27·90	2220 =	37 0
4	39·44	592 =	9 52	16	2 37·76	2368 =	39 28
5	49·30	740 =	12 20	17	2 47·62	2516 =	41 56
6	59·16	888 =	14 48	18	2 57·48	2664 =	44 24
7	1′ 9·02	1036 =	17 16	19	3 7·34	2812 =	46 52
8	1 18·88	1184 =	19 44	20	3 17·20	2960 =	49 20
9	1 28·74	1332 =	22 12	21	3 27·06	3108 =	51 48
10	1 38·60	1480 =	24 40	22	3 36·92	3256 =	54 16
11	1 48·46	1628 =	27 8	23	3 46·78	3404 =	56 44
12	1 58·32	1776 =	29 36	24	3 56·64	3552 =	59 12

0·16 difference for every minute—1″ for every 6 minutes of time—What is the difference between mean and sidereal time for 15 hours both in time and degrees?

Answer. 2 minutes 27·90″ (nearly 28″) in time; in degrees, 37 minutes.

CHAPTER IV.

DIFFERENT WAYS OF ERECTING FIGURES OF THE HEAVENS. —RULES TO CALCULATE THE LATITUDES, DECLINATIONS, ETC., OF THE PLANETS.

Directions for erecting a figure of the Heavens by the method of dividing it by Oblique Ascensions, as followed by Placidus de Titus, and laid down by Ptolemy.

THE time having been correctly noted, observe, in Zadkiel's * or Raphael's Ephemeris for that year and day, the true place of the Sun at the noon † preceding the time given; find the Right Ascension of the degree and minute of the Sun's longitude; write this down; turn the time from the last noon also into degrees and minutes by Table No. 1 (or by multiplying the time by 15), and add them to the other degrees. Make the necessary correction for the equation of time, and add also the difference between mean and sidereal

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* Zadkiel's Ephemeris is published by Piper, Stephenson, and Co., Paternoster Row, biennially, giving the places, &c., of the Planets for the two following years. Price 1s. 6d. Raphael's is published annually, with his Almanack: either can be obtained at any bookseller's.

† Astrologers and astronomers reckon the day from noon to noon.

time (according to Table No. 2); the result will be the Right Ascension of the cusp of the 10th House or Meridian at the moment required.   To find what degree and minute of longitude that Right Ascension answers to, refer to the Tables of R. A., and write that degree and minute on the cusp of the 10th House. Having obtained the degrees on the meridian, refer then to Zadkiel's Table of Houses for London * for that degree of longitude, under No. 10 column ; in the column to the right you will find, even with that degree, the sign and degree on the cusp of the 11th House, in the next column the degree and sign of the 12th House, in the fifth column the sign and degree on the Ascendant, in the sixth column, marked at the head 2, the degree on the 2nd House, and in the last column the degree on the 3rd House : the remaining Houses have the same degrees and minutes of opposite signs on their cusps as their opposite Houses.

The Houses and Signs are opposite to each other in this order—

Houses.		Signs.	
1st	to 7th	♈	to ♎
2nd	— 8th	♉	— ♏
3rd	— 9th	♊	— ♐
4th	— 10th	♋	— ♑
5th	— 11th	♌	— ♒
6th	— 12th	♍	— ♓

* If the figure is intended for England, Zadkiel's Tables will answer every purpose; those for London, for any part South of the latitude of 52° 30′; and those for Liverpool, for any place North of the above latitude, as far as the borders of Scotland.

so that if 2° 5′ ♌ were ascending, 2° 5′ ♒ would be descending.

An easier way to erect a figure of the heavens than the above, is, to take the sidereal time of the noon preceding; note that down, to which add the time elapsed since that noon, and also the difference between mean and sidereal time; the result is the R. A. in h. m. s. of the Meridian, and having found the Right Ascension of the Meridian, or 10th House, refer to the Tables for the degrees on the cusps of the other Houses; the old Astronomical Ephemerides do not give the sidereal time.

Another way, which is also easier for a beginner—

After having found out the Sun's place at the noon preceding, refer to Zadkiel's Tables of Houses for the column which may have No. 10 over the sign the Sun is in on that day; go down the column until you find the degree of the Sun's longitude,* on the left hand of that degree you will find certain h. m. s., write them down, and add to them the time elapsed since noon, after making correction for the equation of time. Also add the difference between mean and sidereal time; refer again to the Tables for those h. m. s. (deducting 24 hours, if over that number), and you will find to the right hand the number of degrees on the cusps of the 10th, 11th, 12th, 1st, 2nd, and 3rd Houses.

Another way is to erect your figure by the celestial

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* Where the minutes of the Sun's longitude exceed 30′, take the next degree.

globes. The following, from "Zuriel's Lectures on Celestial Philosophy," will fully explain that process :

"Seek the Sun's longitude for the day required on the horizontal frame of the globe, or, when exactness is required, by an Astronomical Ephemeris ; and having found his corresponding place in the Ecliptic on the globe, bring that place so found to the brazen Meridian, and set the hour of twelve on the index to that point ; elevate the Pole to the given latitude, and the globe is then rectified ; bring the hour of the day and minute required to the Meridian, allowance being previously made for difference between the clock and the Sun, by addition when the clock is slow, and subtraction when the clock is fast, and observe what degree and minute of the Ecliptic is passing thereon, and that will be the sign and degree which at that time occupies the cusp of the Tenth House, and the degrees and minutes of the Equator answering thereto is the Right Ascension of that point ; keeping the globe in the same position, observe what degree of the Ecliptic is just rising above the horizon, and that will be the Zodiacal place of the Ascendant or First House, whose Oblique Ascension is the degree of the Equator rising at the same time, and is equal to the Right Ascension of the Meridian before found, increased by the addition of 90 degrees. Next add 30 degrees to the Right Ascension of the Tenth, and the sum is the Oblique Ascension of the Eleventh House ; and to find the point of the Ecliptic, which should be placed on the cusp, or division line of that House, take from the Table annexed its Polar elevation, and depress the

globe till you obtain the required number of elevation ;
then bring the number of degrees and minutes of the
Equator answering to its Oblique Ascension to the
Horizon, and the degree and minute of the Ecliptic
rising at the same time will be the longitude, which
should be placed on its cusp ; to the Oblique Ascension
of the Eleventh add 30° more, and the sum will be
the Oblique Ascension of the Twelfth House ; and to
find the degrees and minutes of the Ecliptic to be
placed on its cusp, taking from the Table aforesaid the
Pole thereof, elevate the globe till you have obtained
the required position, and the point of the Ecliptic
arising therewith will be the longitude at that time
arising on the cusp of the 12th Division. To obtain
the degree of the Ecliptic occupying the cusp of the
2nd Division, add thirty degrees to the Oblique Ascen-
sion of the Ascendant or First House, and taking from
the mentioned Table the Polar elevation, which is the
same as that of the Twelfth, the degree of the Ecliptic
answering thereto will show the degree and minute
which should be placed on its cusp. Next, to obtain the
degree of the Ecliptic occupying the cusp of the Third
House, add thirty degrees more to the Oblique Ascen-
sion of the Second, and the sum is the Oblique Ascension
of the Third House, and, depressing the globe to the
Polar elevation found in the Table, the cusp will be
obtained as in the others. Lastly, having thus obtained
the cusps of the six Divisions, viz., from the Tenth to
the Third, inclusive, the others are easily found, as
the signs, degrees, and minutes opposite thereto will
be their places without further trouble."

TABLE No. III.

The Poles of Houses from the Equator to 60 Degrees of Latitude.

Lat.	Pole of 11th, 3d, 5th, & 9th Houses.		Pole of 12th, 2d, 6th, & 8th Houses.			Lat.	Pole of 11th, 3d, 5th, & 9th Houses.		Pole of 12th, 2d, 6th, & 8th Houses.	
Deg.	Deg.	Min.	Deg.	Min.		Deg.	Deg.	Min.	Deg.	Min.
1	0	21	0	42		35	13	26	24	15
2	0	41	1	22		36	13	51	26	5
3	1	0	2	0		37	14	18	26	55
4	1	21	2	41		38	14	52	27	48
5	1	41	3	23		39	15	24	28	40
6	2	0	4	0		40	15	56	29	32
7	2	21	4	40		41	16	29	30	25
8	2	41	5	21		42	17	5	31	20
9	3	2	6	2		43	17	42	32	18
10	3	23	6	43		44	18	20	33	15
11	3	43	7	24		45	18	58	34	13
12	4	4	8	5		46	19	37	35	10
13	4	24	8	45		47	20	19	36	10
14	4	45	9	26		48	21	3	37	12
15	5	7	10	10		49	21	46	38	12
16	5	29	10	50		50	22	33	39	14
17	5	49	11	30		50½	22	58	39	46
18	6	12	12	14		51	23	21	40	18
19	6	34	12	57		*51·32	23	48	40	53
20	6	57	13	41		52	24	12	41	24
21	7	20	14	24		52½	24	44	42	4
22	7	43	15	7		53	25	6	42	32
23	8	5	15	50		53½	25	32	43	5
24	8	30	16	36		54	26	1	43	39
25	8	54	17	22		54½	26	30	44	13
26	9	17	18	5		55	26	59	44	48
27	9	43	18	52		55½	27	29	45	24
28	10	8	19	37		56	28	1	45	59
29	10	32	20	21		56½	28	33	46	36
30	10	59	21	9		57	29	6	47	13
31	11	26	21	56		57½	29	40	47	50
32	11	54	22	46		58	30	15	48	27
33	12	23	23	36		59	31	29	49	44
34	12	51	24	25		60	32	48	51	4

* Latitude or Pole of London.

The most correct method, but the most difficult, because it requires the most care, is to erect the figure by trigonometry. This need not be done in England, because Zadkiel's Tables of Houses for the latitude of London and Liverpool are very correct; but where the birth has taken place where the latitude differs much from London, as Ireland, Scotland, and most places on the continent, it is absolutely necessary to erect the figure by trigonometry, if correctness be required.

The first thing is to find out the Right Ascension of the Midheaven at the time of birth, and also what degree and minute of longitude that Right Ascension answers to.

Rule 1st. Add the time from the last Noon to the Sun's Right Ascension in time, the sum will be the Right Ascension of the Midheaven in time. Turn this into degrees and minutes, by multiplying it by 15.

2nd. Add the co-tangent of 'the Right Ascension from the nearest Equinox to the co-sine of 23° 28'; the sum will be the co-tangent of the longitude from the said nearest Equinoctial point.

To find the longitude on the cusps of the other Houses—

1st. Add 30° to the Right Ascension of the Midheaven for the 11th, 60° for the 12th, 90° for the Ascendant, 120° for the 2nd, and 150° for the 3rd. This gives the Oblique Ascension of those Houses.

2nd. To the co-sine of the Oblique Ascension of the House, taken from the nearest equinoctial point, add

the co-tangent of the Pole of the House ; the sum will be the co-tangent of the 1st Arc.

3rd. If the cusp of the House be nearer to Aries, add to the 1st Arc 23° 28', but if nearer to Libra, subtract 23° 28' from it ; the remainder, or sum, will be the 2nd Arc.

4th. As the co-sine of the 2nd Arc is to the co-sine of the 1st Arc, so is the tangent of the Oblique Ascension of the House to the tangent of its longitude from Aries or Libra, according as it was nearer to either by Oblique Ascension.

If the 2nd Arc exceed 90°, take the sine of the excess above 90°, instead of the co-sine, and reckon the longitude from the opposite Equinox to that of the Oblique Ascension ;—viz., if the Oblique Ascension was measured from Aries, reckon the longitude from Libra, but if it was measured from Libra, reckon the longitude from Aries.

For an example for the above method, see the Nativity of His Royal Highness Prince Leopold George Duncan Albert.

As an example we will erect a figure of the heavens for John Molyneux, natus June 5th, 1855, 10h. 6m. A. M.

The Sun on June 4th, 1855, at noon (that being the noon preceding 10h. 6m. A. M. on the 5th), was in 13° 15' ♊ ; the R. A. of 13° ♊ is 71° 34', that of 14° ♊, 72° 38' ; then, by the Golden Rule, say, if 1°, or 60', give the difference between these numbers 64', what will 15' give ? *Ans.* 16', which added to 71°

34′ makes 71° 50′ for the Sun's Right Ascension at noon on the 4th June. But the clock on June 4th was 2′ 6″ slow, so we must add for the equation of time 2′ 6″ of time = 30′, making—

Right Ascension at mean noon	72°	20′	0″
Add time of birth, 22h. 6m.			
× 15 = . . .	331	30	0
Add correction for difference of mean and sidereal time, 22h. 6m., viz., as 1h. : 22h. 6m. : : 9·86″ : 3′ 37·92″	0	54	31
	404	44	31
This being beyond the Circle, deduct	360	0	0
A. R. of Midheaven at birth	44	44	31 = 17° 13′

♉

This we place on the cusp of the 10th House, and having found the Midheaven, we refer to the Table of Houses at page 10 ; under the column 10 we find ♉,* and even with 17° ♉, to the right hand, the number 26 ; on looking at the head of that column, the number 11, Gemini ; we therefore place 26° ♊ on the cusp of the 11th. To the right of 26 we find ♌ ; we therefore place 0 degree of Leo on the cusp of the 12th.† To the right of that we observe 28° 4′, and at the head

* Most editions of Zadkiel's Tables of Houses have Aries under column 10, page 10 ; but this is a misprint for Taurus.

† On referring to the head of this column, we find 12 Cancer ; but on going down the column we come to ♌ on the 12th House when 17° ♉ is on the Meridian ; so also in reference to the 3rd House, ♎ takes the place of ♍ when 2° ♉ is on the Meridian.

of the column Ascendant, Leo, so 28° 4′ ♌ is on the
Ascendant; in the next column the number 18, and at
the head ♍, so 18° ♍ is on the cusp of the 2nd; and
in the last column is placed 13, so 13 ♎ is on the cusp
of the 3rd. Opposite Houses have opposite signs and
degrees, so the remaining Houses have on their cusps
the following signs and degrees; the 4th ♏ 17° 13′,
the 5th ♐ 26°, the 6th ♒, the 7th ♒ 28° 4′, the 8th
♓ 18°, the 9th ♈ 13°: but we have not used the
signs Cancer and Capricorn yet, and they must be in
the figure of the heavens; so we put ♋ in the 11th,
and Capricorn in the 5th, its opposite House and sign;
now if we count the signs from Aries, they will follow
each other successively.

John Molyneux,

natus

June 5th, 1855,
10h. 6m. A. M.

Died September 5th,
1855.
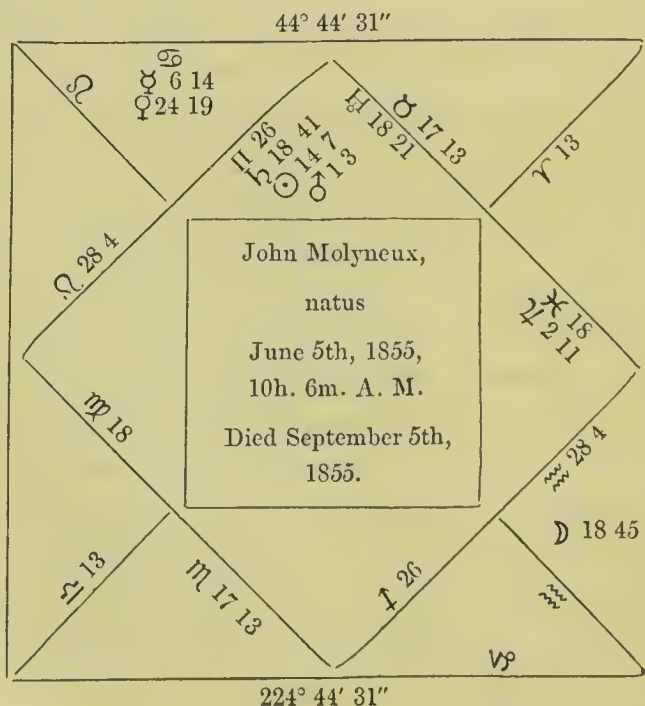
For finding the cusps of the Houses by the Second Method.

	h.	m.	s.
The sidereal time at noon on the 4th was	4	49	27
Add time of birth . . .	22	6	0
Add difference of mean and sidereal time	0	3	38
	26	59	5
Deduct 24 hours, as it exceeds a day	24	0	0
R. A. of Midheaven, 44° 46′ = 17° 15′ ♉ =	2	59	5

This differs from the last only 8 seconds in time, and is the most correct method. Having found the Midheaven, proceed as before for the cusps of the other Houses.

By the Third Method.

The Sun being in 13° 15′ ♊ on June 4th, we refer to Zadkiel, and find in the column numbered 10 Gemini the number 13, to the left of which is placed—

	h.	m.	s.
	4	46	16
Add time of birth . . .	22	6	0
Add for equation of time . .	0	2	6
Difference of mean and sidereal time .	0	3	38
	26	58	0
Deduct 24 hours, as it exceeds a day	24	0	0
R. A. of Midheaven 44° 30′ = 16° 59′ ♉ =	2	58	0

Proceed as before for the cusps of the other Houses. Having thus obtained the figure of the heavens, the

next thing which is necessary is to place the Sun,
Moon, and other Planets in their respective places,
which is easy enough ; for on June 4th, 1855, we find
by Zadkiel's Ephemeris, the Sun at 12 o'clock in the
day in 13° 15′ ♊, and on the 5th at noon in 14° 12′
♊ ; he therefore travels 57′ in 24 hours, making 52′
in 22h. 6m. : so his true place is 14° 7′ ♊. The Moon
on the 4th was in 5° 25′ ♒, and on the 5th 19° 54′ ♒ ;
therefore she travels 14° 29′ in 24 hours, making 13°
20′ in 22h. 6m. : so her true place is (5° 25′ + 13° 20′)
18° 45′ ♒. Jupiter on the 4th was in 2° 7′ ♓, and
on the 5th in 2° 11′ ♓ ; he travels 4′ in 24 hours, and
the same in 22h. 6m. : his place is then 2° 11′ ♓.
Mars on the 4th was in 0° 24′ ♊, and on the 5th in
1° 6′ ♊ ; he therefore travels 42′ in 24 hours, or 39′ in
22h. 6m. ; making his place 1° 3′ ♊. Venus on the
4th was in 23° 16′ ♋, and on the 5th in 24° 25′ ♋ ;
she therefore travels 1° 9′ in 24 hours, or 1° 3′ in
22h. 6m. ; making her place 24° 19′ ♋. Mercury on
the 4th was in 4° 52′ ♋, and on the 5th in 6° 21′ ♋ ;
he therefore travels 1° 29′ in 24 hours, or 1° 22′ in
22h. 6m. ; making his place 6° 14′ ♋. Herschel on the
1st June was in 18° 9′ ♉, and on the 7th June
18° 28′ ♉ ; he travels therefore 19′ in 6 days, or 12′
in 4 days ; so his place is 18° 21′ ♉. Saturn on the
1st June was in 18° 10′ ♊, and on the 7th June in
18° 57′ ♊ ; he therefore travels 47′ in 6 days, or 31′
in 4 days ; so his place is 18° 41′ ♊. Having thus
found the true Geocentric places of the Planets at 10h.
6m. A. M. on the 5th June, we insert them in the
figure. The Sun we place in the 10th House, as he

has not yet arrived at the degrees on the cusp of the
11th.   The Moon we place in the 6th House, as she is
past the degrees on the cusp of the 6th, but has not
yet arrived at the degrees on the cusp of the 7th.
Jupiter we place in the 7th House, as he has passed
the degrees on the cusp of the 7th, but has not arrived
at the degrees on the cusp of the 8th House.   Mars
we place in the 10th House, in rear of the Sun, as he has
passed the cusp of the 10th, but has not arrived so
near the cusp of the 11th as the Sun.   Venus and
Mercury we place in the 11th House, as they have both
passed the cusp of the 11th, but have not arrived at
the degrees of the 12th ; and as Venus is nearer the
12th, we place her nearer to that cusp than Mercury.
Herschel we place also in the 10th, as he has just
passed the cusp.   Saturn also in the 10th, as he has
passed the cusp of the 10th, but has not yet arrived at
the 11th ; but as he is nearer to it than the Sun, he is
posited nearer the cusp of the 11th.

TABLE No. IV.

By this Table the Moon's place may be calculated for any hour of the day without any trouble, and it will be found extremely useful in calculating Secondary Directions.

Hours.	11 46 D. M.	11 56 D. M.	12 6 D. M.	12 16 D. M.	12 26 D. M.	12 36 D. M.
1	0 29	0 30	0 30	0 30	0 31	0 31
2	0 59	1 0	1 0	1 1	1 2	1 3
3	1 28	1 30	1 31	1 32	1 33	1 35
4	1 58	1 59	2 1	2 3	2 4	2 6
5	2 27	2 29	2 31	2 34	2 35	2 37
6	2 57	2 59	3 1	3 4	3 6	3 9
7	3 26	3 29	3 32	3 35	3 38	3 40
8	3 55	3 59	4 2	4 6	4 9	4 12
9	4 25	4 28	4 32	4 36	4 40	4 43
10	4 54	4 58	5 3	5 7	5 11	5 15
11	5 24	5 28	5 33	5 37	5 42	5 46
12	5 53	5 58	6 3	6 8	6 13	6 18
13	6 22	6 28	6 33	6 39	6 44	6 49
14	6 52	6 58	7 3	7 9	7 15	7 21
15	7 21	7 28	7 34	7 40	7 46	7 52
16	7 51	7 57	8 4	8 11	8 17	8 24
17	8 20	8 27	8 34	8 41	8 48	8 55
18	8 49	8 57	9 4	9 12	9 19	9 27
19	9 19	9 27	9 35	9 43	9 51	9 58
20	9 48	9 57	10 5	10 13	10 22	10 30
21	10 18	10 27	10 35	10 44	10 53	11 1
22	10 47	10 57	11 6	11 15	11 24	11 33
23	11 17	11 26	11 36	11 45	11 55	12 4
24	11 46	11 56	12 6	12 16	12 26	12 36

Hours.	12 46 D. M.	12 56 D. M.	13 6 D. M.	13 16 D. M.	13 26 D. M.	13 36 D. M.
1	0 32	0 32	0 33	0 33	0 34	0 34
2	1 4	1 5	1 5	1 6	1 7	1 S
3	1 36	1 37	1 3S	1 39	1 40	1 42
4	2 S	2 9	2 11	2 13	2 14	2 16
5	2 40	2 42	2 44	2 46	2 4S	2 50
6	3 11	3 14	3 16	3 19	3 21	3 24
7	3 43	3 46	3 49	3 52	3 55	3 5S
S	4 15	4 19	4 22	4 25	4 29	4 32
9	4 47	4 51	4 55	4 5S	5 2	5 6
10	5 19	5 23	5 27	5 32	5 36	5 40
11	5 51	5 56	6 0	6 5	6 9	6 14
12	6 23	6 2S	6 33	6 3S	6 43	6 4S
13	6 55	7 0	7 6	7 11	7 17	7 22
14	7 27	7 33	7 38	7 44	7 50	7 56
15	7 59	S 5	S 11	S 17	8 24	S 30
16	S 31	S 37	S 44	8 51	S 57	9 4
17	9 3	9 10	9 17	9 24	9 31	9 3S
1S	9 34	9 42	9 49	9 57	10 4	10 12
19	10 6	10 14	10 22	10 30	10 3S	10 46
20	10 38	10 47	10 55	11 3	11 12	11 20
21	11 10	11 19	11 27	11 36	11 45	11 54
22	11 42	11 51	12 0	12 10	12 16	12 2S
23	12 14	12 24	12 33	12 43	12 52	13 2
24	12 46	12 56	13 6	13 16	13 26	13 36

| Hours. | 13 46 | 13 56 | 14   6 | 14 16 | 14 26 |
	D. M.	D. M.	D. M.	D. M.	D. M.
1	0 34	0 35	0 35	0 36	0 36
2	1 9	1 10	1 10	1 11	1 12
3	1 43	1 44	1 46	1 47	1 48
4	2 18	2 19	2 21	2 23	2 24
5	2 52	2 54	2 56	2 58	3 0
6	3 26	3 29	3 31	3 34	3 36
7	4 1	4 4	4 7	4 10	4 12
8	4 35	4 39	4 42	4 46	4 49
9	5 10	5 13	5 17	5 21	5 25
10	5 44	5 48	5 52	5 57	6 1
11	6 19	6 23	6 28	6 32	6 37
12	6 53	6 58	7 3	7 8	7 13
13	7 27	7 33	7 38	7 44	7 49
14	8 2	8 8	8 13	8 19	8 25
15	8 36	8 42	8 49	8 55	9 1
16	9 11	9 17	9 24	9 30	9 37
17	9 45	9 52	9 59	10 6	10 13
18	10 19	10 27	10 34	10 42	10 49
19	10 54	11 2	11 10	11 18	11 26
20	11 28	11 37	11 45	11 53	12 2
21	12 3	12 11	12 20	12 29	12 38
22	12 37	12 46	12 55	13 4	13 14
23	13 12	13 21	13 31	13 40	13 50
24	13 46	13 56	14 6	14 46	14 26

Hours.	14 36 D. M.	14 46 D. M.	14 56 D. M.	15 6 D. M.	15 16 D. M.
1	0 36	0 37	0 37	0 38	0 38
2	1 12	1 14	1 15	1 15	1 16
3	1 49	1 51	1 52	1 53	1 54
4	2 26	2 28	2 29	2 31	2 33
5	3 3	3 5	3 7	3 9	3 11
6	3 39	3 41	3 44	3 46	3 49
7	4 15	4 18	4 22	4 27	4 27
8	4 52	4 55	4 59	5 2	5 5
9	5 28	5 32	5 36	5 40	5 43
10	6 5	6 9	6 13	6 17	6 22
11	6 41	6 46	6 51	6 55	7 0
12	7 18	7 23	7 28	7 33	7 38
13	7 54	8 0	8 5	8 11	8 16
14	8 31	8 37	8 43	8 48	8 54
15	9 7	9 14	9 20	9 26	9 32
16	9 44	9 51	9 57	10 4	10 11
17	10 20	10 28	10 35	10 42	10 49
18	10 57	11 4	11 12	11 19	11 27
19	11 31	11 41	11 49	11 57	12 5
20	12 10	12 18	12 27	12 35	12 43
21	12 46	12 55	13 4	13 13	13 21
22	13 23	13 33	13 41	13 50	14 0
23	13 59	14 9	14 18	14 28	14 38
24	14 36	14 46	14 56	15 6	15 16

We will now commence erecting the figure of the heavens for the time of birth of his Royal Highness Prince Leopold George Duncan Albert, youngest

child of our most gracious Sovereign. The official bulletin at the time of his birth was—

" Buckingham Palace, April 7th, 1853.

" The Queen was safely delivered of a prince at 10 minutes past one o'clock this afternoon."

	h.	m.	s.
Sidereal time on April 7th, 1853, was	1	2	41
Add time of birth . . .	1	10	0
Add difference mean and sidereal time	0	0	11
33° 13′ = 5·31 ♉ R. A. Midheaven .	2	12	52

33° 13′

H. R. H.
Prince Leopold
George Duncan Albert,
natus
April 7th, 1853,
1h. 10m. P. M.
Lat. 51° 31° N.

213° 13′
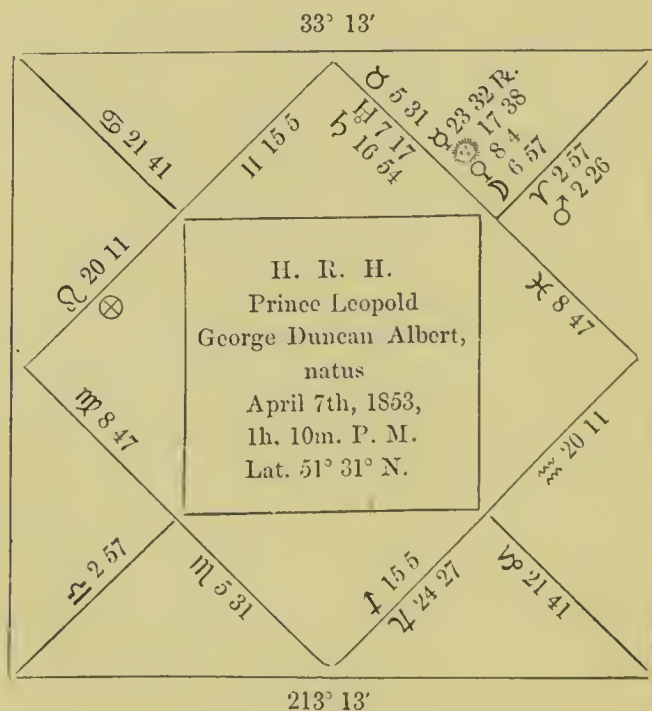
A Speculum showing the Dec., R. A., Mer. Dis., and Semi-arcs of the Planets.

	Latitude.	Declination.	Right Ascension.	Meridian Distance.	Semi-arc.	One-third of Semi-arc
♅	0 26 S.	13 33 N.	35 4	1 51	107 39	35 53
♄	2 1 S.	14 58 N.	45 1	11 48	109 39	36 33
♃	0 36 N.	22 45 S.	263 58	50 45	121 50	40 36
♂	0 56 S.	0 17 N.	2 36	30 39	90 21	30 7
☉		6 55 N.	16 15	17 0	98 47	32 56
♀	1 26 S.	1 54 N.	7 59	25 14	92 24	30 48
☿	2 51 N.	11 48 N.	20 43	12 30	105 14	35 5
☽	4 52 S.	1 42 S.	8 20	24 53	87 52	29 17
⊕			124 5	89 8	92 8	30 43

To find by trigonometry what point of the Ecliptic occupies the Midheaven in the above Nativity of Prince Leopold; — the Right Ascension of Midheaven is 33° 13′.

Cotangent of 33° 13′, its distance in R. A.
    from Aries   .   .   .   .   10·18389

Cosine of 23° 28′   .   .   .   9·96250

Cotangent of longitude from Aries 35° 31′
    = 5° 31′ Taurus   .   .   .   10·14639

For the 11th House add 30° to the R. A. of the Midheaven = 63° 13′ Oblique Ascension of 11th House.

Cosine of O. A. of 11th 63° 13′, its distance
    from Aries   .   .   .   .   9·65381
Cotangent of Pole of the 11th 23° 48′   10·35551

    10·00932

Cotangent of 1st Arc   .   44°   23'
Being nearer to Aries, add   23   28
                                                    ————————
                    Second Arc   67   51
                                                    ————————

As the cosine of the 2nd Arc 67° 51' (A. C.)   0·42362
is to the cosine of the 1st Arc 44° 23',   .   9·85411
so is the tangent of the Oblique Ascension 63°13'   10·29691
                                                    ————————
to the tangent of its longitude 75° 5' .   .   10·57464
                                                    ————————

equal to 15° 5' Gemini on cusp of the 11th House.

For the 12th House add 60° to the R. A. of the Mid-
heaven = 93° 13' Oblique Ascension of 12th House.

Cosine of O. A. of 12th 93° 13', or 86° 47'
   distant from Libra   .   .   .   8·74906
Cotangent of Pole of the 12th 40° 53'   .   10·06262
                                                    ————————
                                                    8·81168
                                                    ————————

Cotangent of 1st Arc   .   .   86°   18'
Being nearer to Libra, subtract   23   28
                                                    ————————
                    Second Arc   62   50
                                                    ————————

As the cosine of the 2nd Arc 62° 50' (A. C.)   0·34048
is to the cosine of the 1st Arc 86° 18',   .   .   8·80978
so is the tangent of the Oblique Ascension 86°47'   11·25026
                                                    ————————
to the tangent of its longitude from Libra 68° 19' 10·40052
                                                    ————————

equal to 21° 41' Cancer on cusp of the 12th House.

For the Ascendant add 90° to the R. A. of the Mid-heaven = 123° 13′ Oblique Ascension of Ascendant.

Cosine of Oblique Ascension of Ascendant
    123° 13′, or 56° 47′ distant from Libra   9·73863
Cotangent of Pole of the Ascendant 51° 31′   9·90035

                                                       9·63898

Cotangent of 1st Arc   .   .   66°   28′
Being nearer to Libra, subtract 23   28

                   Second Arc   43   0

As the cosine of the 2nd Arc 43° (A. C.)   .   0·13587
is to the cosine of the 1st Arc 66° 28′,   .   9·60128
so is the tangent of the O. A. 56° 47′   .   .   10·18389

to the tangent of its longitude from Libra 39°49′   9·92104

equal 20° 11′ of Leo on cusp of the Ascendant.

For the 2nd House add 120° to the R. A. of the Mid-heaven = 153° 13′ Oblique Ascension of 2nd House.

Cosine of O. A. of 2nd House 153° 13′, or 26°
    47′ distant from Libra   .   .   9·95071
Cotangent of Pole of the 2nd 40° 53′ .   10·06262

                                                   10·01333

Cotangent of 1st Arc   .   .   44°   7′
Being nearer to Libra, subtract 23   28

                   Second Arc   20   39

As the cosine of the 2nd Arc 20° 39′ (A. C.)   0·02884

is to the cosine of the 1st Arc 44° 7′,   .   .   9·85608

so is the tangent of the O. A. 26° 47′   .   9·70309

———

to the tangent of its longitude from Libra 21° 13′   9·58801

———

equal 8° 47′ of Virgo on cusp of the 2nd House.

For the 3rd House add 150° to the R. A. of the Mid-heaven = 183° 13′ Oblique Ascension of the 3rd House.

Cosine of O. A. of 3rd House 183° 13′, or 3°

    13′ distant from Libra   .   .   .   9·99932

Cotangent of Pole of the 3rd 23° 48′ .   10·35551

———

    10·35483

———

Cotangent of 1st Arc   .   . 23°   50′

Being nearer to Libra, subtract 23   28

———

              Second Arc 0   22′

———

As the cosine of the 2nd Arc 0° 22′ (A. C.) .   0·00001

is to the cosine of the 1st Arc 23° 50′,   .   9·96129

so is the tangent of the O. A. 3° 13′   .   .   8·74974

———

to the tangent of its longitude from Libra 2° 57′ 8·71104

———

equal to 2° 57′ of Libra on cusp of the 3rd House.

The remaining Houses have the same degrees and minutes of opposite signs on their cusps as their opposite Houses.

In placing the Planets in this Horoscope, we find the Sun at noon in 17° 35′ ♈; we add 3′, the distance gone since noon, making his place 17° 38′ ♈. The Moon travels 12° 7′ in the 24 hours, so we add 35′ to her place at noon, making her in 6° 57′ ♈. Jupiter is stationary, so his place is as it was at noon, in 24° 27′ ♃. Mars travels 47′ in the 24 hours, so we add 2′ to his place, making it 2° 26′ ♈. Venus goes 75′ in the 24 hours, so we add 3′ to her place at noon, which gives her longitude 8° 4′ ♈. Mercury is retrograde (that is, instead of advancing through the signs, he appears to return back, owing to the position and motion of the earth), and goes back in the 24 hours 38′; so we deduct 2′ from his position at noon on the 7th, making him 23° 32′ ♈ ℞. The other Planets are as they were at noon. The next thing is to find the latitudes of the stars, &c. The rules for finding the Latitudes, Declinations, Right Ascensions, Meridian Distances, Semi-arcs, both diurnal and nocturnal, I now proceed to lay down.

The Latitude.—This is given in Raphael's Ephemeris for every 3rd day, and in Zadkiel's for every 6th day, with the exception of the Moon's latitude, which is calculated in the above for every day at noon; for the other Planets we must take the proportional part. Latitude is the distance of a star from the Ecliptic, and as the Sun is ever in the Ecliptic, he of course never can have any latitude.

Suppose it were required to find the latitude of Mercury on the 4th April, 1853, we find his latitude

on the 1st April, 1853, 3° 17′ north, and on the 7th April 2° 51′ north ; his difference in latitude in 6 days is 26 minutes : therefore as 6 days : 3 days : : 26 minutes : 13 minutes ; making his latitude 3° 4′ north on the 4th April.   But supposing it were required to find his latitude on the 17th : on the 13th he is 1° 35′ north latitude, and on the 19th he has 0° 4′ south latitude ; here we must not subtract, but must add the two latitudes together to find the difference ; then, as 6 days : 4 days : : 1° 39 : 1° 6′ ; making his latitude 29′ north on the 17th April.

The Declination.—This should be calculated most correctly, for from it the Zodiacal Parallels are formed, and it is of the greatest importance in calculating the different arcs of direction.   Declination is the distance of any Planet or place from the Equator, either north or south.   The Moon's Declination is given in the Ephemeris for every day at noon ; the other Planets for every 6th day.   In Raphael's Ephemeris the Declination of the Sun is given also for every day at noon.

Example.—Find the Declination of the Sun in the above royal Nativity.

The Sun on the 7th April at noon is in 6° 54′ north Declination, and on the 13th in 9° 7′ N. Dec. ; the difference is 2° 13′ ;—then, as 6 : 1 : : 2° 13′ : 22′, and that for 1h. 10m. time of birth equals 1′, which we add to 6° 54′.   Declination of Sun 6° 55′ N. ; or we can find it by Zadkiel's Tables.

The Sun at the time of birth is in 17° 38′ ♈, having entered the Table of Aries in the column on the right hand at 17,° and under no degrees of latitude we see 6° 41′, and at 18°, 7° 5′; the difference between these two degrees, we perceive, is 24′;—then as 60 : 38 : : 24 : 15, making the Sun's Declination 6° 56′ north, which is the correct Declination.   It is much better invariably to use the Tables.

To find the Sun's Declination in this royal Nativity by trigonometrical calculation.—The Sun being distant from the nearest Equinoctial point 17° 38′, say,

As radius	10·00000
is to the sine 17° 38′, . .	9·48133
so is sine 23° 28′ . .	9·60012
Sine Declination 6° 56′ . .	9·08145

To find the Moon's Declination in the Tables.—The Moon is in 6° 58′ of Aries with 4° 52′ S. lat.; at 6 degrees of Aries and 4° S. lat., the Declination is 1° 17′ S., and at 7° it is 0° 53′ S., the difference is 24′; then as 60 : 58 : : 24 : 23, making the Moon's Declination at 4°, lat. 0° 54′ S.   But she is in 4°, 52′ S. lat., and the difference between 4° and 5° S. lat., is 55′.   Then as 60 : 52 : : 55 : 48, which, added to 0° 53′ S., makes her Declination 1° 42′ S.

To find Herschel's Declination by trigonometrical calculation.

Rule 1. As radius is to the tangent of 23° 28′, so

is the sine of the longitudinal distance from the nearest Equinoctial point to the tangent of the 1st angle.

Rule 2. If the latitude and longitude have the same denomination, namely, if the latitude be north and the star in a northern sign, or south and the star in a southern sign, the latitude must be subtracted from 90°; but if of different denominations, the latitude must be added to 90°. Subtract the first angle from the sum or remainder, and it will give the amount of the 2nd angle.

Rule 3. As the cosine of the 1st angle is to the cosine of the 2nd angle, so is the cosine of 23° 28′ to the sine of the required Declination.

As radius	10·00000
is to tangent 23° 28′, . .	9·63761
so is sine ♅ long. 37° 17′ . .	9·78230
Tangent 1st ∠ 14° 44′ . .	9·41991

As the latitude and longitude are of different denominations, I add 0° 26′ to 90° = 90° 26′—1st ∠ 14° 44′ = 75° 42′.

As cosine 1st ∠ 14° 44′ . .	9·98548
is to cosine of 2nd ∠ 75° 42′, .	9·39270
so is cosine 23° 28′ . . .	9·96251
	9·35521
	9.98548
to sine ♅ Declination 13° 33′ .	9·36973

The Right Ascension.—This is easily found in the Tables. The Sun's longitude is 17° 38′ ♈, the R. A. of which is 16° 15′ : the R. A. of 17° ♈ is 15° 40′, and of 18° ♈ 16° 35′; the difference is 55′. Then as 60 : 38 : : 55 : 35. 15° 40′ + 35′ = 16° 15′.

The Right Ascension of the Moon is 8° 20′.

The Moon is in 6° 58′ ♈ with 4° 52′ S. lat.; on referring to the Tables of south latitude, I find 6° ♈ with 4° S. lat. has 7° 6′ R. A., and 7° ♈ has 8° 1′ R. A.; the difference is 55′ : then, as 60 : 58 : : 55 : 53, the R. A. of 6° 58′ ♈ with 4° S. lat. is 7° 59′; but she has 4° 52′ S. lat.; the difference in R. A. between 4° and 5° is 24′; then, as 60 : 52 : : 24 : 21, which we add to 7° 59′, making 8° 20′, the Moon's Right Ascension.

Meridian Distance.—Take the difference between the Right Ascension of the Midheaven and the Planet, if above the horizon; but if below the horizon, the difference between the R. A. of the Imum Cœli, or Fourth House, and the Planet.

Find the Meridian Distance of the Moon in His Royal Highness's Nativity.

Right Ascension of Midheaven	33°	13′
Right Ascension of the Moon	8	20
Moon's Meridian Distance	24	53

The Ascensional Difference is the difference between the R. A. and Oblique Ascension of any Planet or part of the heavens, and is found by referring to

the Tables of Ascensional Difference, under the proper Pole of the country; opposite the Declination the Ascensional Difference will be found.

What is the Ascensional Difference of the Moon in the above horoscope?

The Moon's Declination is 1° 42′ south; under 51° and at 1° Declination the Ascensional Difference is 1° 14′, at 2° Declination it is 2° 28′; Difference 74′; then as 60 : 42 : : 74 : 52, which, added to 1° 14′, makes 2° 6′ : but the Pole of the country which is the latitude of the place of birth is 51° 31′; the difference between 51° and 52° is 3′; we therefore add 1 to the 2° 6′, which makes the Ascensional Difference of the moon 2° 7′. An easier way to work it is by trigonometry.

Rule. The tangent of the latitude of the place + the tangent of the Planet's Declination is equal to the sine of the Ascensional Difference.

Tangent of 51° 31′   .   .   10·09965
Tangent of Declination 1° 42′   8·47245
—————
Sine of Ascensional Difference 2° 8′   =   8·57210
—————

The Semi-arc.—For the Semi-diurnal arc, or when the star is above the earth, if it has North Declination, add the Ascensional Difference to 90°; if South, subtract it,—the remainder is the Arc.

For the Semi-nocturnal Arc, or when the star is

below the earth, if in North Declination subtract the
Ascensional Difference from 90° ; if in South, add.
Whenever one Semi-arc is calculated, the other is
easily found by subtracting the one you have from
180°.

Find the Semi-arc of the Moon in the above Na-
tivity.   The Moon is above the earth, and in South
Declination ; we therefore subtract her Ascensional
Difference from 90°—2° 8' = 87° 52'.   The above are
the principal things to be noted before proceeding to
work out the directions ; they are not used in calcu-
lating the Secondary Directions, or Transits, both of
which are of great consequence in a Nativity, though
not so powerful as the Primary Directions.

CHAPTER V.

Transits.

A TRANSIT is a passing over by another Planet after
birth the place of any Planet or cusp of House in a
Nativity. Whenever the superior Planets—Herschel,
Saturn, or Jupiter—transit the places of the Sun,
Moon, or angles in any Nativity, they produce marked
effects, according to their natures, which generally last
some time. The transits of the other Planets, from
passing so often and dwelling so short a time, produce
little or no effect, unless it be the Planet Mars, who,
if he transits the Opposition, Square, or Conjunction of
any of the above places when the superiors are also
transiting, will certainly increase their ill effects. In
general, the greatest evil from a Transit is felt at that
time. The Transits are always more powerful in their
effects if made near the birth-day, which accounts for
the opinion the ancient Astrologers held about the
revolutional figure being the time when the Sun re-
turns every year to his radical place in the Nativity.

Herschel or Saturn transiting the Conjunction,

Square, or Opposition of the luminaries or angles, if in
good aspect at birth, their effects are not so evil; but
if in bad aspect, and they transit the Giver of Life,
they produce indisposition, misfortunes, &c., or tran-
siting the luminaries, and neither of them Giver of
Life, they cause sudden annoyance, loss of property,
disgrace, the death of parents, or trouble for them, and
unfortunate times; but this is more particularly re-
marked in the Conjunction and Opposition. The Trans-
its of these Planets through the Midheaven always
produces trouble and often ruin. Saturn transiting
the Conjunction, Square, or Opposition of Venus pro-
duces loss of money, death of wife or child, or pecu-
niary difficulties; transiting the Conjunction, Square,
or Opposition of Mercury, anxiety, sometimes law pro-
ceedings, and unhappiness. Saturn transiting the
Trine of the Sun generally occasions a removal, or at
any rate a great desire to change one's residence.
Jupiter transiting the Sun, if Giver of Life, produces
health, honour, and often wealth, particularly if in
good aspect at birth. The Sun is the general signi-
ficator of honour in every Nativity, although the Tenth
House has much influence also upon the honour of
every one. Transiting the Moon, health and an in-
crease of fortune: these are excellent times to speculate
or begin any undertaking; also when this Planet is
Sextile or Trine to the luminaries. When he transits
the Midheaven the same effects are observed: the evil
or good of the Transits of the Planets may be immensely
increased or lessened by the directions in force at the

time in the horoscope, as the greater good will over-
come the lesser evil, and the greater evil overcome the
lesser good.

Revolutions.

A Revolution is erecting a figure every year for the
radical return of the Sun to his place in the Nativity ;
if it agrees with the directions in force in the Nativity,
it increases their influence whether for good or evil : it
should invariably be observed.

Secondary Directions

Are formed by the motion of the Sun and Moon
after birth, by allowing a day to reckon for a year,
two hours for a month. Whatever aspects they form
the first day after birth will be shown according to
their influence in the first year of the Native's life ;
the second day for the 2nd year ; and the 30th day
for the 30th year. Their effects are the same as the
Primary, but not so powerful or so lasting. Placidus
was of opinion that they chiefly related to the Prim-
ary Directions (the way to calculate which is given
in another part of this work), by accelerating or re-
tarding their effects ; and so fully was he convinced
of their efficacy, that he never calculated any event of
importance without adding the Secondary Direction.

The Moon forms the most aspects, on account of her quick motion. Those times should be particularly noticed when she obtains the Declinations of the Fortunes or Infortunes, as well as her other aspects.

Rule to calculate Secondary Directions.

Note the day and hour after birth when the Moon forms any aspect with the Midheaven or Ascendant Sun, the other Planets, or her own place; take the day and time of birth from that period—the result will be the Arc of Direction.

Example.—Find when the Moon forms a Sextile with the Sun in his Royal Highness Prince Leopold's Nativity. The Sun at birth is in 17° 38′ ♈; the Moon on the 12th April, 1853, is in 6° 12′ ♊; and on the 13th is in 18° ♊ : then, as 11° 48′ : 11° 26′ : : 24 hours : 23 hours 15 min. Then 12 days 23 hours 15m. — 7 days 1 hour 10 min. = 5 days 22 hours 5 min.; or, when he arrives at five years and eleven months, the Moon will come to the Sextile of the Sun.

2nd. When will the Moon arrive at the Declination of Saturn (or Zodiacal Parallel to him)?

Saturn at birth is in 14° 58′ N. Declination. The Moon on the 10th is in 12° 36′ N. Declination, and on the 11th in 16° 40′ Declination; then as 4° 4′ : 2° 22′ : : 24 hours : 14 hours. Then 10 days 14 hours — 7 days 1 hour 10 min. = 3 days 12 hours 50 min., or 3 years 6 mon. 3 weeks; about which time he will have indisposition, or it may affect his Royal Mother.

CHAPTER VI.

Mundane Primary Directions.

THE Mundane Directions are measured by the
Semi-arcs of the Planets, and it must be borne in mind
that a Semi-arc of a Planet stands in the same pro-
portion to the 12 Houses as 90° in the Zodiac to the
12 Signs; by which it is seen, that a Sextile, which is
60° in the Zodiac, is in the World two-thirds of a
Semi-arc; or a Semi-square, 45° in the Zodiac, to half
a Semi-arc in the World. The following diagram will
show the different aspects the Houses have to the Mid-
heaven and Ascendant.
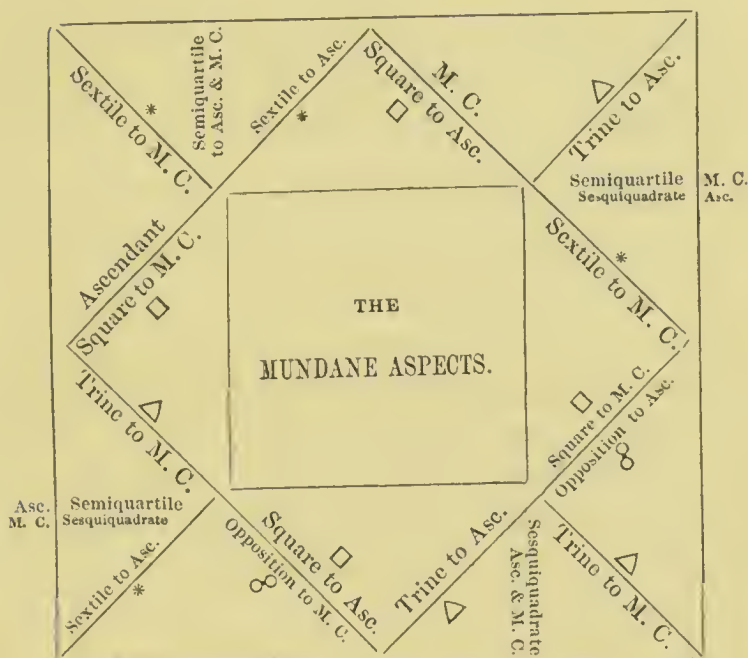
It must be distinctly understood that the Mundane Directions are wholly independent of the Zodiac.

To direct the Midheaven to the Conjunction or Opposition of a Star.

If above the earth, and between the eastern angle and Meridian, its Meridian Distance is the Arc of Direction to the Conjunction. Herschel's Meridian Distance in H. R. H.'s horoscope is 1° 51′; therefore that is the *Arc of Direction* of M. C. to the Conjunction of Herschel. If below the earth, or past the Meridian, and descending, the Planet's distance from the Imum Cœli is the Arc of Direction to the Opposition. Jupiter, in the same Nativity, is distant from the Imum

Cœli 50° 45′ (Jupiter's R. A. 263° 58′ — 213° 13′ = 50° 45′) ; therefore that is the *Arc of Direction* of the Midheaven to the Opposition of Jupiter. This is also the Ascendant to the ☐ of Jupiter.

To direct the Midheaven to the Semi-quartile of a Star.

The difference between the Meridian Distance and the half of the Semi-arc of the Planet is the Arc of Direction. If this is formed from the 11th House, it forms also a Semi-quartile to the Ascendant ; if from the 8th House, a Sesquiquadrate to the Ascendant. In H. R. H.'s Nativity, Mars' Semi-arc is 90° 21′, half of which is 45° 10′ — Meridian Distance 30° 39′ = A. D. 14° 31′. This is also the Direction of Ascendant Sesquiquadrate of Mars.

To direct the Midheaven to the Sextile of a Star.

If the Planet be in the 12th House, deduct two-thirds of its Semi-arc from its Meridian Distance, the remainder is the Arc of Direction. If below the Ascendant, deduct two-thirds of its Diurnal Semi-arc from its Right Ascension, and from the remainder deduct the Right Ascension of the Midheaven. If past the Meridian, deduct its Meridian Distance from two-thirds of its Semi-arc ; the remainder is the A. D. Mars' Semi-arc is 90° 21′ ; two-thirds of which is 60° 14′, — Mars' Meridian Distance, = 29° 35′ Arc of Direction Midheaven to the Sextile of Mars.

To direct the Midheaven to the Square of a Star.

If between the northern and eastern or southern

and western angles, the Planets' Semi-arc — Meridian Distance $=$ Arc of Direction. Mars' Semi-arc 90° 21′ — Meridian Distance 30° 39′ $=$ 59° 42′ A. D. This is also the Ascendant to the Opposition of Mars ; if it had been from the opposite angle, it would have been Ascendant to the Conjunction of Mars.

To direct the Midheaven to the Trine of a Star.

If the Planet be between the 10th and 7th Houses, add one-third of its nocturnal Semi-arc to the Arc of Direction for its Square to the Midheaven. Mars' A. D. to □ of M. C. is 59° 42′ $+$ one-third of Mars' Semi-nocturnal Arc (89° 39′), 29° 53′ $=$ A. D. 89° 35′ M. C. △ ♂.

If the Planet be past the 6th House, its Meridian Distance $+$ two-thirds of its Semi-arc $=$ A. D. If past the 4th House, two-thirds of its Semi-arc — Meridian Distance $=$ Arc of Direction.

To direct the Midheaven to the Quintile of a Star.

If the Quintile be in the 7th House, add one-fifth of two-thirds of its Semi-arc to the Arc for the Sextile. If in the 12th House, deduct one-fifth of two-thirds of its Semi-arc from the Arc for the Sextile. The Arc of Direction of Midheaven to the Sextile of Mars is 29° 35′ $+$ one-fifth of two-thirds of 90° 21′ (12° 3′) $=$ 41° 38′ A. D. M. C. Quintile of Mars.

To direct the Midheaven to the Sesquiquadrate of a Star.

If in the 2nd, subtract one-sixth of the Semi-arc

from the Arc for the Trine; if in the 5th, add one-sixth of the Semi-arc to the Arc for the Trine.

Mars' A. D. for the Trine is $89° 35' + 14° 56' = 104° 31'$, which is the A. D. of M. C. Sesquiquadrate of Mars. This is also the Arc of Direction of Ascendant to the Sesquiquadrate of Mars.

To direct the Midheaven to the Biquintile of a Star.

Add one-tenth of the Semi-arc to its Arc of Direction for the Sesquiquadrate, if it fall in the 5th House; deduct one-tenth of its Semi-arc from the Arc for the Sesquiquadrate, if it fall in the 2nd House.

Mars' A. D. for Sesquiquadrate is $104° 31' + 8° 57' = 113° 28'$, which is the Arc for the Biquintile.

To direct the Ascendant to the Conjunction or Opposition of any Star.

If between the 4th House and Ascendant, its Semi-arc — its Meridian Distance = the Arc to the Conjunction. If between the 10th and 7th Houses, its Semi-arc — its Meridian Distance = the Arc to the Opposition. Mars' Semi-arc is $90° 21'$ — Meridian Distance $30° 39' = 59 42'$ A. D., which is also the Midheaven to the Square of Mars.

To direct the Ascendant to the Sextile or Trine of any Star.

For the Sextile you bring the Planet either to the cusp of the 3rd House or 11th House; for the Trine, to the cusp of the 9th or 5th House.

The Sun's Semi-arc is $98° 47'$, one-third of which is

32° 56'. The Sun is distant from the 10th 17°; then, 32° 56' — 17° = 15° 56' A. D. Ascendant to the △ of the Sun.

Ascendant to the Sesquiquadrate, if above the earth, is the same as the Midheaven to the Semi-square; if below the earth, the same as the Midheaven to the Sesquiquadrate which falls in the 5th House.

The student will perceive, in the directions to the angles here shown, that I have simply added to one direction the different portions of the stars' Semi-arc to find the other Arcs of Direction, so that having found one Arc of Direction the others are easily obtained. The Arc of Direction of Midheaven to the Sesquiquadrate and Biquintile of Mars are long past the years allotted to the Royal Native, but they are calculated to show how easy it is to find the other Arcs of Direction when one has already been obtained. The same applies to all Mundane Directions, whether Converse or Direct.

CHAPTER VII.

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*To direct the Sun or Moon to any Aspect in the World
except the Parallels, by converse motion.*

CONVERSE motion is formed by the diurnal rotation
of the earth on its axis, which makes the stars appear
to move from east to west when above the earth, and
from west to east when below the earth.

1st. Find the distance the star (to whose aspect the
direction is calculated) has from its preceding or suc-
ceeding House, and also find the distance the Sun or
Moon may have from the cusp of that House where
the aspect is formed,—which is its primary distance ;
then say, as the Semi-arc of the Planet to whose as-
pect the Sun or Moon is directed is to that Planet's
distance from the cusp of the nearest House, so is the
Semi-arc of the Sun or Moon to the secondary dis-
tance of the Sun or Moon from the cusp of the House
where the aspect is formed.

2nd. The difference between the secondary and
primary distance is the Arc of Direction, if the con-
figuration is formed before the Sun or Moon pass the

cusp of the House ; but if they pass the cusp of the House, the primary and secondary distances must be added.

To direct the Sun to the Conjunction of Venus by converse motion.

The Semi-arc of Venus is 92° 24', one-third of which is 30° 48', which is the distance, according to Venus' Semi-arc, between the 9th and 10th House.   30° 48' — the Meridian Distance of Venus 25° 14 = 5° 34', the distance Venus is from the cusp of the 9th.   The Semi-arc of the Sun is 98° 47', one-third of which is 32° 56' ; the distance, according to the Sun's Semi-arc, between the 9th and 10th Houses is 32° 56' — the Meridian Distance of Sun 17° = 15° 56', the primary distance the Sun is from the cusp of the 9th.   Then—

As the Semi-arc of Venus 92° 24' (A. C.) 9·7104
is to   .   .   .   . 5 34   1·5097
so is the Semi-arc of Sun 98 47   ·2606
                                         _____
to the secondary distance of Sun   .   . 1·4807 = 5° 57'
                                         _____

The Sun here does not pass the cusp of the House, so that we take the difference between the primary and secondary distance.   Primary distance 15° 56' — secondary distance 5° 57' = 9° 59', which is the Arc of Direction of the Sun to the Conjunction of Venus, converse motion.*

* It is far easier to work these proportional sums by logarithms than by proportion ; the Arithmetical Complement is easily found by deducting the logarithm of the number from 9·9990, be-

To direct the Moon to the Conjunction of Mars, converse motion.

The Semi-arc of Mars is 90° 21', one-third of which is 30° 7'. The Meridian Distance of Mars is 30° 39' — 30° 7' = 32'. Mars has passed the cusp of the 9th House by 32'.

The Semi-arc of the Moon is 87° 52', one-third of which is 29° 17' — her Meridian Distance 24° 53' = 4° 24', the distance of the Moon from the 9th House. Then—

As the Semi-arc of Mars	90° 21' (A. C.)	9·7007
is to Mars' distance from 9th	0 32,	2·5283
so is the Moon's S. A.	87 52	·3114
to the secondary distance of Moon .		2·5404 = 31'

As the Moon has to pass the cusp of the 9th to form the aspect, we add the primary and secondary distances together, 4° 24' + 0° 31' = 4° 55', the Arc of Direction of the Moon to the Conjunction of Mars, converse motion.

To direct the Sun or Moon to Mundane Parallels by converse motion.

As the Semi-arc of the Planet to whose parallel ginning at the left hand. Venus' logarithm is 2896, the Arithmetical Complement of which is 9·7104, viz. 9.   2 from 9 = 7; 8 from 9 = 1 ; 9 from 9 = 0; 6 from 10 = 4. If the Arithmetical Complement had not been obtained, the first line would have been deducted from the second and third lines added together, viz. 1·5097 + 2606 = 1·7703 — 2896 = 1·4807. Time is saved by using the Arithmetical Complement.

the Sun or Moon has to be directed is to its Meridian
Distance, so is the Semi-arc of the Sun or Moon to the
second distance of the Sun or Moon from the Meridian.

The difference between the Meridian Distance of
Sun or Moon and its second distance is the Arc of
Direction ; but if it pass the Meridian to form the
parallel, the two distances must be added.   When the
Sun or Moon are above the earth, and the star to
whose parallel they are to be directed is below the
earth, the distance must be taken for the Sun or Moon
from the Midheaven, and the distance of the other
star from the 4th House or Imum Cœli, or take their
opposite place, which is the same thing, and vice versâ.

In this Nativity the Sun and Moon can only form a
Mundane Parallel to one Planet, and that is Jupiter ;
we will therefore direct the Sun to the Mundane Paral-
lel of Jupiter by converse motion.

The Sun's opposite place is 17° 38′ of Libra, and his
Semi-arc nocturnal there is the same as his Semi-arc
diurnal in 17° 38′ of Aries ; his Meridian Distance is
also the same, viz., 17° ; then as the

Semi-arc of Jupiter 121° 50′ (Arith. Com.)   .   9·8305
is to its Meridian Distance 50° 45′,   .   .   .   ·5498
so is the Sun's Semi-arc 98° 47′   .   .   .   ·2606

to the secondary distance of Sun 41° 9′   .   .   ·6409

The difference between the primary and secondary
distance 41° 9′ — 17° = 24° 9′, the Arc of Direction of
the Sun to the Mundane Parallel of Jupiter, converse.

To direct the Sun or Moon to any Mundane Aspect except the Parallels by direct direction.

Direct motion is when the Significator is immoveable, and the Promittor by converse motion forms the aspect. Directing by converse motion, the Significator moves from East to West above the earth, and from West to East under the earth, to form the aspect, whilst the Promittor is immoveable; they are considered inferior in power to the converse directions. 1st. As the Semi-arc of the Sun and Moon is to its distance from the cusp of its nearest House, so is the Semi-arc of the Planet directed to the secondary distance of that Planet. Add or subtract the secondary distance to or from the primary, according as it passes or is within the cusp of the House;—the sum or difference is the Arc of Direction.

Direct the Sun to the Conjunction of Mercury by direct direction.

The Sun's distance from the 9th House is 15° 56′; Mercury's distance from the 9th House is 22° 35′; then

As the Semi-arc of the Sun 98° 47′ (Arith. Com.)   9·7394
is to its distance from the 9th 15° 56′,   .   .   1·0529
so is the S. A. of Mercury 105° 14′   .   .   .   ·2331

to the secondary distance of Mercury 16° 59′   .   1·0254

Mercury's primary distance 22° 35′ — 16° 59′ = 5° 36′ — the Arc of Direction of Sun to the Conjunction of Mercury, direct direction.

To direct the Sun or Moon to Parallels in the World by direct motion.

1st. As the Semi-arc of the Sun or Moon is to its Meridian distance, so is the Planet's Semi-arc to its secondary distance.

2nd. Add or subtract the secondary distance to or from the primary, according as it passes or not the Meridian in forming the Parallel; the result is the Arc of Direction. To bring the Sun to the Mundane Parallel of Jupiter D. D., the opposite place of the Sun must be taken, then—

As the Semi-arc of the Sun 98° 47′ (Arith. Com.)	9·7394
is to its Meridian Distance 17°, . . .	1·0248
so is the Semi-arc of Jupiter 121° 50′ . .	·1695
to the secondary distance of Jupiter 21° 57′ .	·9137

Jupiter's Meridian Distance 50° 45′ — 21° 57′ = 28° 48′, which is the Arc of Direction of the Sun to the Parallel of Jupiter D. D.

To direct the Sun or Moon to Rapt Parallels.

Rapt Parallels are formed by two Planets moving conversely and making a Parallel from the 10th or 4th angle; they are of the greatest importance.

1st. Add their Semi-arcs together, and take half the sum.

2nd. Take half the difference in their Right Ascensions.

3rd. Take half the Semi-arc of the Planet which applies to the angle when the Parallel is made.

4th. As half the sum of their Arcs is to the half of the Semi-arc of the applying Planet, so is the difference of the half of the Right Ascensions to half the secondary distance of the applying Planet;—multiply it by two, and this being deducted from the Meridian distance of the applying Planet = the Arc of Direction.

Find the Arc of the Sun to the Rapt Parallel of Jupiter. We must here take the opposite place of Jupiter, his Semi-arc + the Semi-arc of the Sun = 220° 37′, half of which is 110° 18′. Jupiter's Right Ascension for his opposite place is 83° 58′; the Sun's Right Ascension is 16° 15′, the difference of which is 67° 43′. Jupiter is the applying Planet; the half of his Semi-arc is 60° 55′;—then as

half the sum of their Semi-arcs 110° 18′ A. C.	.	9·7873
is to the half of Jupiter's Semi-arc 60° 55′,	.	·4705
so is half the difference in their R. Ascensions		
33° 51′		·7257

	18° 42′	·9835
	2	

to the second distance of Jupiter	37 24

Jupiter's Meridian distance 50° 45′ — second distance 37° 24′ = 13° 21′, the Arc of Direction for the Sun to the Rapt Parallel of Jupiter.

Rule to calculate the Pars Fortunæ.

Add 90° to the Right Ascension of the Midheaven, and this gives the Oblique Ascension of the Ascendant; from this subtract the Oblique Ascension * of the Sun; to the remainder add the Right Ascension of the Moon; this gives the Right Ascension of the Pars Fortunæ. Then find its distance from the nearest Meridian, its Semi-arc being the same as the Moon's when they are both above or both under the earth; if, however, the Moon is above the earth, and the Pars Fortunæ below it, or *vice versâ*, then the Semi-arc of the Pars Fortunæ is found by deducting the Semi-arc of the Moon from 180°.

Example in Prince Leopold's Nativity.

Right Ascension of Midheaven	33°	13′
Add 90°	90	0
Oblique Ascension of Ascendant =	123	13
Subtract Oblique Ascension of the Sun	7	28
	115	45
Add Right Ascension of the Moon	8	20
Right Ascension of Pars Fortunæ	124	5

* Oblique Ascension, a part of the Equator which rises obliquely with a celestial body in an oblique sphere. This causes a difference between the Right and Oblique Ascension, and the Arc of this difference intercepted between the Right and Oblique Ascension is the Ascensional difference; this subtracted from the Planet's Right Ascension if it have north Declination, or added to the

Its Meridian distance is 89° 8′ (viz. 213° 13′ — 124° 5′ = 89° 8′). Its Semi-arc is 92° 8′ (viz. 180° — 87° 52′ = 92° 8′); we therefore place it in the 1st House, as it is more than two Houses apart from the Imum Cœli. I have not seen any results from the Pars Fortunæ, but Zadkiel, in his Grammar of Astrology, says that if it be calculated according to the Rule here laid down, " and no false directions made (such as aspects in the Zodiac which do not apply to Pars Fortunæ), there will be found very considerable effects." He further says, "It is true that we cannot *explain* the *influence* of Pars Fortunæ, nor can we explain *that* of any Planet; but we must remember that two bodies at a distance will put one another in motion by the force of attraction; which is inexplicable by us, though made evident to us by experience, and so to be taken as a principle in Natural Philosophy:"—this he quotes from the great Locke. The *Pars Fortunæ* is always under the Horizon before a full Moon, and above it after a full Moon, and is always the same distance from the Ascendant as the Sun is from the Moon, measured by Oblique Ascension.

To direct the Pars Fortunæ to any Aspect of the Sun, Moon, or other Planet.

As the Semi-arc of the Pars Fortunæ is to its dis-

Right Ascension if it have south Declination, gives its Oblique Ascension. The Sun's Ascensional difference is 8° 47′; as the Sun has north Declination, we subtract it from its R. A. 16° 15′ — 8° 47′ = 7° 28′ Oblique Ascension of Sun.

tance from its nearest House, so is the Semi-arc of the Planet directed to the Planet's secondary distance from the House from which the aspect is formed. Add or subtract this secondary distance to or from the primary, according as the Planet passes the cusp of the House or not ;—the remainder is the Arc of Direction.

Find the Arc of the Pars Fortunæ to the Trine of the Sun.

The Pars Fortunæ is distant from the cusp of the Ascendant 3°. Then,

As	92° 8' (A. C.)	9·7092
is to distance . .	3 0,	1·7782
so is S. A. of Sun .	98 47	·2606
Sun's Secondary distance	3 13	1·7480

One-third of Sun's Semi-arc 32° 56' — Sun's Meridian distance = 15° 56', Sun's primary distance from the 9th, where he forms a Trine 15° 56' — 3° 13' = 12° 43', Arc of Direction Sun to △ of Pars Fortunæ.

To direct any Planet to a Parallel of Pars Fortunæ.

As the Semi-arc of the Pars Fortunæ is to its Meridian distance, so is the Planet's Semi-arc to its second distance from the Meridian. Add or subtract this to or from the Planet's Meridian distance :—the remainder is the Arc of Direction.

Find the Arc of the Pars Fortunæ to a Parallel of Mars. As this Parallel is formed below the earth, we

must take the Semi-nocturnal Arc of Mars and also Mars' distance from the Imum Cœli.

As Semi-arc of Pars Fortunæ	92°	8′ (A. C.)	9·7092
is to its Meridian distance	89	8,	·3052
so is Nocturnal Semi-arc of Mars	89	39	·3027
Second distance of Mars	86	44	·3171

Mars' primary distance from North Meridian 149° 23′ — 86° 44′ = 62° 39′, Arc of Direction of Pars Fortunæ to a Parallel of Mars.

CHAPTER VIII.

ZODIACAL DIRECTIONS, WITH RULES TO DIRECT THE SUN,
MOON, MIDHEAVEN, AND ASCENDANT.

Directions in the Zodiac.

To direct the Midheaven to Aspects in the Zodiac.

THE Right ascension of the aspect — the Right
Ascension of M. C. = the Arc of Direction.

Direct the Midheaven to the Opposition of Jupiter
in Zodiac. R. A. of aspect $83° 57'$ — R. A. of Mid-
heaven $33° 13' = 50° 44'$, Arc of Direction of Mid-
heaven to the Opposition of Jupiter.

To direct the Ascendant to any Zodiacal Aspect.

Here we must bring the angle to the place of the
aspect by Oblique Ascension. The Oblique Ascension
of the place of the aspect taken under the Pole of the
horoscope (or latitude of the place of birth) — the Ob-
lique Ascension of the horoscope = the Arc of Direc-
tion.

Find the Arc of Direction of the Ascendant to the
Trine of Mercury in Zodiac.

The Declination of 23° 32′ of ♌, where the Trine falls, is 13° 42′.

To find the Ascensional difference :

Tangent of	. . .	51° 31′	10·09965
Tangent of Declination	.	13 42	9·38699
Sine of Ascensional diff.		17 51	9·48664

The Right Ascension of 23° 32′ ♌ is 145° 53′ ; now as the Declination is north, we must subtract the Ascensional difference from the Right Ascension 145° 53′ — 17° 51′ = 128° 2′ ; the Oblique Ascension of 23° 32′ ♌, the Oblique Ascension of the horoscope is (the R. A. of Midheaven 33° 13′ + 90° =) 123° 13′ ; this taken from 128° 2′, the Oblique Ascension of the aspect, = 4° 49′ — the Arc of Direction of the Ascendant to the Trine of Mercury.

To direct the Sun to any Aspect in the Zodiac except a Parallel.

This may either be worked by Semi-arcs or by trigonometry. I would, however, advise students to use the Semi-arc, as experience proves to us that it is the correcter method of the two, although in some cases there is no difference. To find the Arc of Direction by Semi-arcs say :—As the Semi-arc of the Sun is to its Meridian distance, so is the Semi-arc of the place of the aspect to its secondary distance. The sum or difference is the Arc of Direction.

Direct the Sun to the Conjunction of Mercury.

We must here first find the Semi-arc of the aspect 23° 32′ ♈ ; on referring to Zadkiel's Tables, we find 23° 32′ ♈ has 9° 8′ north Declination ; then to find the Ascensional difference on the Pole of the country 51° 31′ long. tangent 10·09965 + the tangent of Declination 9° 8′ 9·20621 = 9·30586 sinc of Ascensional difference 11° 40′ ; this, added to 90°, as the aspect is above the earth and in north Declination, = 101° 40′.   Semi-arc of 23° 32′ ♈.

As the Semi-arc of the Sun 98° 47′ (A. C.) .	9·7394
is to the Sun's Meridian Distance 17°, . .	1·0248
so is the Semi-arc of 23° 32′ ♈ 101° 40 . .	·2481
to its secondary distance 17° 30′ . . .	1·0123

The Right Ascension of Midheaven 33° 13′ — the Right Ascension of 23° 32′ ♈ 21° 46′ = primary distance of 23° 32′ ♈ 11° 27′, the difference between the primary and secondary distance 6° 3′ = Arc of Direction of the Sun to the Conjunction of Mercury.

Direct the Sun to the Conjunction of Herschel.

We must again first find the Semi-arc of the aspect 7° 17′ ♉ ; on referring to Zadkiel's Tables we find 7° 17′ ♉ has 13° 57′ north Declination, the Pole of the country 51° 31′ long. tangent 10·09965 + the tangent

of Declination 13° 57′ 9·39515 = 9·49480 sine of Ascensional difference 18° 13′; this, added to 90°, as the aspect is above the earth and in north Declination, = 108° 13′ — the Semi-arc of 7° 17′ ♉.

As the Semi-arc of the Sun 98° 47′ (A. C.)   .   9·7394
is to the Sun's Meridian distance 17°,   .   .   1·0248
so is the Semi-arc of 7° 17′ ♉ 108° 13′   .   .   ·2210

_____

to its Secondary distance 18° 37′   .   .   .   ·9852

_____

The Right Ascension of 7° 17′ ♉ is 34° 55′ — R. A. of Midheaven 33° 13′ = 1° 42′ primary distance of 7° 17′ ♉ from Midheaven; as the Sun has to pass the cusp of the Midheaven, the secondary and primary distances must be added together 18° 37′ + 1° 42′ = 20° 19′ Arc of Direction of the Sun to the Conjunction of Herschel.

TO WORK THESE BY TRIGONOMETRY.

Rule to find the Pole of a Star.

As the Semi-arc of the Star is to 90°, so is its right distance from the 10th or 4th House (according as it is posited) to the difference between its circle of position and that of the Meridian, which difference, subtracted from its Meridian distance, gives its Ascensional difference under its own Pole. The sine of this Ascensional difference + the cotangent of its Declination = the tangent of its Pole.

We must first find the Pole of the Sun.

2nd. Find his Oblique Ascension or Descension under his Pole.

3rd. Find the Declination of the aspect, and the Ascensional difference of the aspect, under the Pole of the Sun.

4th. Find the aspect's Oblique Ascension or Descension under the same Pole.

5th. Subtract the Oblique Ascension or Descension of the Sun from the Oblique Ascension or Descension of the aspect : the remainder will be the Arc of Direction.

For the Pole of the Sun :—

As the Semi-diurnal Arc of the Sun 98° 47′ (A. C.)	9·7394
is to 90°, ...	·3010
so is his Meridian distance from 10th 17° .	1·0248
to the distance between its circle of position	———
from 10th 15° 29′	1·0652

Subtract 15° 9′ from his Meridian distance 17°, and it will give the Ascensional difference of Sun under his Pole 1° 31′.

Sine of the Ascensional difference 1° 31′ . .	8·42272
+ the cotangent of Sun's Declination 6° 55′	10·91611
	———
= the tangent of Sun's Pole 12° 18′ . .	9·33883

We must now find the Oblique* Ascension or De-

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* The Sun is ascending from the north to the east and south angles, or from midnight to midday ; and is descending from the

scension of the Sun under his Pole, according as he is ascending or descending. The way to calculate Oblique Ascensions I have already shown; for the Oblique Descensions, add the Ascensional difference to the R. A., if the Declination be north; subtract it, if the Declination be south; which is the reverse of the Oblique Ascensions.

The Sun is descending; we add, therefore, the Ascensional difference under his Pole to his R. A. for his Oblique Descension, as his Declination is north. R. A. of Sun 16° 15′ $+$ 1° 31′ $=$ 17° 46′ Oblique Descension of Sun under his Pole.

Direct the Sun to the Conjunction of Mercury.

Declination of 23° 32′ ♈ 9° 8′ long. tangent	9·20621
Tangent of Sun's Pole 12° 18′	9·33883
Sine of Asc. diff. of aspect under Sun's Pole 2° 1′	8·54504

R. A. of 23° 32′ ♈	21°	46′
$+$ Ascensional diff., Declination being north	2	1
$=$ Oblique Descension of aspect under Sun's Pole	23	47
$-$ Oblique Descension of Sun under his Pole	17	46
$=$ Arc of direction of Sun to Conjunction of Mercury	6	1 A.D.

south to the west and north angles, or from midday to midnight.

Direct the Sun to the Conjunction of Herschel.

Having already calculated the Pole of the Sun and his Oblique Descension, we have simply to find the Declination and Oblique Descension of the aspect under Sun's Pole.

Tangent of Declination 7° 17′ ♉ 13° 57′   .   .   9·39515
+ Tangent of Pole of the Sun 12° 18′   .   .   9·33883
_____
Sine of Asc. diff. of aspect under Sun's Pole 3° 6′   8·73398
_____

R. A. 7° 17′ ♉   .   .   .   .   .   34° 55′
+ Asc. diff., Declination being north   .   3   6
= Oblique Descension of aspect under   _____
    Sun's Pole   38   1
— Oblique Descension of Sun under his Pole   17   46
= Arc of Direction of Sun to Conjunction   _____
    of Herschel   20   15 A. D.
_____

The difference between the Arcs of Directions worked by Semi-arcs and those worked under the Pole of the Sun in this Nativity is very slight.

Direct the Sun to a Parallel in the Zodiac.

First find the place of the aspect, viz., the degree and minute of the sign the Sun will be in when he arrives at the Declination to which he is directed.

2nd. Find the R. A. answering to this longitude.

3rd. Find the Semi-arc of that aspect.   Then,

As the Semi-arc of the Sun is to its Meridian distance, so is the Semi-arc of the place of the aspect to its secondary distance.   The sum or difference of the aspect's *primary* and *secondary* distance from the Meridian = the Arc of Direction.

Find the Arc of the Sun to a Parallel of Saturn.

Saturn has 14° 58′ north Declination; the Sun will have that Declination when he arrives at 10° 25′ ♉. The Right Ascension of this long. is 37° 59′.   To find the Semi-arc,

The tangent of Pole of country 51° 31′ . .	10·09965
+ the tangent of Declination 14° 58′ north	9·42704
= Sine of Ascensional difference under Pole	————
of the country 19° 39′	9·52669

As the aspect is above the earth and in north Declination, we add this Ascensional difference to 90° = 109° 39′, the Semi-arc of the aspect.

Then as the Semi-arc of the Sun 98° 47′ (A. C.)	9·7394
is to his Meridian distance 17°, . . .	1·0248
so is the Semi-arc of 10° 25′ ♉ 109° 39′ . .	·2153
to its secondary distance 18° 52′ . . .	·9795

R. A. of 10° 25′ ♉ .	37° 59′	
R. A. of Midheaven .	33 3	
	4 46	Primary distance
+ Secondary distance	18 52	= 23° 38′

When calculated by trigonometry, having found the degree and sign the Sun is in when he arrives at the parallel, also the R. A. of the longitude, find the Oblique Ascension or Descension of the aspect, according as the Sun is ascending or descending, under the Sun's Pole, and from that take the Oblique Ascension or Descension of the Sun under his Pole.

The Sun will be in $10° 25'$ ♉ when he arrives at Saturn's Declination ; the Right Ascension of that longitude is $37° 59'$; then,

The long tangent of Declination 14° 58' 9·42704
— long tangent of Sun's Pole 12° 18'   9·33883

= sine of Ascensional diff. of aspect
    under Sun's Pole   .   .   .   8·76587 = 3° 21'

This, added to the aspects R. A., as the Declination
  is north, gives the Oblique Descension of aspect
  under Sun's Pole 37° 59' + 3° 21' = .   .   41° 20'
— Oblique Descension of Sun under his Pole   17   46

Arc of Direction of Sun to the Parallel of Saturn 23   34

To direct the Moon in the Zodiac to any Aspect except a Parallel.

It is necessary first to notice the latitude and Declination the Moon will have when she arrives at the required aspect, also her Right Ascension. Then as

the Semi-arc of the Moon is to its distance from the Meridian, so is the Semi-arc of the place of the aspect to its secondary distance. The sum or difference of the aspect's *primary* and *secondary* distance is the Arc of Direction.

Direct the Moon to the Conjunction of the Sun.

When the Moon arrives at 17° 38′ ♈, she will have 4° 32′ S. lat. 2° 44′ N. Declination ; * her R. A. will be 17° 59′.

To find the Semi-arc of the aspect 17° 38′ ♈, say,

Tangent of Declination 2° 44′ . . . . 8·67890
+ Tangent of Pole of country 51° 31′ . . 10·09965
_____
= Sine of Asc. difference of aspect 3° 27′ . 8·77855

As the aspect is above the earth and in north Declination, add the Ascensional difference 3° 27′ to 90° = 93° 27′ Semi-arc of aspect ; then as

The Semi-arc of the Moon 87° 52′ (A. C.) . 9·6886
is to Moon's Meridian distance 24° 53′, . . ·8593
so is the Semi-arc of 17° 38′ ♈ 2° 44′ N. Declina-
tion 93° 27′ . . . . . . ·2847
_____
to the secondary distance 26° 28′ . . . . ·8326

---

* The Moon, on the 7th April, 1853, was in 6° 22′ ♈, and at noon on the 8th in 18° 35′ ♈ ; but we only wish to bring her to 17° 38′, the place of the Sun, and to find what latitude and Declination she has there. Then, as the difference 12° 13′ : 11° 16′ : : 24 hours : 22 hours 8 minutes ; she decreases in latitude 23′

The R. A. of Midheaven 33° 13′ — R. A. of aspect 17° 59′ = 15° 14 primary distance. The Secondary difference 26° 28′ — primary distance 15° 14′ = 11° 14′ Arc of Direction.

To work these aspects by trigonometry, the rule is ;

The Oblique Ascension or Descension of the aspect under the Pole of the Moon — the Oblique Ascension or Descension of Moon (according as she is ascending or descending) taken under her own Pole = the Arc of Direction.

To direct the Moon to the Conjunction of the Sun.

Having obtained the latitude and R. A., we find the Declination of the aspect.

As the radius	10·00000
is to the tangent of 23° 28′, ...	9·63761
so is the sine of 17° 38′	9·48133
to the tangent of the 1st angle 7° 29′ .	9·11894

As the latitude and longitude are of different denominations, add the latitude 4° 32° to 90° = 94° 32′ — 1st ∠ 7° 29 = 87° 3′, the amount of 2nd angle.

in 24 hours, or 21′ in 22 hours, making her latitude in 17° 38′ ♈ 4′ 32′ S.; she is in 1° 57′ S. Dec. on 7th, and in 3′ 7′ N. Declination on 8th ; we must add these together to find the degrees of Declination she has travelled in the 24 hours, as they are of different denominations = 5° 4′ ; then as 24 hours : 22 hours : : 5′ 4′ : 4′ 41 — 1′ 57′ = 2′ 44′ N. Declination.

I

As the cosine of 1st ∠ 7° 29'   .   .   .   9·99629

is to cosine of 2nd ∠ 87° 3', ...   8·71151
so is cosine 23° 28'   .   .   .   .   .   9·96251

8·67402
9·99629

to sine of aspect's Declination 2° 44'   .   .   8·67773

We must now find the Moon's Pole.

As the Moon's Semi-arc 87° 52' (A. C.)   .   9·6886
is to 90°, ...   ·3010
so is the Moon's Meridian distance 24° 53'   .   ·8593

to the difference in Circle of Position 25° 29'   .   ·8489

The difference in Circle of Position and her Meridian distance is 36'.

Log. sine of Ascensional difference 0° 36'   .   8·02002
+ log. cotangent of Moon's Declination 1° 42' S. 11·52755

= log. tangent of Pole of the Moon 19° 26'   9·54757

The Moon's Right Ascension is 8° 20', and as her Declination is south, we must subtract the Ascensional difference from it to find her Oblique Descension, 8° 20' — 0° 36' = 7° 44' Oblique Descension of Moon.

Log. tangent of Declination 2° 44′ N.   .   8·67890
+ log. tangent of Moon's Pole 19° 26′ .   .   9·54757

    ——— ———

= log. sine of Ascensional difference of aspect
      under Pole of Moon, 58′   .   .   .   8·22647

    ——— ———

For the aspect's Oblique Descension, add the Ascensional difference to the aspect's Right Ascension, as the aspect's Declination is north, 17° 59′ + 58′ = 18° 57′, Oblique Descension of aspect — 7° 44′ Oblique Descension of Moon = 11° 13′ Arc of Direction of the Moon to the Conjunction of the Sun.

To direct the Moon to Parallels of Declination.

Look in the Ephemeris for the days succeeding the birth, and note when the Moon arrives at the Declination of the Planet you wish to direct her; find out also, by Proportion, the longitude and latitude she will be in at that time, and also the R. A. she may have. Calculate the Semi-arc of the aspect and the primary distance; then say,—as the Semi-arc of the Moon is to her Meridian distance, so is the Semi-arc of the aspect to its secondary distance, the sum or difference of the aspect's primary and secondary distance = the Arc of Direction.

To direct the Moon to a Parallel of the Sun.

The Sun is in 6° 55′ N. Declination : the Moon on the

8th is in 3° 7′ N. Dec., and on the 9th in 8° 2′ N. Dec.;
the difference is 4° 55′: the difference between 3° 7′
and 6° 55′ (the Declination we wish to bring her to)
is 3° 48′; then as 4° 56′ : 3° 48′ : : 24 hours : 18 h.
33 m.; her longitude on the 8th is 18° 35′ ♈, and on
the 9th 0° 39′ ♉, the difference 12° 4′; then as
24 hours : 18 h. 33 m. : : 12° 4′ : 9° 20′, the Moon's
longitude on 8th 18° 35′ + 9° 20′ = 27° 55′ ♈; she
decreases in latitude 35′ in 24 hours, or 27′ in 18 hours
33 minutes; her latitude is therefore 4° 3′ South, as
she was in 4° 30′ S. on the 8th April. Her Right
Ascension with that latitude is 27° 22′.

The Right Ascension of aspect is .   27° 22′
The Meridian distance of aspect is   5   51
The longitude of aspect is   .   27 55 ♈
The latitude of aspect is   .   .   4   3 South.
The Declination of aspect is   .   6   55 North.

Log. tangent of Declination   .   6° 55′   9·08389
+ log. tangent of Pole of country 51 31   ⌐10·09965

= Sine of Ascensional difference   8 47   9·18354

As the aspect is above the earth, and in north De-
clination, we add the Ascensional Difference to 90°
for its Semi-diurnal Arc = 98° 47′; then, as

The semi-diurnal Arc of the Moon 87° 52′ (A. C.) 9·6886
is to Moon's Meridian distance   24   53 .   ·8593
so is the Semi-arc of 27° 55′ ♈
    with 6° 55′ N. Dec. .   .   98   47 .   .   ·2606

to its secondary distance   .   27   58 .   .   ·8085

The secondary distance 27° 58′ — the primary distance 5° 51′ = 22° 7′, the Arc of Direction of the Moon to the Parallel of the Sun.

To work these Parallels by Trigonometry.

Find the longitude and latitude the Moon will be in when she arrives at the Declination ; the R. A. of that ; the Pole of the Moon ; then the Oblique Ascension or Descension of the aspect under the Pole of the Moon — the Oblique Ascension or Descension of Moon (according as she is ascending or descending at birth), taken under her own Pole, = the Arc of Direction.

Direct the Moon to the Parallel of the Sun.

We have already found the longitude, latitude, R. A. of the aspect, also the Pole of the Moon, and her Oblique Descension ; we must now find the Oblique Descension of the aspect.

Log. tangent of declination	.	6° 55′	9·08389
+ log. tangent of Moon's Pole	19	26	9·54757
= Sine of Ascensional difference	2	27	8·63146

Add the Ascensional Difference to the R. A. of the aspect, as the Declination is north, for the aspect's Oblique Descension, 2° 27′ + 27° 22′ = 29° 49′, Oblique Descension of aspect — 7° 44′ Oblique Descension of the Moon = 22° 5′ the Arc of Direction of the Moon to a Parallel of the Sun.

Rule to find out the time of life the Arc of Direction answers to, and when its effects will be manifested.

Add the Right Ascension of the Sun at birth to

the Arc of Direction; their sum will be the Right
Ascension of that part of the Zodiac at which, when
the Sun arrives, the direction is complete; find the
longitude of that R. A., and see in how many days
and hours after birth the Sun arrives at this longi-
tude, allowing a year for every day, and one month
for every two hours, that the Sun takes in coming to
that part of the Zodiac.

Find at what time of life of his Royal Highness
Prince Leopold the Moon comes to the Declination of
the Sun.

The Arc of Direction is . . .	22°	7′
R. A. of Sun at birth . . .	16	15
	38	22

This Right Ascension 38° 22′ answers to 10° 48′
♉, and on referring to the Ephemeris, we see that the
Sun arrived at this longitude at 28 minutes after 7
o'clock A. M., on the 1st May, 1853; then—

	days	hours	min.
From April . . .	30	19	28
Take time of birth . .	7	1	10
	23	18	18

which answers to 23 years 9 months 1 week = to
January, 1877.

Again, we will equate the Arc of Direction of the
Sun to the Conjunction of Mercury, D. D.

The Arc of Direction is . . 5° 36′
R. A. of Sun at birth . . 16 15

           21 51

This Right Ascension, 21° 51′, answers to 23° 37′ ♈, and on referring to the Ephemeris, we see the Sun arrived at this longitude at 39 minutes after 3 o'clock P. M., on the 13th April, 1853; then—

	days	hours	min.
From April . . .	13	3	39
Take time of birth .	7	1	10
	6	2	29

which answers to 6 years 1 month 1 week, = May, 1859.

The effects of the Parallels of Declinations and Mundane Parallels are generally felt a short time before the direction is complete.

CHAPTER IX.

Concerning Judgments.

*Rule to judge the Strength of Constitution and Length of
Life, from the Figure of the Heavens at the Birth of any
Individual.*

THIS in any figure ought to be the first consider-
ation; for if the Hyleg, or Giver of Life, be afflicted,
and without the assisting rays of good Planets, the
period of life is never prolonged above a few years;
and therefore any other considerations respecting the
future fate of the person would be labour in vain.
Zadkiel, in his excellent Grammar of Astrology, makes
the following remarks on the word " fate," as used here:
—" The word ' fate ' does not imply *inevitable* fate; for
though the Planets produce a certain *influence* on the
native's affairs, yet that influence is capable of being
opposed by the human *will*, and may by that means be
either overcome entirely or greatly mitigated. If,
however, it be not attended to, but allowed its full
scope, it will then certainly produce its full effect; and

the reader must remember, *that astrologers in predict-
ing events always presuppose that this last circum-
stance will be the case.*" The first consideration is
to find the Hyleg. The Hyleg is, first the Sun, if he
be posited in a hylegiacal place ; if he be not in a
hylegiacal place, the Moon is taken for Giver of Life, if
she be situated in a hylegiacal place ; but if neither
be in hylegiacal places, the Ascendant is taken for
Giver of Life. The hylegiacal places are, the 1st
House, from 5° above its cusp to 25° below ; the 7th
House, from 25° above its cusp to 5° below ; the 9th
House, from 5° beyond its cusp to the middle of the
11th House, or halfway between the Midheaven and
Ascendant. When the Sun or Moon are posited in
the 8th, 12th, or latter half of the 11th, or below the
earth, they are never Givers of Life ; the Ascendant
must always be taken in such cases. The Moon has
always great influence over the constitution, whether
Hyleg or not.

Signs of Long Life.

The Sun, Moon, and degree ascending unafflicted
by the malefics Saturn, Mars, or Herschel. The
Hyleg assisted by the aspects of the benefics, or hav-
ing their Declinations.

Signs of Short Life.

The Hyleg afflicted by the malefics, and in no aspect to the benefics, the other two points being also afflicted. The Hyleg besieged between Saturn, Mars, or Herschel. (See the Nativity of John Molyneux.) The Sun there is Hyleg in Conjunction with Saturn, besieged by Saturn and Mars; the Ascendant is in Square to Herschel; the Moon is in Square to Herschel, with no good aspects of the benefics. If the Hyleg be much afflicted, but yet in good aspect to the benefics, the native may live some years; but life is seldom prolonged to 25 years. In the following Nativity of Miss Jane Tomson, the Moon is Hyleg, and afflicted by the Semi-square of Saturn, the Squares of the Sun and Mars, the Declinations of Saturn and Herschel; and only assisted by the Sextile of Jupiter, who is himself vitiated by having the Declinations of Mars and Sun. The Sun is afflicted by the Conjunction of Mars. The Ascendant is in Mundane Semi-square to the Moon. She died on the 17th November, 1855, when the Ascendant came to the Semi-square of Mars. (The Semi-nocturnal Arc of Mars 123° 53′, half of which is 61° 56′ — Mars' Meridian distance 39° 57′ = 21° 59′ A. D., the Ascendant to the Mundane Semi-square of Mars; this is also the Midheaven to the Sesquiquadrate of Mars : 21° 59′ + R. A. of Sun 259° 35′ = 281° 34′, which answers to 10° 41′ of Capricorn; the

Sun arrived at this longitude 19 days 22 hours after birth = to 19 years 11 months.) Saturn had also been transiting the secondary place of the Moon, and had been in Square to the radical Moon, in Opposition to the Sun and Mars. Mars at the time of her death was transiting the place of the Moon, and transiting a Semi-square of the Ascendant. The Moon, by secondary direction, was applying to the Opposition of the Sun and Mars and to her own Square; in fact, death was inevitable, there being nothing to assist her naturally delicate constitution. The moment she was taken ill, I told her family she would not recover, although she might linger. I never saw this young lady in my life, so could not have judged from her appearance, and she had always enjoyed tolerably good health.

Figure of the Heavens at 2 h. 42 min. 34 sec., A. M., on Dec. 13th, 1835.

121° 35′

♎ 1   ☽ 19 23 ♍ 4   ♋ 29 27 ♃ 13 25 ℞   Ⅱ 21

♎ 21 56

♂ 18

♏ 27 ♄ 18

Jane Tomson,
nata
13th Dec. 1835,
2 h. 42 m. 34 s.
Lat. 51° 31′ N.
Nov. 17th, 1855.

♌

♈ 21 56

☿ 7 3 20 26 8 ☉ ♈ 1 21

♂ 22 18

♑ 29 27 7 33

♅ 27 19 ≈

♓ 4

♈ 1

301° 35′
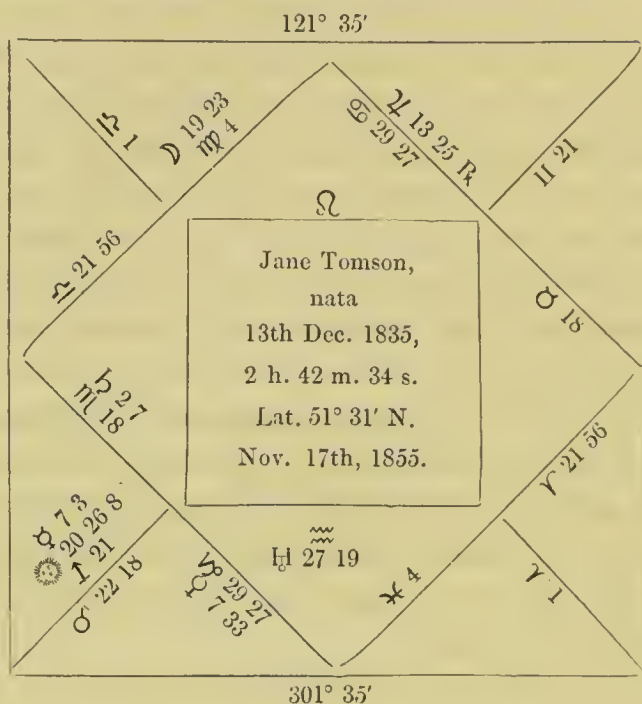
	Declinations.			Lat.	
♅	13°	9′ S.	0°	45′	S.
♄	10	2 S.	2	20	N.
♃	22	48 N.	0	1	N.
♂	23	54 S.	0	39	S.
☉	23	7 S.			
♀	24	20 S.	1	6	S.
☿	21	16 S.	0	25	N.
☽	8	41 N.	4	54	N.

Those people who are born at or near a new or full Moon have never very strong constitutions, and are generally delicate, except there is a very close aspect of Jupiter to the Hyleg.

Signs of a violent or remarkable Death.

A violent or remarkable death may be predicted when both the malefics afflict both the Sun and Moon, or only one of them if the Ascendant be afflicted; and this is more particularly observed when the luminaries are posited in violent signs, viz. ♈, ♏, ♑, ♒. The nature and time of death must be principally judged from the directions in operation. If Saturn afflict the Sun from a fixed * sign, he being at the same time oriental,† he causes death by suffocation, hanging, or falls; if when occidental he afflicts the Moon, he produces like effects. If the aspect be from watery signs, or from Virgo, it threatens death by drowning. If Venus be afflicted by Saturn, and also afflict the luminaries, death is sometimes then caused by females or poison.

Mars oriental, and afflicting the Sun from fixed signs, threatens the person with murder or suicide; the same, if when occidental he afflicts the Moon; but the peculiar nature of Mars is to cause accidents, gun-shot wounds, death by fire.

The Houses also are said to have great power herein, when a violent death is indicated in any Nativity, as the—

* Fixed signs are, Taurus, Leo, Scorpio, and Aquarius; watery signs, Cancer, Capricorn, Pisces.

† The Sun and Moon are said to be posited orientally between the 1st House and 10th, and the 7th House and 4th; occidentally, when between the 10th and 7th, and 4th and 1st Houses.

Tenth House, death by command of a magistrate.

Twelfth House, by assassination, animals, or perpetual imprisonment.

The sixth House, by servants or neighbours.

I will here give one instance of a violent death. Sarah Harriet Thomas, executed at Bristol on the 20th April, 1849, for the murder of Miss Jeffries.

R. A. 331° 3′

Sarah Harriet Thomas, nata August 8th, 1830, 1 h. A. M. Lat. 50° 30′ N., Long. 2° 30′ W.
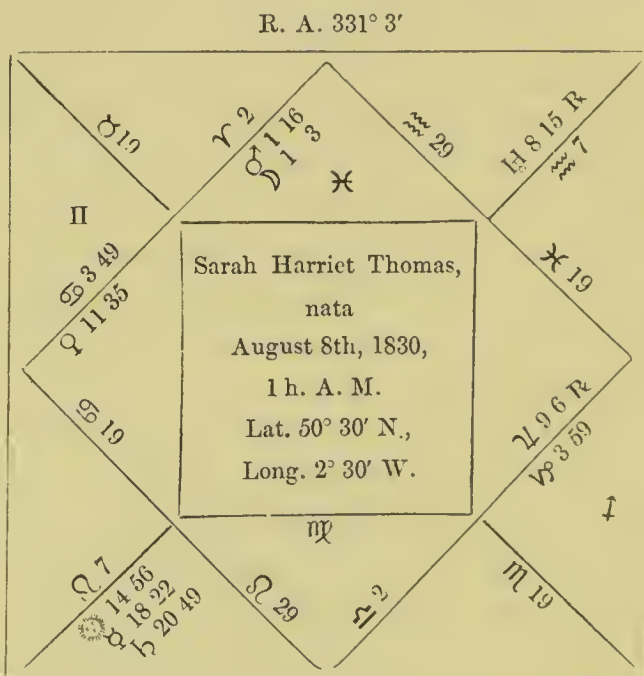
	Lat.	Dec.
♅	0° 42′ S.	18° 54′ S.
♄	1 6 N.	15 37 N.
♃	0 12 S.	23 20 S.
♂	5 18 S.	4 23 S.
☉		16 22 N.

♀ 0° 45′ S.   22° 11′ N.
☿ 1 45 N.   17 0 N.
☽ 1 50 S.   1 18 S.

In this Nativity the Moon is Hyleg, posited in the violent sign Aries, afflicted by the Conjunction of Mars, the Sesquiquadrates of the Sun, Mercury, and Saturn, from the fixed sign Leo, the Square of Jupiter, the latter being in Opposition to Venus. The Sun is also afflicted by the Conjunction of Saturn, the Opposition of Herschel, the Sesquiquadrate of Mars. Here both the malefies afflict both the luminaries, the Giver of Life being in a violent sign; this is a testimony of a remarkable or violent death, the nature of which is foreshadowed, as Saturn is here occidental and afflicts the Moon; posited in the 10th House, it would denote death by hanging, by command of a magistrate.

The following authentic case of twins I obtained from a friend some months back. In the boy's Nativity, the Sun is Hyleg, strong in the Ascendant, and unafflicted, having the parallel of Venus and the Sextile of Herschel: he is still living. In the little girl's Nativity, the ascendant is Hyleg, afflicted by the Conjunction of Saturn and the Square of Herschel; a more remarkable proof of the truth of the effect of planetary influence on our constitutions and lives cannot be adduced. Let the reader remember, that the rules here laid down for judging the length of life in any horoscope are the same that the immortal Ptolemy wrote, 1700 years ago, and not the new-fangled ideas of a man of the 19th century.

James Shaw,
natus
Feb. 6th, 1819,
7h. 30 m. A. M.

Still living.
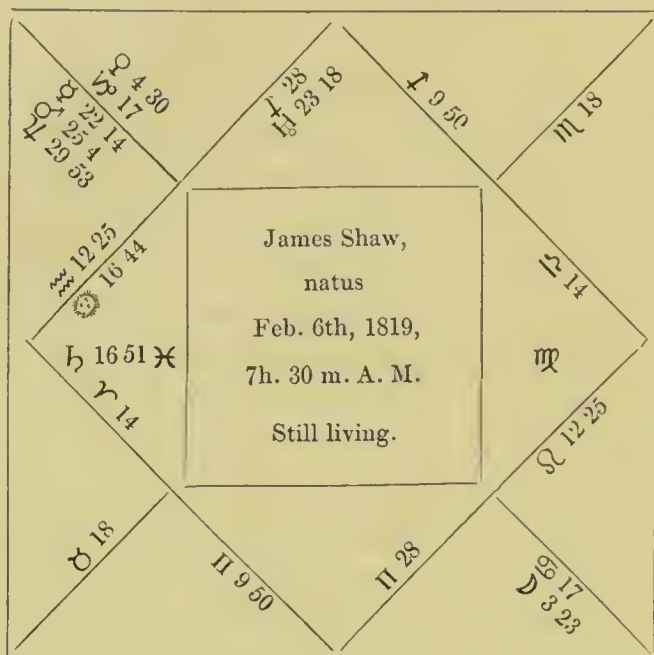
	Lat.	Dec.
♅	0° 6′ S.	23° 24′ S.
♄	1 56 S.	6 59 S.
♃	0 21 S.	20 32 S.
♂	0 54 S.	22 1 S.
☉		15 50 S.
♀	5 18 N.	18 3 S.
☿	0 6 S.	21 39 S.
☽	4 45 N.	28 11 N.

Fanny Shaw,
nata
Feb. 6th, 1819,
8 h. 35 m. A. M.
Found dead in bed, aged
a few months.
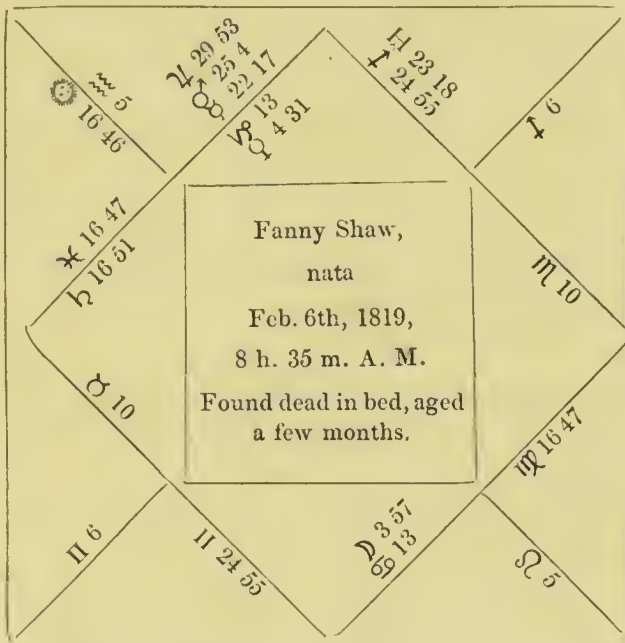
	Lat.			Dec.		
♅	0°	6′	S.	23°	24′	S.
♄	1	56	S.	6	59	S.
♃	0	21	S.	20	32	S.
♂	0	54	S.	22	1	S.
☉				15	49	S.
♀	5	18	N.	18	3	S.
☿	0	6	S.	21	39	S.
☽	4	46	N.	28	9	N.

Judgment on the life of his Royal Highness Prince
Leopold George Duncan Albert.

In this Nativity, the Sun is Hyleg, the 21st degree
of Leo ascending at birth. The Sun is powerfully

aspected by the Zodiacal and Mundane Trines of
Jupiter, and in Conjunction with Mercury, without
any aspects of the malefics. The Moon is also in Con-
junction with Venus and Mars. The Ascendant is in
Trine to Venus, Moon, and Mars. His Royal High-
ness has therefore a very strong constitution, and if
care is used when the evil directions to the Hyleg are
in operation, there is every reason to believe he will
live to an advanced age. The Moon being in Parallel
and Conjunction with Mars, may cause slight feverish
complaints, and at times severe pains in his head.

CHAPTER X.

Rule to judge the Mental Qualities.

THESE are denoted by the Sign ascending, the
Planets in the Ascendant, Mercury, the Moon, also
those Planets which throw aspects to them, and the
signs in which they are posited. The Moon and her
aspects chiefly form and govern the sensual faculties;
Mercury, the intellectual and reasoning powers.

When Mercury and the Moon are free from the as-
pects of the other Planets, the mind takes after the
qualities of the signs they happen to be posited in,
and, to a certain extent, this follows in every Nativity,
notwithstanding the aspects. A fine order of talent is
shown when the Moon and Mercury are in good as-
pect to one another by Sextile, Trine, or Parallel.

Tropical and Equinoctial Signs.

Aries, Libra, Cancer, and Capricorn. Ptolemy, in
his 18th chapter of the third book of his Tetrabilos,

K 2

says that the Tropical signs " dispose the mind to enter much into political matters, rendering it eager to engage in public and turbulent affairs; fond of distinction, and busy in theology; at the same time, ingenious, acute, inquisitive, inventive, speculative, and studious of Astrology and divination," capable of great learning. And they cause success in the world by these means.

Bicorporeal, or common Signs.

Gemini, Virgo, Sagittarius, and Pisces, according to Ptolemy, " render the mind variable, versatile, not easy to be understood, volatile, and unsteady, inclined to duplicity, amorous, wily, fond of music, careless, full of expedients, and regretful " (prone to subsequent regret). Many Planets in their signs at birth, but more particularly Moon or Mercury, cause restlessness of disposition, unsettledness of affairs, fond of change, and unhappiness in domestic affairs, animation in conversation, and good manners, — acuteness of feelings.

Fixed Signs.

Taurus, Leo, Scorpio, and Aquarius, according to Ptolemy, "make the mind just, uncompromising, constant, firm of purpose, prudent, patient, industrious, strict, chaste, mindful of injuries, steady in pursuing its object, contentious, desirous of honour, seditious,

avaricious, and pertinacious." But this is more particularly observed when the Moon and Mercury are placed therein ; they give, according to Cardan, " learning, i. e., ability, energy, and perseverance in the acquirement of knowledge in arts and sciences, studiousness, deep speculation, slowness of speech, shrewdness, great proficiency, and obstinacy." Aquarius is no doubt the best of the four, and Moon or Mercury in that sign at birth invariably causes a scientific turn of mind ; in Leo they indicate high spirits and nobleness of nature.

Influence of Herschel.

Mercury, *Moon*, or *Ascendant* (but particularly the two former), in Conjunction, Sextile, Trine, to *Herschel*, gives strangeness, waywardness, eccentricity, romantic ideas, a perpetual wish for discovery of secrets in science or art, a love of things out of the track of custom, as antiquities, mystic learning, or enthusiastic reveries ; it invariably also makes *Astrologers* and antiquarians. When in Semi-square, Square, Sesquiquadrate, or Opposition, these qualities are produced in their worst light, causing great brusqueness of manners. The phrenological organ of wonder, or marvellousness, is produced by this Planet. Saturn and Herschel combined, throwing evil aspects to Mercury or Moon, constitute the most sordid misers.—The following are the horoscopes of Astrologers.

56° 3′

Auctor,
natus
Feb. 28th, 1828,
5 h. 14 min. 7 sec. P. M.
Lat. 51° 31′ N.

II
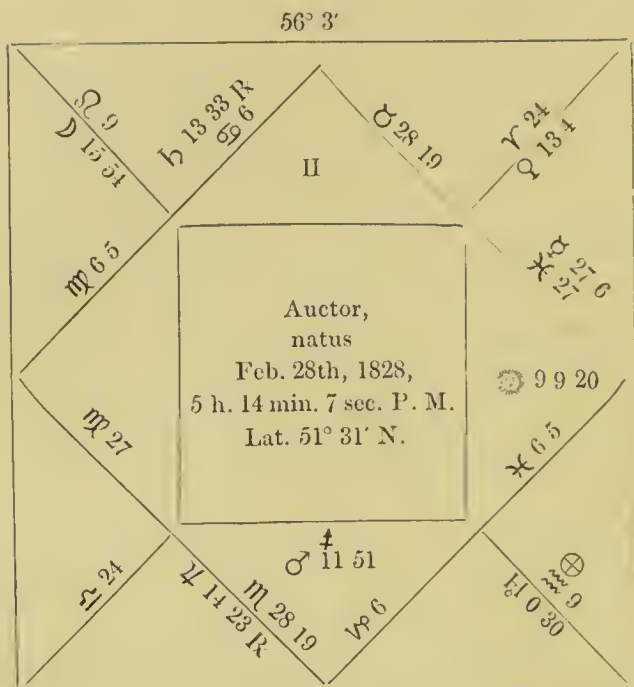
	Lat.	Dec.
♅	0° 32′ S.	20° 35′ S.
♄	0 10 S.	22 36 N.
♃	1 17 N.	14 56 S.
♂	0 36 N.	21 37 S.
☉		8 9 S.
♀	0 23 S.	4 41 N.
☿	1 17 N.	0 6 S.
☽	4 49 S.	11 27 N.

Mercury in Sextile to Herschel, in Rapt Par. to the Moon; the Moon in Trine to Mars and Venus, Rapt Par. to Mercury, and Square to Jupiter; aspects which lead to the study of occult sciences and Astrology.

52° 16'

Zadkiel's Nativity.
Natus
9 h. 58 m. 20 s. A. M.
June 15th, 1795.
Lat. 51° 38' N.
Long. 0° 6' W.
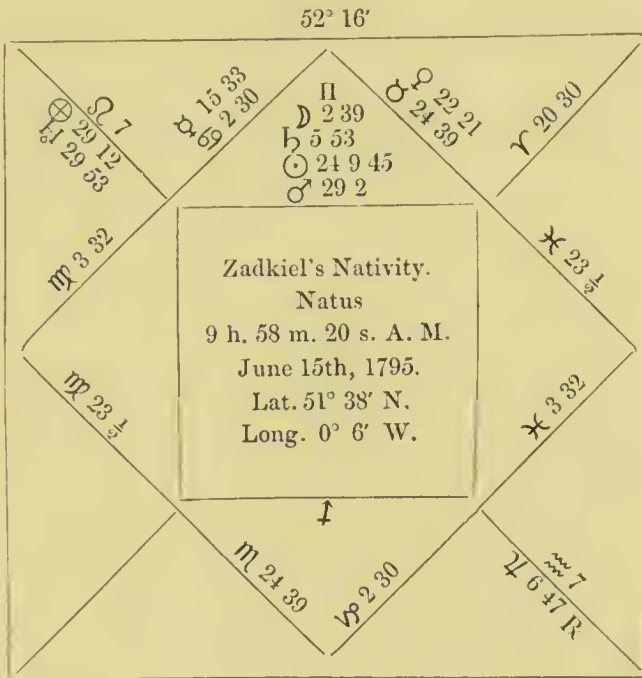
	Lat.			Dec.		
♅	0°	45	N.	12°	12'	N.
♄	1	41	S.	19	39	N.
♃	0	32	S.	19	6	S.
♂	0	47	N.	24	11	N.
☉				23	20	N.
♀	1	42	S.	16	44	N.
☿	1	51	N.	24	23	N.
☽	4	20	S.	16	28	N.

Mercury in Semi-square to Herschel, in Semi-square to Moon, Moon in Semi-square to Mercury, in Square to Herschel (Herschel being in Sextile to Mars, and rising at birth); which aspects also tend to the study

of Astrology,—as well as the magnificent position of
Venus in a fixed sign in the Midheaven.

314° 24′

Raphael,
natus
9 h. 5 m. 20 s. A. M.,
March 19th, 1795,
Lat. 51° 27′ N.
Lon. 2° 35′ 29″ W.
Obiit Feb. 26th, 1832.
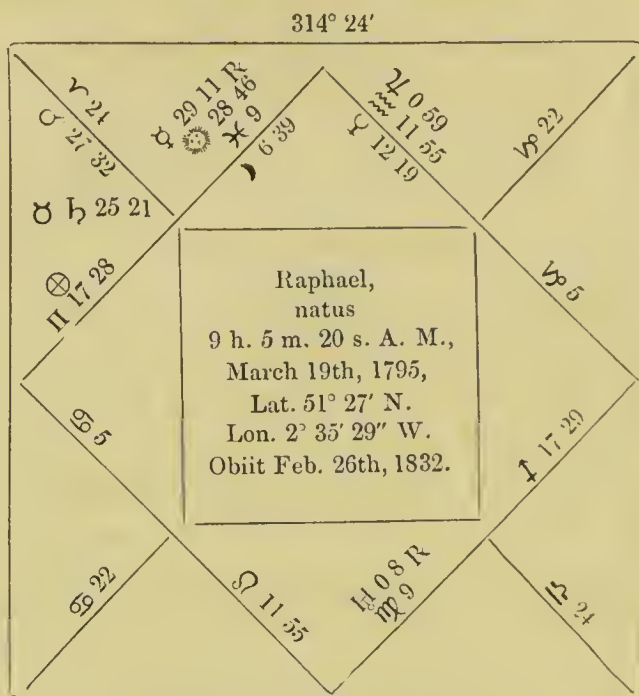
	Lat.	Dec.
♅	0° 48′ N.	12° 8′ N.
♄	1 51 S.	17 20 N.
♃	0 16 S.	20 12 S.
♂	0 2 S.	10 34 N.
☉		0 30 30″ S.
♀	1 41 N.	15 31 S.
☿	3 18 N.	2 42 N.
☽	2 30 S.	11 24 S.

Mercury in Sextile to Saturn, in Conjunction with
the Sun, Sextile to Jupiter.

Moon in Opposition to Herschel, in Zodiacal Parallel to Mars and Herschel, caused that love of Astrology and occult studies for which he was so renowned. Venus is also in a fixed sign in the Midheaven, which Zadkiel has also in his Nativity.

Influence of Saturn.

The Mental Rulers in good aspect to Saturn (free from affliction) cause profound thought, austerity, patience, constancy in friendships, and hatred ; and, if Saturn be in good aspect to Jupiter, great virtue, a fondness for religion, justice, &c.   When Saturn is in ill aspect to the Mental Rulers, the person is melancholy, treacherous, revengeful, suspicious, unnecessarily fearful of troubles and difficulties, malicious, and very obstinate, reserved, nervous, niggardly, fond of solitude'; if Mars at the same time be in bad aspect either to Saturn, Mercury, or Moon, the mind and disposition (provided there are no good aspects from the benefics) are very evil, and he is capable of committing any crime, whilst most of his actions are mean and infamous ; for to the cowardly and malicious nature of Saturn is added the daring spirit of the fiery Mars ; if Venus also throws an evil aspect, and there are testimonies of a violent death in the Nativity, such persons often commit suicide or meet their fate at the hands of the law.

In Sarah H. Thomas' Horoscope, Mercury is in

Conjunction with Saturn, and the Sun in Sesquiquadrate to Mars and the Moon. The Moon is in Sesquiquadrate to Mercury and Saturn, in Conjunction with Mars, and Square to Jupiter and Venus. A more fiendish disposition can scarcely be found, except in such people as Nero, Domitian, Eliogabalus. The Planet Saturn influences the phrenological organs of secretiveness, acquisitiveness, and cautiousness.

Influence of Jupiter.

Jupiter in good aspect to the Mental Rulers renders the mind generous, pious, reverent, courteous, liberal, just, noble, compassionate, fond of learning, and calculated for government ; if in bad aspect to the Moon, he causes extravagance and losses of money through carelessness.

Jupiter influences the organs of self-esteem, benevolence, veneration, and conscientiousness. In the following Nativity of the Rev. Edward Irving, M. A., Mercury is in Trine to Saturn, and in Zodiacal Parallel to Jupiter, Saturn, and Mars. The Moon is in Zodiacal Parallel to Jupiter (also in Sesquiquadrate to him), and in Sextile to Saturn, showing a most just and pious mind, great zeal, and from the commanding position of Mercury, in Virgo in the 10th House, a first-rate orator. The Opposition of the Moon and Mercury, from common signs, would cause a hatred of control, great sensibility, and acuteness of feelings.

153° 16'

⛢ ♌ 18 56
☉ 12 43
♀ 12 8

♂ 24 32
24 49
♌ 25

♈ 3

♍ 1 12
♉ 54

♋ 19 44

♏ 10 46

Ⅱ 5 46

Rev. E. Irving, M. A.,
natus
August 4th, 1792,
1 h. 30 m. P. M.
55° 20' N. Lat.
3° 0' W. Long.

♐ 5 46

♉ 10 46
♄ 28

♑ 19 44

♓ 10 1
☽ 1 12

♈ 3

♈ 25
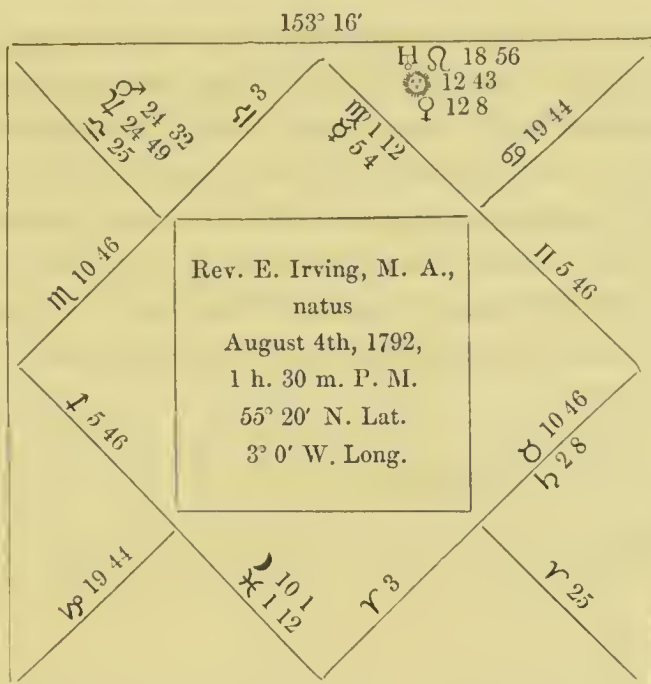
	Lat.	Dec.
⛢	0° 42' N.	17° 2' N.
♄	2 34 S.	9 49 N.
♃	1 9 N.	8 32 S.
♂	0 31 S.	10 0 S.
☉		17 1 N.
♀	1 10 N.	18 16 N.
☿	0 28 N.	10 10 N.
☽	1 20 M.	6 35 S.

Influence of Mars.

The Mental Rulers in *good aspect* to Mars give
great courage, wit, ingenuity, much dexterity in
manual operations, great powers of calculation, fear-
lessness, great perception, little reflective powers;
and this often causes rashness in their undertakings.

Those born with this configuration make good soldiers, surgeons, sailors, &c. But if Mars be in evil aspect to the Moon or Mercury, and there be no benefic aspects to either of them, he then causes obstinacy, revenge, dissimulation ; and if Mars be much afflicted, the person is prone to every kind of crime and wickedness, delighting in war and bloodshed. Firmness, combativeness, and destructiveness are the organs he influences.

Mars evilly aspected by the malignant Planets, but yet in good aspect to the Moon or Mercury, causes boldness, impudence, and a brazen face, instead of manly courage ; as exemplified in the following Horoscope.

188° 34′

Richard Carlisle,
natus
8 A. M.,
Dec. 3rd, 1790,
Lat. 50° 31′ N.
Long. 3° 45′ W.
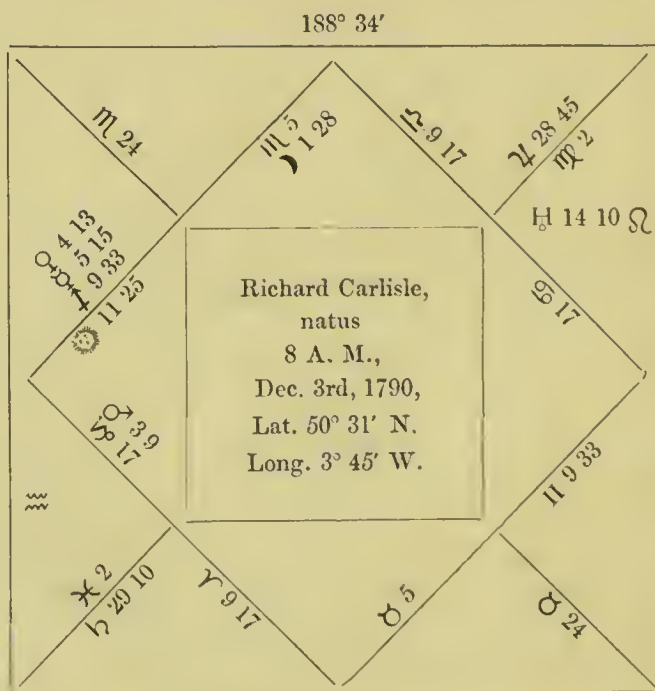
The Moon is here in Sextile to Mars, but Mars is in Square to Saturn and Jupiter, and Sesquiquadrate to Herschel.

In the following Nativity of his Grace the late Duke of Wellington, the Moon is in Trine to Mars, Saturn, and Jupiter; Jupiter is in the Midheaven, in Trine to Saturn and Mars, showing great perceptive and reflective powers, great courage and nobleness of mind.

Mercury is in Sextile to Venus, giving wit and refined taste. There are no indications of strong literary talent; but Mercury being in the Equinoctial sign, Aries shows talents fitted for warfare and military power.

219° 21'

His Grace the late
Duke of Wellington,
natus
May 1st, 1769,
12 P. M.,
Lat. 51° 32' N.
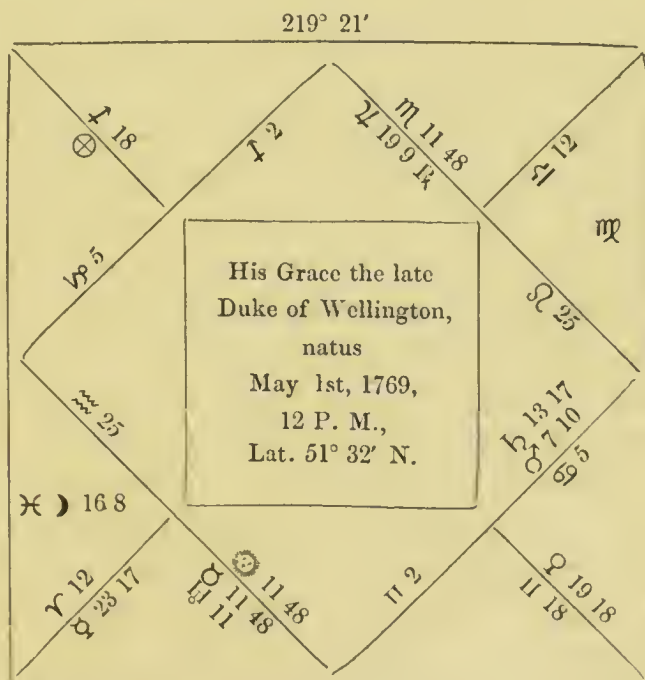
	Lat.			Dec.		
♄	0°	6′	S.	22°	43′	N.
♃	1	15	N.	16	20	S.
♂	1	30	N.	24	47	N.
☉				15	23	N.
♀	4	39	N.	27	41	N.
☿	2	15	S.	7	4	N.
☽	5	3	N.	0	29	S.

See also Sarah H. Thomas' Nativity, how Mars afflicts the Mental Rulers.

George Bidder, the celebrated mental calculator, has Mars in Conjunction with the Moon, in Zodiacal Parallel to Moon and Mercury; Mercury is ascending and in Zodiacal Parallel to the Moon; showing great abilities, great sharpness, and also great powers of calculation. Whenever Mercury is in Gemini or Virgo, and particularly ascending at birth, the talents are invariably first rate, producing an admirable fancy, great powers of elocution. Had Mercury been in any other sign, with the exception of Virgo, and not ascending at birth, afflicted as it is by the Sesquiquadrates of Saturn and Herschel, his sharpness would in all probability have brought him into trouble. In the *Times* newspaper of Feb. 25th, 1856, the following paragraph appeared, copied from the *Spectator*. " Last Tuesday evening, at the Institution of Civil Engineers, in Great George Street, there was something new under the sun. Contrary to rule and order, an oral lecture was delivered by George Bidder, on the faculty of mental calculation, illustrative of the peculiarity

which in bygone years rendered him a mark of wonder, like Xerah Colburne and Jedediah Buxton."

319° 2'
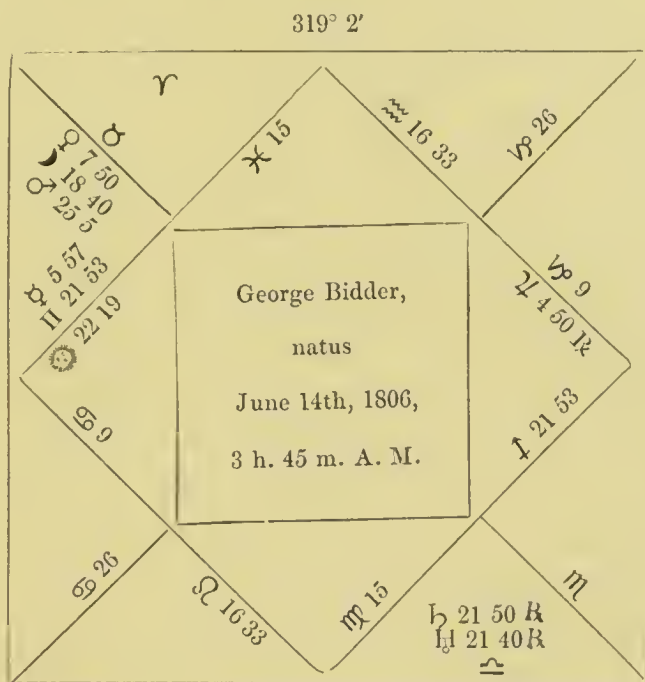
	Lat.			Dec.		
♅	0°	34′ N.		7°	54′ S.
♄	2	38 N.		6	5 S.
♃	0	10 N.		23	12 S.
♂	0	15 S.		18	50 N.
☉				23	15 N.
♀	2	33 S.		11	36 N.
☿	1	15 S.		20	2 N.
☽	3	21 N.		20	33 N.

The time of birth of George Bidder was obtained some years ago from his parents.

Influence of Venus.

The Mental Rulers in good aspect to Venus, she being at the same time unafflicted, cause a kind, virtuous disposition, great refinement, a love of music, poetry, painting, sculpture, drawing, dancing, and all elegant arts and accomplishments; a fondness for ladies' society, by whom he is much liked, but a deficiency in firmness and resolution. In the Nativity of his Grace the late Duke of Wellington, Mercury is in Sextile to Venus: the want of firmness and resolution which Venus produces is counteracted by the Moon's aspect to Mars, who presides over the organ of firmness, and which was greatly developed in the late Duke. When Venus is vitiated by the evil aspects of the malefics, she causes profligacy, extravagance, through gaming and bad company; and it must always be remarked how she is aspected by other planets: Moon, Mars, and Venus, in bad aspect, produce unchastity. When in the Ascendant at birth, she causes such a fondness for pleasure, that the health is often impaired thereby. The organs of amativeness, philoprogenitiveness, ideality, mirthfulness, imitation, wit, are chiefly influenced by Venus. In the following Nativity of his Majesty George IV., Venus in Sextile to Mercury ascends at birth, which accounts for that refinement of taste and elegance in all his undertakings for which he was so renowned. The Nativity is not at all a good one, as the student will easily perceive. The Sun is in Trine to Saturn and Herschel, but in Square to the Moon, Jupiter, and Mars, in

Parallel to the Moon, Mars, and Mercury. The Moon is in Conjunction with Jupiter, and Mundane Trine to Venus, in Square to Sun, and Opposition to Mars. Mercury has the Declination of Mars.

74° 54′

His late Majesty
George IV.,
natus
August 12th, 1762,
7 h. 37 m. A. M.
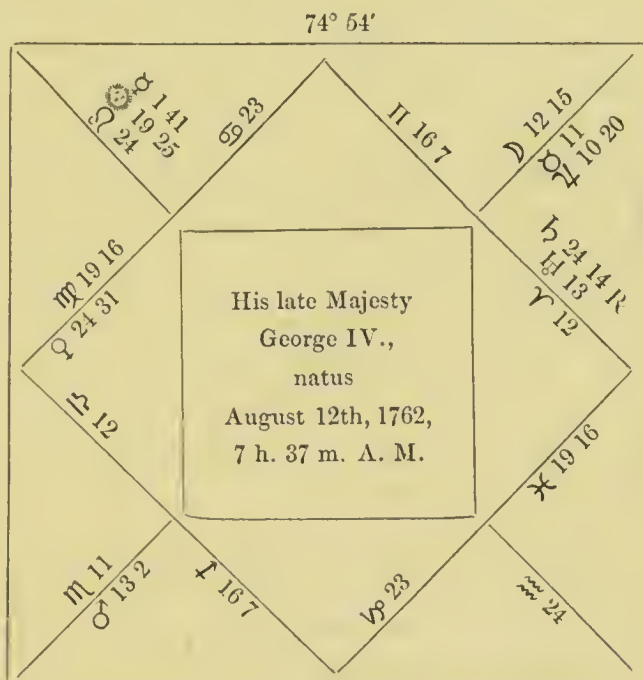
	Lat.	Dec.
♄	2° 38′ S.	6° 57′ N.
♃	1 19 S.	13 42 N.
♂	1 28 S.	17 13 S.
☉		15 2 N.
♀	0 51 N.	3 3 N.
☿	1 54 S.	17 55 N.
☽	0 34 N.	16 2 N.

In the following Nativity of the late Earl of Car-

L

narvon, Mercury is in Conjunction with Venus in the
sign Gemini (and I have stated before, that when
Mercury is posited in that sign or Virgo, the talents
are always of a high order); this would give him a
very refined taste, a love of poetry, &c. ; and in Sextile
to Saturn, profound thought ; in Sextile to Mars, great
acuteness. The abilities here are first-rate ; but so many
Planets in common signs, the Moon in Square to Mars,
and in Opposition to the Sun, denied him success, caus-
ing great acuteness of feelings and unhappiness in
friendships and attachments.

286° 11'

The Right Honourable
the late
Earl of Carnarvon,
natus
June 8th, 1800,
2 h. A. M.,
Lat. 51° 32′ N.
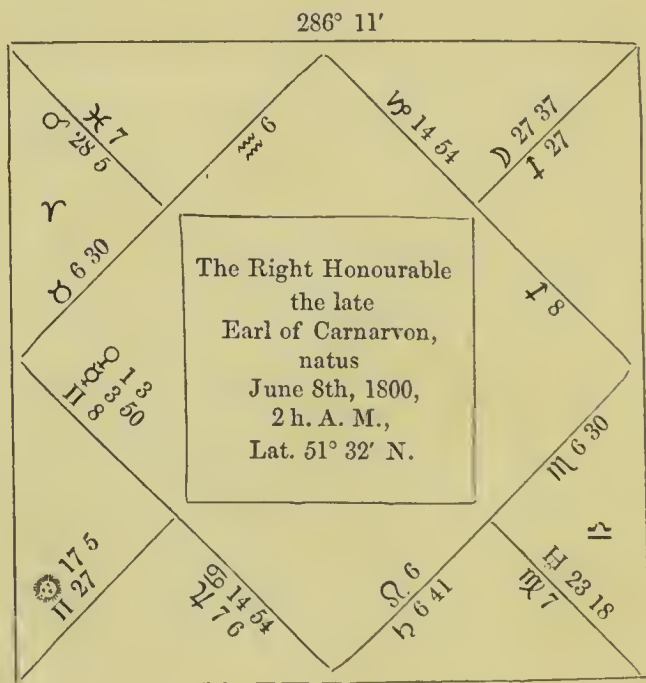
The late Earl wrote the poem entitled, "The Moor,"
and the tragedy, "Don Pedro."

In the following Nativity of Lord Byron, we find both Mercury and the Moon in tropical signs, in Opposition to one another; the Moon being in Conjunction with Mars, in Trine to the Ascendant, and Mercury also in Sextile to the Ascendant. I have showed before, that when the Mental Rulers are in tropical signs, without any other aspects, that the mind is disposed to enter much into political affairs, at the same time ingenious, acute, inquisitive, inventive, speculative, capable of great learning. The Opposition of Mercury to the Moon and Mars gives a hatred of control, keen satire, pointed wit, courage, but an irascible temper. The Moon, it will be seen, is in Biquintile to Venus.

140° 34′

The Right Honourable
the late
Lord Byron,
natus
Jan. 22nd, 1788,
1 h. 18 m. A. M.,
Lat. 51° 32′.
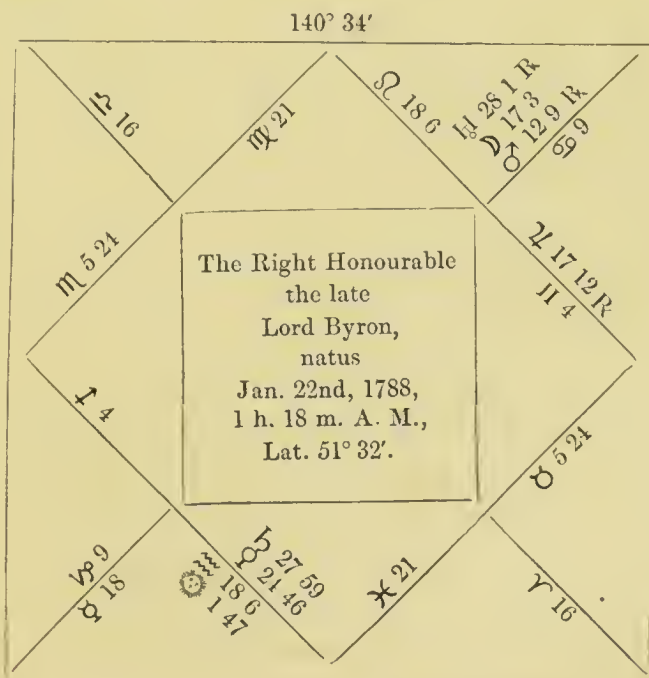
The Sun, when favourably configurated with the Mental Rulers, or in the Ascendant, gives a bold, courageous disposition, magnanimous, proud, and lofty, but humane, a faithful friend and generous enemy; manners rather pompous; when afflicted, the native then is mean, arrogant, a sycophant, puffed up.

Mercury, as I have shown before, for great talents should be in aspect to the Moon, and is most favourably placed in Gemini or Virgo; whenever he is in the Ascendant or Midheaven, the native is sure to be a good orator, although it does not necessarily follow that that person is gifted with great abilities in other respects.   When in Conjunction or within a few degrees of the Sun, the mental powers are weakened, and the person is more calculated for business, the Church, Army, or Navy, than for any scientific pursuit, and unless there are other good aspects to the Mental Rulers he is generally thought to be rather dull.

When the Moon rises at birth and is well aspected, she produces engaging manners and disposition, fond of the polite arts and of travelling; but if evil aspects are thrown to her from the malevolent Planets, then the person is fond of vice, drunkenness, and dissipation, and very indolent.   The Moon in bad aspect to Mercury and Mars causes a knavish disposition and dishonesty.   The Moon in bad aspect to Mars and Venus—Venus being at the same time in evil aspect to Mars or Saturn—that person is not chaste.

In his Royal Highness Prince Leopold's Nativity,

both the Mental Rulers are in the Equinoctial sign Aries, and the fixed sign Leo is ascending at birth. They dispose the mind to enter much into political matters, rendering it eager to engage in public and turbulent affairs, fond of distinction, and busy in theology, ingenious, inquisitive, inventive, speculative, capable of much learning; and cause great success in the world. Mercury in Trine to Jupiter will give him nobleness of mind, magnanimity, great love of justice, great religious feeling; but being so close to the Sun, the rational faculties are thereby weakened a little. The Moon in Conjunction and Parallel with Venus, the ascendant in Trine to Moon and Venus, will make him a true patron of the fine arts, and of very engaging manners. The Moon in Conjunction with, and the Ascendant in Trine to Mars, produces great courage, but a very hasty temper. From the Conjunction of Mars, Venus, and Moon, he will be a great lover of the opposite sex, and may obtain great notoriety thereby.

Diseases of the Mind.

These occur in those Nativities where Mercury and the Moon are afflicted by the malefics, and are at the same time in no aspect, either to each other or the Ascendant. Ptolemy states, in the 19th chapter of the third book of his Tetrabilos :—" Epilepsy generally attaches to all persons born when Mercury and the Moon may be unconnected either with each other or

with the oriental horizon, while Saturn and Mars may be in angles and superintend the scheme; that is to say, provided Saturn be so posited by day, and Mars by night; otherwise, when the converse may happen in these schemes, viz., when Saturn may have dominion by night, but Mars by day (especially if in Cancer, Virgo, or Pisces), the persons born will become insane." For further particulars relating to diseases of the mind, see Ptolemy's "Tetrabilos." In the following Nativity of his Majesty George III., the student will perceive that his Majesty was born in the day-time, with Mars on the Meridian. The Moon, Mercury, and Ascendant are in no aspect to one another; Mercury is afflicted by Saturn, and the Moon by Mars, the Ascendant also. Mercury is, however, assisted by the benefic rays of Jupiter and Venus, or else in all probability his Majesty's mind would have failed much earlier.

His Majesty
George III.,
natus
June 4th, 1738,
7 h. 46 m. A. M.,
Lat. 51° 30'.
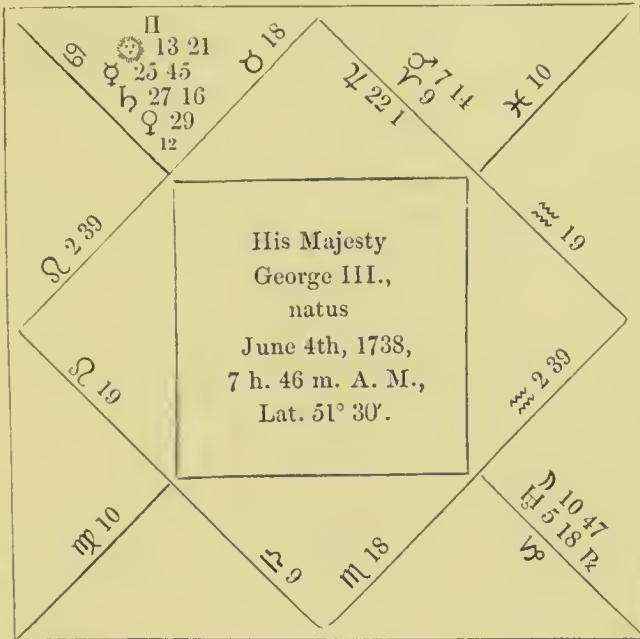
	Lat.	Dec.
♄	0° 54′ S.	22° 34′ N.
♃	1 11 S.	7 30 N.
♂	1 46 S.	1 14 N.
☉		22 26 N.
♀	0 54 S.	22 31 N.
☿	1 8 N.	23 25 N.
☽	3 28 N.	19 38 S.

There are no signs of a diseased mind at any period
of his Royal Highness Prince Leopold's life.

CHAPTER XI.

The Fortune of Wealth.

THE Sun and Moon (but more particularly the latter) are to be observed, also the place of the Part of Fortune. Jupiter and Venus are the chief causes of good. The Sun, Moon, or Pars Fortunæ, angular and in Conjunction, Sextile, &c., or parallel to the benefics, and at the same time free from evil aspects, is a sure testimony of great wealth. The Sun and Moon in Sextile or Trine aspects is a testimony of success in the world. The Moon in Square to Jupiter gives wealth, but at the same time causes extravagance, loss of property, carelessness. All horoscopes are very unfortunate for wealth when the benefics are not in good aspect to the luminaries, and the malefics afflict the luminaries, but more particularly the Moon, by a Conjunction, Square, Sesquiquadrate, or Opposition aspect, and even this may be increased by the malefics being in angles. The Sun or Moon in Square, Sesquiquadrate or Opposition to Jupiter, often brings misfortunes upon men by their squandering or wasting money.

In the Nativity of his Grace the late Duke of Wellington, we find the Sun angular in Mundane Sextile to Venus, and Zodiacal Sextile to Moon, Saturn, and Mars, in Zodiacal Parallel to Jupiter, in Trine to Pars Fortunæ, but in Opposition to Jupiter, in Conjunction with Herschel, and Mundane Square to Saturn and Mars. The Moon is in Sextile to the Sun and Herschel, in Trine to Jupiter, Saturn, and Mars, but in Square to Venus. The Pars Fortunæ is in Sextile to Jupiter, and the Moon in Trine to the Sun, but in Opposition to Venus. Here are testimonies of great wealth, but also signs of misfortune through wasting money.

In the Nativity of his Royal Highness Prince Leopold, we find the Sun in Trine to Jupiter, the Moon in Conjunction with and Zodiacal Parallel to Venus, in Rapt Parallel with Jupiter, but in Conjunction with Mars; the Pars Fortunæ in Trine to Moon, Venus, and Jupiter. These are signs of wealth and great riches, by inheritance and friends, especially females, and by the dowry of wives; but the Conjunction of Mars will cause extravagance at times.

Saturn is said to give wealth (when strong in a Nativity, and good aspect to the luminaries) by agriculture, buildings, mines, and (Jupiter assisting) by inheritance; Mars, by military power; Venus, by means of friends, especially females, and by the dowry of wives; Mercury, by sciences and by trade; but this is supposing they are not afflicted.

The Fortune of Rank and Honour.

Ptolemy says, in chapter 3 of the fourth book of his Tetrabilos :—" The disposition of the luminaries, and the respective familiarities exercised by the stars attending them, are to be considered as indicative of the degree of rank or dignity." This is in fact the same as the last, but with this exception, that we take the Midheaven, the Planets in and aspecting it. Jupiter or Venus in the Midheaven, except they are extremely afflicted, uphold a person's fame, and however they may sink, they will rise again. Mars in the Meridian, or in good aspect to it or the luminaries, brings martial fame. Saturn in the Midheaven brings disgrace, and that oftentimes in old age, after years of prosperity ; but if the luminaries are not afflicted, and are in good aspect to the benefics, this is greatly mitigated ; it is, however, a very unfortunate position. Jupiter was in the Midheaven in the Duke of Wellington's Nativity, and the Sun and Moon in Sextile to each other ; the Moon in Trine to Mars, Saturn, and Jupiter (the Sun also in Zodiacal Sextile to Mars and Saturn, but, as I have shown before, in Mundane Square also ; they would therefore counteract each other's effects, to a certain extent). George III. had Mars on the Meridian, and Jupiter in the Midheaven, in Sextile to the Sun ; and we all know the martial fame England acquired during his reign. Many Planets together in one House always produce notoriety, and this is either good or bad according to

the directions in force at the time. In the following horoscope of our most gracious Queen, Jupiter is in the Midheaven, in the fixed sign Aquarius.

"𝔈𝔫𝔡𝔲𝔢 𝔥𝔢𝔯 𝔭𝔩𝔢𝔫𝔱𝔢𝔬𝔲𝔰𝔩𝔶 𝔴𝔦𝔱𝔥 𝔥𝔢𝔞𝔳𝔢𝔫𝔩𝔶 𝔤𝔦𝔣𝔱𝔰; 𝔤𝔯𝔞𝔫𝔱 𝔥𝔢𝔯 𝔦𝔫 𝔥𝔢𝔞𝔩𝔱𝔥 𝔞𝔫𝔡 𝔴𝔢𝔞𝔩𝔱𝔥 𝔩𝔬𝔫𝔤 𝔱𝔬 𝔩𝔦𝔳𝔢."—*Liturgy*.

302° 2′

Her Most Gracious
Majesty
Queen Victoria,
nata
May 24th, 1819,
4 h. 4 m. 34 s. A. M.

In the horoscope of Napoleon Bonaparte, Emperor of the French, we find Saturn angular in the Midheaven, in Opposition to the Moon, Mars also in Sesquiquadrate to the Moon; the Moon has, however, the Quintile and Zodiacal Parallel of Jupiter, the Zodiacal Parallel of Mercury, and the Opposition of Mercury. In the horoscope of Louis Philippe, King of the

French, Saturn is also in the Midheaven, in Square to the Moon, from angles. We see, both these great men had the Moon and Saturn in angles, in bad aspect to one another. Saturn at the same time in the Midheaven in both horoscopes.

110° 30′

Napoleon I.,
Emperor of France,
natus
August 15th, 1769,
9 h. 41 m. A. M.,
obiit May 5th, 1821.
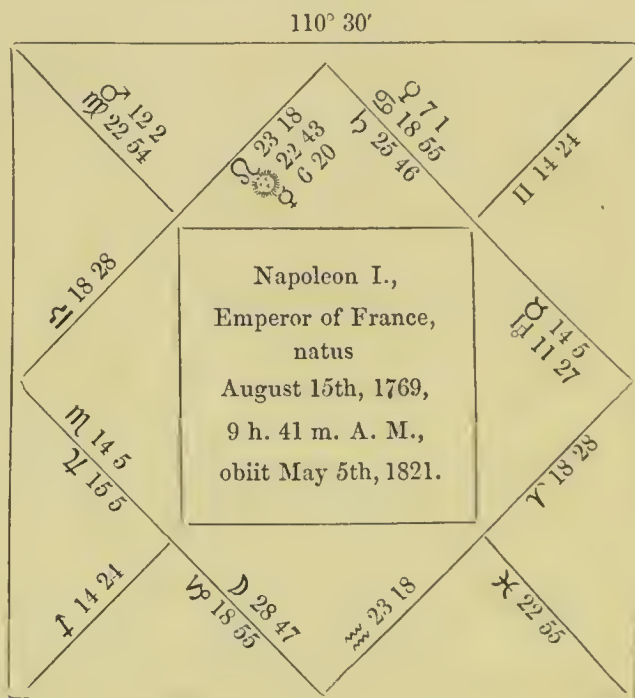
	Lat.	Dec.
♄	0° 3′ N.	21° 7′ N.
♃	0 53 N.	15 39 N.
♂	0 58 N.	7 57 N.
☉		14 0 N.
♀	3 10 S.	20 10 N.
☿	0 30 N.	19 15 N.
☽	2 59 N.	17 32 S.

Let the student compare this horoscope with the Duke of Wellington's; they were both born the same year, and within four months of one another.

Louis Philippe,
King of the French,
natus
October 6th, 1773,
9 h. 40 m. A. M.,
obiit
August 26th, 1850.
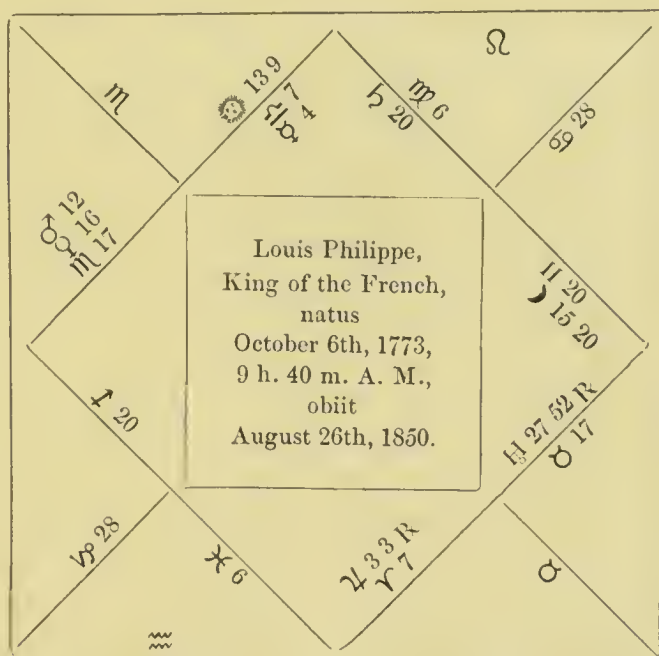
In both these cases Saturn, from his position in the Midheaven, brought trouble during the latter part of their lives,—both having died in exile.

218° 57′
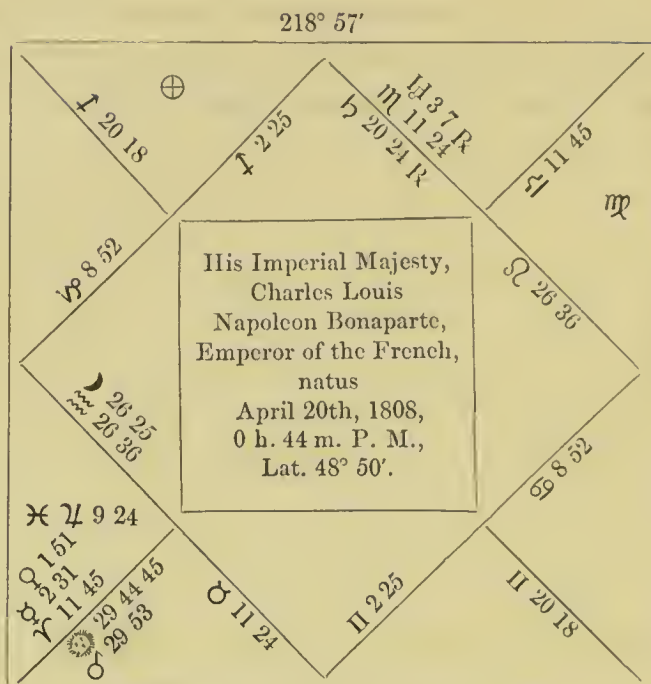
	Lat.			Dec.		
♅	0°	31′ N.		12°	3′ S.	
♄	2	29 N.		15	28 S.	
♃	0	56 S.		8	55 S.	
♂	0	21 S.		11	7 N.	
☉				11	23 N.	
♀	1	34 S.		0	38 S.	
☿	2	31 S.		1	18 S.	
☽	5	12 N.		7	46 S.	

Here also we find Saturn unfortunately placed in an angle, the Midheaven ; the Moon also in an angle, in Square to Saturn. Time will show whether his Imperial Majesty will suffer losses and disgrace in his

advanced years, the same as his predecessor and imperial uncle ; it is ominous of evil. In his Royal Highness Prince Leopold's Nativity, Saturn is also unfortunately placed in the Midheaven, but it is not in bad aspect to the Moon and other luminaries, so that great disastrous results may be averted, although he will feel the ill effects of that position under operating directions ; he has a Satellitium of five Planets in the 9th House, which will bring great notoriety and fame (according to the transits and directions in force at the time) during some period of this royal native's life.

Rule for describing the Personal Appearance.

Observe the sign ascending, also the Planets therein and in Partile Aspect thereto ; a judicious combination of these testimonies will point out the description of the native ; but when many Planets aspect the Ascendant, this cannot be determined, owing to the impossibility of combining such a number of conflicting testimonies.

CHAPTER XII.

Of Marriage.

IN a male horoscope the Moon and Venus must be observed, as they are the general significators :—If the Moon and many Planets be oriental, i. e., found between the 1st and 10th Houses, or the 7th and 4th Houses, she causes them to marry early in life, or after they have passed their prime to women considerably younger than themselves. If she be occidental, i. e., in any other House, she causes them to marry late in life, or else to women older than themselves. In configuration with Saturn, or within a few degrees of the Sun, or in ill aspect, she delays marriage ; if these testimonies concur, and she be in an occidental position, those men will remain bachelors. For men to marry happy and fortunate, the Moon should be in good aspect to Jupiter and Venus, also in good aspect to the Sun, and free from affliction. If the Moon be oriental, angular, and posited in Gemini, Sagittarius, or Pisces, in aspect, or applying to many Planets, they may marry more than once. If she ap-

ply to Saturn, the wife is grave, sullen, and studious ; to Jupiter, cheerful, rich, and economical ; to Mars, a perfect Mrs. Caudle, bold and refractory, and he is henpecked ; to Venus, accomplished and handsome ; to Mercury, a clever, sensible woman ; but the aspects of other Planets to these Planets must also be observed, and judgment then given. The benefics posited in the 7th House, in either a male or female Nativity, is productive of much happiness in the marriage state ; whilst Saturn or Mars there, a discordance in marriage always takes place ; if however they are assisted by the benefic rays of Jupiter or Venus, the marriage, though unfortunate, may not be unhappy. The Moon in a male Nativity in bad aspect to Jupiter or Venus, and either of them afflicted by the malefic rays of the Infortunes, happiness in the marriage state is denied. Herschel in the 7th House is also unfavourable, if he be in evil aspect to the Moon in a male Nativity, or to the Sun in a female Nativity.

The description of the wife is said to resemble that of the Planet to which the Moon forms the nearest aspect, considered with respect to the sign that Planet may occupy. The sign of the 7th House and Planets aspecting must also be considered.

In the marriage of females, we must refer to the Sun, Venus, and Mars; the Sun is the chief significator, and for a woman to marry fortunate the Sun should be in aspect to Mars, and Mars strong in the figure ; if the Sun has no aspect to Mars, and be at the same time in ill aspect to Saturn, that lady generally

leads a life of single blessedness; if the Sun be orient-
al they generally marry early, or to men younger than
themselves; but if occidental, they marry late, or to
elderly men. If the Sun be angular and in aspect to
many Planets, especially from the bi-corporeal signs
Gemini, Sagittarius, or Pisces, they may marry more
than once.

In George the Fourth's Nativity, we find the Moon
occidental, afflicted by Mars and the Sun, and in Ses-
quiquadrate to Venus; he did not marry young in
life, and it is well known how unhappy that marriage
was.

Venus afflicted by Saturn, and the Moon by Mars,
will account for the infelicity of marriage in Lord
Byron's Nativity.

The position of Saturn and Mars in the 7th
House should also be observed in the Duke of Wel-
lington's Nativity.

In the Nativity of our most gracious Majesty the
Queen, the student will perceive that the Sun and
many Planets are oriental, also the Sun in aspect to
Mars; the Queen did not marry early, but she mar-
ried a man younger than herself; a person may,
however, be said to marry late after 30 years of age.
In Prince Leopold's Nativity the Moon is occidental, in
Conjunction with Venus,—he will therefore marry late;
as the Moon applies to Venus, the wife would be ac-
complished and handsome,—the time of marriage in
all probability about his thirty-sixth year.

In the Nativity of Zadkiel, we perceive the Moon in

the bicorporeal sign Gemini, oriental, angular, and applying to three Planets. This gentleman has, I believe, been married three times :—this is an example of plurality of wives.

The character of the husband may be determined in a female Nativity by taking the Sun instead of the Moon, and observing what Planet he applies to ; the Planets in a male Nativity in good aspect to the Planets in a female Nativity are certain testimonies of agreement. The following are said to be the description of the husband or wife. I insert it without further comment than this, that I have found in very many cases the truth of the descriptions.

Description of Persons according to the Signs and Planets.

ARIES.

Herschel in Aries denotes a tall slim figure, good complexion, auburn hair, hasty disposition, a lover of arts and sciences, inquisitive, fond of novelties, and rather eccentric.

Saturn in Aries gives a ruddy complexion, a spare rawboned person, full faced, dark hair, not much beard ; addicted to boasting, resolute, quarrelsome, and very ill-natured.

Jupiter in Aries describes a middle stature, rather lean than corpulent, a quick piercing eye, a high nose, oval countenance, generally pimples or a pe-

culiar redness in the face ; a very obliging person, of a free, noble, and generous disposition.

Mars in Aries represents a middle stature, well set, large-boned ; swarthy complexion, light curly hair, with a reddish tint, austere look ; bold, undaunted, a lover of war.

The Sun in Aries describes a good stature, strong and well made ; a good complexion, though not very clear, light flaxen hair, large eyes ; one of a noble disposition, valiant, and courageous, delighting in warlike actions and enterprise, a terror to his enemies.

Venus in Aries represents a middle stature, rather slender ; light hair, good complexion, a pensive aspect, and usually a mark or scar in the face ; a lover of company, often to his own detriment, improvident, unfortunate, unless Jupiter throws a Sextile or Trine aspect to Venus.

Mercury in Aries gives a mean stature, spare, thin body, oval face, light brown and curling hair, dull complexion, quarrelsome, discontented, lying, thievish, —in short, a mere knave.

The Moon in Aries describes a person of indifferent stature, rather plump, round face, tolerably good complexion, light hair ; in disposition choleric, angry, ambitious, very changeable, and who undergoes various mutations in life.

TAURUS.

Herschel in Taurus represents a person of a mean stature, rather stout, not very handsome, brown hair, grey eyes; conceited, avaricious, and eccentric.

Saturn in Taurus gives a person by no means comely, but a heavy, lumpish, awkward appearance, dark hair, middle stature, and generally inclined to vicious pursuits.

Jupiter in Taurus denotes a middle stature, stout well-made body, not very handsome, brown curly hair, swarthy greasy complexion; disposition good, judgment sound, fond of the opposite sex, very humane and compassionate to the distressed.

Mars in Taurus describes a middle stature, well set, rather short, dusky complexion, brown hair, which is coarse, broad face, wide mouth, often a mark or scar on the throat or face; a treacherous, false, dissembling person, gluttonous and debauched, a gambler and very quarrelsome.

The Sun in Taurus gives a short, well-set, rather ugly person, dark complexion, brown hair, broad face, wide mouth, and great nose; a confident, proud, bold man; strong, athletic, vain of his physical strength.

Venus in Taurus gives a handsome person, though not tall; the body is extremely well made, and if Venus be well aspected they are very handsome; the complexion ruddy, but not fair: in general the females are handsome brunettes, with dark expressive eyes

and luxuriant brown hair ; temper mild, winning, and obliging,—very humane and beloved by all.

Mercury in Taurus, a middle-sized, corpulent, strong person; swarthy, sun-burnt complexion ; short, thick, dark hair ; in disposition idle, slothful, sensual, gluttonous, and wanton.

The Moon in Taurus gives a strong, corpulent, well-set body, rather short, pretty good complexion, dark brown or black hair ; a gentle, obliging, kind, sober, just, and honest person,—one who gains esteem, is much respected, and attains preferment according to the situation in life.

GEMINI.

Herschel in Gemini denotes a tall, well-set body ; good complexion, though not clear ; bright eyes, oval face, brown hair, very witty and ingenious ; a fluent tongue, but a fidgetty, changeable disposition, and rather brusque in his manners.

Saturn in Gemini gives a tall stature, dark sanguine complexion, oval visage, dark brown or black hair, ingenuous manners, rather unpolished, perverse, unfortunate in speculations and most of his undertakings.

Jupiter in Gemini represents a well-made, compact body, plump, above the middle stature, sanguine dull complexion, brown hair, full expressive gray eyes ; the deportment graceful, affable, courteous, gentle, mild, obliging, and good-natured ; a great admirer

of the opposite sex, and fond of learning. If near 8 degrees of Gemini, it causes rashness.

Mars in Gemini gives a tall person, with black or dark brown hair (if Mars be in the first seven degrees, he often causes light hair), sanguine complexion, and well-proportioned body; he is restless and unsettled, but ingenious, unfortunate in most things, living in a mean way, generally shifting here and there, leaving his debts unpaid, and exercising his wits for a livelihood, in short a *chevalier d'industrie*, or mere swindler. Good aspects of Sun, Jupiter, or Venus will mitigate the evil.

The Sun in Gemini represents a well-proportioned body, above the middle height, sanguine complexion, brown hair; in disposition affable, courteous, and kind; he is subject to be controlled, and is frequently imposed upon by others, as he is meek and mild-tempered.

Venus in Gemini causes a slender, upright, and well-made body, rather above the middle height; clear and fair complexion, soft brown hair, brown or hazel eyes; the disposition is loving, liberal, just, and charitable, and rarely guilty of anything dishonourable.

Mercury in Gemini shows a tall, upright, straight body, well made, brown hair, good complexion, and a very intelligent look; an ingenious, pregnant fancy, a good orator, a cunning lawyer, or some literary calling; one who perfectly understands his own interests, and (if Mercury be not afflicted) a subtle politician,

not easily deluded by the most cunning knave he may encounter.

The Moon in Gemini describes a tall, well-formed, upright, comely person, brown hair, good complexion; the mind is ingenious, yet crafty and very subtle, not of the best disposition, and generally unfortunate unless the Moon is well aspected by the Fortunes or Sun.

CANCER.

Herschel in Cancer gives a short stature, pale complexion, sad, brown hair, thin face, sharp nose, small eyes; in disposition jealous, slothful, eccentric, malicious, fond of recreations and appearances, seems to be what he really is not; changeable in his pursuits.

Saturn in Cancer denotes a middle stature, sickly constitution, thin face, dark hair, pale complexion, languid eyes; the body sometimes deformed; jealous and deceitful in his dealings.

Jupiter in Cancer represents a middle stature, a pale sickly complexion, oval face, hair dark brown, body plump, but disproportioned. A busy loquacious person, very conceited, and fond of meddling with other people's concerns; fond of women and the water, whereon he is usually fortunate. Unless Mars is in good aspect to Jupiter, he lacks courage.

Mars in Cancer describes a short person, bad complexion, brown hair, but not much of it; the body generally ill made or crooked; disposition servile and

bad, sottish and idle, fond of loitering and leisure, and usually employed in some low business.

The Sun in Cancer gives a mean, ill-formed body, unhealthy countenance, brown hair. A harmless, cheerful person, but indolent ; a lover of women, sports, and pastimes, music, dancing, &c.

Venus in Cancer represents a short stature, a fleshy body, round, pale, sickly face, light hair. If in the ascendant and with the Moon, the face will be white and wan, and the hair very light coloured. If between 24 and 30 degrees, the hair may be red, and a tinge of colour appears in the cheeks ; small gray eyes ; the disposition is idle and dull, fond of low company and vicious pleasures and pursuits, fickle and timid, ever mutable and inconstant.

Mercury in Cancer personates a low short stature, dull complexion, a thin, sharp face and nose, small eyes, dark hair ; fond of drinking, light-fingered, ill-natured, and dishonest, very deceitful and changeable. If Mercury be afflicted, a very mean little wretch.

The Moon in Cancer represents a middle stature, well-proportioned body, a round full face, pale, dusky complexion, sad brown hair ; the mind is changeable, disposition cheerful, merry, and easy ; very harmless and peaceable, fond of good company ; one who is generally well beloved, and fortunate in most affairs ; unsteady, but free from passion or rash actions.

LEO.

Herschel in Leo gives a person of an upright genteel body, fair complexion, high broad shoulders, strong bones, brown or auburn hair, full eye, Roman nose, hasty temper, ambitious and proud. The qualities of the mind are philosophie, ingenious, learned, inquisitive, but eccentric and difficult to please.

Saturn in Leo gives a moderately large stature, broad round shoulders, wide chest, light hair, large bones, grave aspect, stooping walk. The qualities of the mind are tolerably good, generous, but passionate, not over valiant or courageous when put to the test.

Jupiter in Leo represents a strong and well-proportioned tall body, lightish hair and curling, ruddy complexion, full and fiery eye, rather comely person. The disposition is noble-minded, courageous, but lofty, proud, and very ambitious; one who delights in warlike actions, is a terror to his enemies, and who scorns to bend to them; fond of contending for honours, and full of daring and enterprise.

Mars in Leo describes a well-proportioned body, rather tall, light brown hair, oval face, sanguine or sunburnt complexion, large eyes, stout limbs, and a brisk, cheerful countenance; a lover of women, given to boasting, fond of hunting, riding, shooting, &c., and ready for warlike occupation at any time. He dresses well, and is a favourite with the ladies, but it is generally to his prejudice.

The Sun in Leo produces a strong well-made body, light brown hair, sanguine complexion, a full face, prominent eyes ; there is generally a mark or scar on the face. A very just, upright, and honourable man, who scorns to do any mean thing, punctual in the performance of promises, faithful to his friends, and magnanimous to his enemies ; in short, a right royal disposition, ambitious of honour, and fond of rule and authority.

Venus in Leo gives a person reasonably tall of stature, well-composed body, clear complexion, round face, full eye, freckled and fair skin, light flaxen or red hair. They are petulant and passionate, soon angry, and soon pleased again ; free, generous, sociable, and good-humoured, but rather proud, often indisposed, though not seriously.

Mercury in Leo gives a large body, swarthy, sunburnt complexion, light brown hair, round face, full eyes, high nose ; a hasty, proud, conceited, ambitious, boasting, contentious character.

The Moon in Leo denotes a person above the middle size, well-proportioned, strong, and large-boned, large prominent eyes, full face, sanguine complexion, light brown hair. A lofty, proud, aspiring person, very ambitious, and desirous to bear rule ; one who abhors servitude or dependence, and generally an unfortunate person.

VIRGO.

Herschel in Virgo represents a tall, proportioned body, dark complexion, oval face, brown or black hair, good-sized head, and austere countenance. The mind is clear and learned, manners abrupt.

Saturn in Virgo gives a tall spare body, swarthy complexion, dark hair, long head; generally unfortunate; inclined to melancholy, retaining anger; a projector of many curious matters to little purpose; studious, subtle, reserved; inclined to pilfering and indirect dealings.

Jupiter in Virgo shows a person of a reasonably full stature, well made and handsome, dark hair, ruddy complexion, but not clear or fair; choleric and ambitious of honour; boasting, studious, covetous, yet by his rashness often meeting serious losses; not easily imposed upon by others.

Mars in Virgo produces a middle stature, well-made and proportioned body, dark brown or black hair, swarthy complexion, generally some scar, mark, or blemish on the face; a hasty, proud, revengeful, and spiteful mind, mindful of injuries, and hard to please.

The Sun in Virgo makes a person somewhat tall of stature and slender, but very well proportioned, good complexion, dark hair and plenty of it; the mind ingenious, cheerful, and fond of honest recreations, convivial parties, &c.

Venus in Virgo shows a tall, well-proportioned

figure, oval face, dark hair and complexion. They are ingenious, eloquent, active, and clever, of an aspiring turn, but rarely successful in their pursuits.

Mercury in Virgo denotes a tall, slender, well-made person, dark hair and complexion, long face, and austere countenance ; a very witty, ingenious, talented, mind ; and if Mercury be free from affliction, a profound scholar or linguist, and capable of any under-taking which requires great ability.

The Moon in Virgo gives a tall body, with dark brown or black hair, oval face, rather dark, ruddy complexion. An ingenious, reserved, covetous, melancholy, unlucky person, seldom performs any very commendable actions.

LIBRA.

Herschel in Libra denotes a tall person, upright stature, comely appearance, brown hair, oval face, sanguine complexion, high forehead, gray eyes ; in disposition mild and kind, faithful and trustworthy,— mind learned.

Saturn in Libra describes a person above the middle stature, comely brown hair, oval face, large nose and forehead, clear complexion ; very self-opinionated, rather extravagant, fond of debate and controversy, and seldom leaves much wealth at his death.

Jupiter in Libra indicates a body elegant and handsome, upright, tall stature, oval face, clear complexion, full eye, light brown hair, subject to have a rash in the face ; temper and disposition mild, winning,

and obliging to all; fond of recreations, much esteem-
ed and honoured.

Mars in Libra gives a neat-made, rather tall person,
oval face, sanguine complexion, light brown hair (if
Mars be in the first ten degrees, the hair will be
wiry or reddish); disposition cheerful, but conceited
and fond of boasting; rather effeminate in appear-
ance, fond of finery, much attached to the opposite
sex, and warmly beloved by them, which often brings
sorrow and ruin.

The Sun in Libra shows an upright, tall, and
slender body, full eyes, oval face, ruddy complexion,
light hair, and frequently a rash or pimples in the
face; the mind is honourable, and disposition good,
but always unfortunate in warlike or ambitious
matters.

Venus in Libra represents an upright, tall, elegant
person, beautiful oval face with dimples, sanguine
complexion, often slightly freckled, brown hair. They
are kind, affectionate, and very obliging, and generally
well beloved by all with whom they have any dealings.
If Venus be in the ascendant, Jupiter at the same
time throwing a Trine aspect from Aquarius, and no
afflicting aspects, the person, if a female, will be a per-
fect beauty.

Mercury in Libra denotes a tall, well-made body,
but not thin, light-brown smooth hair, sanguine com-
plexion; disposition just, virtuous, prudent; a lover
and promoter of learning, having great natural abili-
ties, and many acquired accomplishments.

The Moon in Libra gives a tall, well-composed body, with smooth light-brown hair, fine red and white complexion, and handsome face. They are merry, jovial, and pleasing, and much admired by the opposite sex; if a female, she is courted by a great many, but yet liable to dishonour, unless Venus be well placed, and the Moon in good aspect to Jupiter, Sun, &c.

SCORPIO.

Herschel in Scorpio signifies a short, broad-shouldered, well-set person, long face, dark complexion, dark hair; disposition honourable, faithful, firm, and conscientious; the mind ingenious and thoughtful.

Saturn in Scorpio represents a person of a mean stature, broad shoulders, dark hair; quarrelsome, mischievous; one who will undertake violent and dangerous actions, though to his own detriment.

Jupiter in Scorpio gives a middle stature, stout, compact body, dark coarse hair, full fleshy face, dirty complexion; disposition proud, lofty, and ambitious; resolute, covetous, selfish, subtle, and therefore ought to be warily dealt with.

Mars in Scorpio denotes a well-set, middle-sized person, rather corpulent, swarthy complexion, black curling hair, broad and plain face; temper passionate and rash, generally revengeful, ungrateful, and quarrelsome, yet of good genius and ready apprehension, excelling in mystery.

The Sun in Scorpio personates a square-built and

fleshy body, broad face, cloudy, sunburnt complexion, brown hair. The mind ingenuous, but the temper rugged and overbearing; manners disagreeable, disposition ambitious, one who will not admit of an equal; they are fortunate upon the seas, or as surgeons, physicians, &c.

Venus in Scorpio gives a short, stout, well-set, corpulent body, broad face, and dusky complexion, dark hair; an envious, contentious, debauched, and vicious person.

Mercury in Scorpio describes a short, ill-made body, broad shoulders, swarthy complexion, brown curling hair: not in any way elegant or pleasing, yet ingenious and studious, very careful of his own interests, fond of the opposite sex, and partial to company.

The Moon in Scorpio denotes a thick, short, and ill-shaped person, fleshy dark complexion, dark or black hair; treacherous, malicious, brutish, and sottish; if a female, she is generally depraved in her desires and conduct.

SAGITTARIUS.

Herschel in Sagittarius describes a tall person, genteel make, fair complexion, brown hair, strong-boned, but with a thin face; hasty but soon reconciled, moderately careful, but not covetous, fond of honourable pursuits and persons, a sincere friend, but a perpetual foe to his enemies.

Saturn in Sagittarius represents a person of large body, good make, and tolerable complexion; obliging

disposition, not covetous, moderately frugal, rarely profuse, but somewhat cholerie ; one who will not bear an affront, yet willing to do good to all ; a lover of his friend, and merciful to his enemy.

Jupiter in Sagittarius gives a fine, tall, upright body, good form and make, oval face, ruddy complexion, brown chestnut-coloured hair, full beard and whiskers ; the hair falls off early in life, especially about the temples ; a good eye, and much expression about the face ; the mind is just and noble ; disposition courteous, humane, affable, and agreeable ; manners polite and accomplished ; fond of horses and hunting.

Mars in Sagittarius denotes a tall person, with a well-proportioned body, compact and well made, sanguine complexion, oval visage, a quick, penetrating eye ; the mind is cheerful, merry, and jovial ; but disposition hasty and passionate, high-minded and lofty, courageous, loquacious, and fond of applause ; on the whole, a good character.

The Sun in Sagittarius makes a tall, handsome, well-proportioned body, oval face, sanguine complexion, light brown hair. A very lofty, proud-spirited man, aiming at great things, austere and severe ; one who often receives honorary distinctions and rewards for his noble exploits.

Venus in Sagittarius represents a person rather tall than otherwise, well made, fair, clear complexion, oval face, and brown hair. They are generous, aiming at

no mean things, rather proud and passionate, good-tempered, kind, and generally fortunate persons.

Mercury in Sagittarius describes a person of tall stature, well formed, not corpulent, large-boned, but not spare, an oval face, large nose, and ruddy complexion; passionate, but soon appeased, rash in many things to his own injury, yet well disposed, striving after honourable things, but seldom attaining them; not very fortunate.

The Moon in Sagittarius gives a handsome person, oval face, sanguine complexion, brown hair; the disposition is good, open, and generous, but hasty and passionate, yet forgiving; ambitious, but honest and kind, fortunate, and much respected.

CAPRICORN.

Herschel in Capricorn represents a lean person, middle stature, dark hair, plenty of whiskers, thin face, dull complexion, little eyes, and a peculiarity in his gait; disposition reserved, firm in his dealings, and to be depended upon for his promises.

Saturn in Capricorn personates a lean, rawboned body, dark hair and complexion, middle stature, small leering eyes, long visage, and a stooping awkward posture in walking, very peevish, discontented, and covetous; sound mind, of few words, fearful, retains anger, and is of great gravity.

Jupiter in Capricorn describes a small stature, pale

thin face, little head, not much beard, dark hair, said to be darker than the beard; a sickly person. The mind is ingenious, but peevish, inactive, helpless, and indolent.

Mars in Capricorn gives a small stature, lean body, little face and head, lank black hair, and bad complexion; ingenious mind, good disposition, witty, shrewd, and penetrating, generally successful in his undertakings.

The Sun in Capricorn represents a mean stature, ill-made, spare, thin body, oval face, sickly complexion, brown soft hair. He is just and honourable; a tolerable temper, yet very hasty at times; gains love and friendship by his agreeable conversation and manners, and is very fond of the opposite sex.

Venus in Capricorn gives a mean stature, pale, sickly complexion, dark hair; fond of enjoyment, eating and drinking, unfortunate, subject to sudden changes in life and strange catastrophes.

Mercury in Capricorn personates a lean stature, thin face, dusky complexion, brown hair, often crooked and bow-legged, helpless, sickly, and dejected, peevish and unfortunate; disagreeable to others, owing to his suspicious nature and ill-temper.

The Moon in Capricorn gives a person of low stature, thin, small, weak body and face, dull complexion, dark hair, weak in the knees, inactive, dull, debauched in his conduct, and held in low esteem by his friends, &c.

AQUARIUS.

Herschel in Aquarius describes a middle stature, rather fleshy, clear complexion, good-sized head and face, brown hair; the disposition honourable and faithful, punctual to promises, an ingenuous mind, firm, patient, and industrious.

Saturn in Aquarius denotes a strong middle stature, corpulent, large head and face, dark brown hair, clear complexion, graceful deportment; affable, courteous disposition, profound wit, able in art and science. A person of a pregnant genius, yet somewhat conceited.

Jupiter in Aquarius personates a middle stature, well set, brown hair, clear complexion, inclined to corpulency; a cheerful, obliging disposition, hurtful to none, just and merciful, good-humoured, industrious, inclined to be scientific.

Mars in Aquarius gives a well-composed body, rather corpulent, but inclined to be tall, fair complexion, sandy hair, a turbulent disposition, and addicted to controversy; not very fortunate in general.

The Sun in Aquarius describes a person of middle stature, well-made corpulent body, round full face, clear complexion, and light brown hair; the disposition pretty good, free from malice or deceit, but yet vain, proud, desirous of bearing rule, and ostentatious.

Venus in Aquarius gives a handsome, well-formed person, clear complexion, rather corpulent or large body, brown hair, sometimes flaxen; a good disposi-

tion, quiet, affable, courteous, not at all inclined to vieious actions, peaccable, fortunate, obliging to all, and respeeted by his friends.

Mercury in Aquarius shows a person of middle height, rather fleshy, full face, clear complexion, brown hair, and a prepossessing eountenanee ; disposition obliging, humane, and charitable. An ingenious person, inelined to study, fond of arts and scienees, very inventive, and remarkable for his talent.

The Moon in Aquarius represents a middle-sized person, well made, and rather corpulent, brown hair, clear skin, and sanguine complexion ; disposition affable, inoffensive, and courteous ; mind ingenious and inventive, a lover of curious and scientifie studies, and rarely guilty of an unworthy action.

PISCES.

Herschel in Pisces personates one of a middle stature, pale, delicate complexion, oval faee, and rather large thick shoulders, dark hair, high forehead ; disposition just in his actions, rather fond of debate, ingenious, fortunate, but rather mutable, a lover of the opposite sex, and sometimes addicted to drinking.

Saturn in Pisces deseribes a middle-statured person, pale complexion, dark black hair, large head, and full eye ; sometimes the teeth are irregular and diseoloured ; a person not very comely ; disposition contentious, malieious, fiekle, not to be trusted as a friend, treacherous, though often presenting a good exterior,

of few words, but deliberative, and prone to do evil
with malice aforethought. The disposition improves
as the person grows older.

Jupiter in Pisces describes a person of middle
stature, dull complexion, lightish brown hair; dis-
position harmless, studious, and possessed of excellent
talents and good acquirements, friendly and kind.

Mars in Pisces represents a mean stature, rather
short and fleshy, bad complexion, a debauched look,
light brown hair, sottish and stupid; a great lover of
the opposite sex, deceitful, idle, and worthless.

The Sun in Pisces gives a stature rather short,
round face, indifferent complexion, light brown hair.
The person is effeminate and fond of the opposite sex,
and though harmless to others, ruins himself by ex-
travagance, gaming, debauchery, intemperance, &c.

Venus in Pisces personates a middle stature, a fleshy
plump body, a round full face, with a dimple in the
chin, good complexion, between pale and ruddy, good-
humoured, just, kind, mild, and peaceable, ingenuous,
but somewhat unstable, yet moderately fortunate.

Mercury in Pisces shows a person stiffly made, pale
sickly complexion, and hairy body. A very peevish,
repining, foppish person, addicted to wine and women;
very effeminate and contemptible.

The Moon in Pisces describes a person of a mean
low stature, but plump or fat, pale and bloated face,
light brown hair, sleepy eyes; one not inclined to ac-
tion, unless of the worst kind; unfortunate both to
himself and others; given to drink. If the Moon be

well aspected, and in a good House, the disposition is much improved.—N. B. Saturn, when significator, always gives bad teeth. Jupiter, when significator, usually gives good teeth, and frequently an apparent mark on the fore-teeth. In an airy sign he gives broad fore-teeth ; in a fiery sign, crooked ; in earthy, they are discoloured ; and in a watery sign the teeth decay suddenly, especially if he be in Conjunction or bad aspect to Saturn or Mars. If he be in a watery sign, and in Square or Opposition to Mercury, he causes some defect in the speech. In an airy sign the body is more strong or corpulent ; in a fiery sign, more square-made ; in an earthy, a well-composed body ; and in a watery, more fat and comely. Mars, when significator, in bad aspect to Saturn makes the disposition very evil.

Children.

For these observe the signs on the 10th and 11th Houses and their opposite Houses, also the aspects to them, and the Planets in them. The Moon, Jupiter, and Venus give children. The Sun, Mars, and Saturn deny them, or allot but few. Mercury acts according as he is aspected ; if oriental, he gives children ; occidental, he does not. Malefics in the 5th House, cause barrenness or short life to the children, and trouble by them. When benefics are in the 5th House, that person has much pleasure and happiness by his children.

If the Moon be in Taurus, Virgo, Libra, or Aquarius, a moderate family may be expected ; if the Moon be in Gemini, Cancer, Scorpio, Sagittarius, Pisces, a large family is the result (Gemini and Sagittarius are the most fruitful signs) ; but if she be in Aries, Leo, or Capricorn, there is less chance of a family ;—but in giving any judgment, every one of the above-mentioned circumstances must be taken into consideration.

CHAPTER XIII.

Traveling.

RAPHAEL in his Manual of Astrology writes :—" The
Oriental and European Astrologers disagree in many
particulars relative to traveling and voyages ; but
they all agree in giving great power in these matters
to the 3rd and 9th Houses." The rules we adopt in
the present day are these :—See whether the Sun,
Moon, and Pars Fortunæ are in cadent Houses (the
3rd, 6th, 9th, 12th) ; whenever they are thus posited,
they cause traveling. The Pars Fortunæ alone
cadent, causes many journeys. The Moon, the prin-
cipal significator of traveling, in the ascendant in
any angle, in the 9th, or in moveable signs (Aries,
Libra, Cancer, Capricorn), causes many journeys ; in
Gemini, Sagittarius, or Pisces, frequent changes of
residence : also, many Planets in moveable signs (but
particularly Saturn, Mars, Mercury) cause frequent
journeys.

The late Queen Caroline had the Moon in the 1st

House in Gemini, in Quartile to Mars from Pisces, and in Trine to Jupiter from Libra; and we know what frequent changes of residence she had. Our present Majesty Queen Victoria has also the Moon in Gemini, ascending at birth; and we know how fond of traveling she is, and what frequent changes of residence she has.

In his Royal Highness Prince Leopold's Nativity, the Moon, Sun, Venus, Mars, and Mercury are in the 9th House, in the moveable sign Aries; Jupiter is also in Sagittarius;—certain testimonies that this Royal Prince is fated to travel much, and to visit many foreign countries.

Quality of Employment.

The Planet nearest the Sun, and which makes oriental appearance next to the Sun, also any Planets that may be in the Midheaven or aspecting it. The Moon near the cusp of the Midheaven causes many changes of employment; and if in the signs Virgo or Pisces, Gemini or Scorpio, in connexion with Mercury, she makes astrologers, especially if Venus be near the Midheaven, and Herschel be aspected by the Moon or Mercury; but Herschel alone in aspect to Mercury or the Moon will make astrologers.

Saturn makes architects, farmers, miners, or persons dealing in the proceeds from such employments.

Jupiter, lawyers, clergymen, honourable and lucrative posts, magistrates, &c.

Mars, soldiers and sailors, surgeons, blacksmiths, chemists, or any occupation where fire and iron are much used.

Venus, painters, sculptors, actors, or any employment where decorations, ornaments, amusements, &c., are in connexion with other employments.

Mercury, persons employed in literary and scientific pursuits, travelers, &c.

Sun produces public employments, and' noble pursuits.

Moon, according to the sign she is in, but frequent changes.

Herschel, public officers, antiquarians, astrologers, and pursuits out of the track of custom.

In his Royal Highness Prince Leopold's Nativity, the Moon, Venus, and Mars are in Conjunction in the sign Aries, and make oriental appearance next to the Sun ; and from other considerations I have no doubt this Royal Prince will make a first-rate military commander, but at the same time, from the position of Saturn, he may "come to grief" under operating directions.

The Quality of Death.

If the Ascendant and Hyleg be well aspected, and either Jupiter, Venus, the Moon, or Mercury well aspected and posited in the 8th House, the native dies a natural death.

When the Ascendant is afflicted, and both the evil Planets attack the Sun and Moon, or only one of them, a remarkable death generally takes place. An evil Planet in the 8th House is a testimony of a painful death.

Saturn causes cold diseases, such as coughs, agues, rheumatism, consumptions, &c. ; also deaths by falls, blows, and suffocations.

Jupiter, quinsy, diseases of the chest and lungs, &c. Mars, fevers, wounds, broken blood-vessels ; if by violence, gunshot wounds or stabs, suicide, fire.

Venus, cancer, poisoning, &c.

Mercury, lunacy, epilepsy ; if violence concur, accidents, sport, or thieves.

Moon, cold diseases ; sometimes drowning, if in Cancer, Scorpio, or Pisces.

The Sun, diseases the nature of Mars.

Herschel cannot kill *alone*, but he often assists to destroy life, and generally in a remarkable or sudden manner.

The benefic Planets do not cause death by themselves, but they sometimes assist in the manner described.

I here insert the figure of the heavens at the birth

of her Royal Highness the Princess Charlotte, as it has been constantly stated by those who know nothing of the science that astrologers were unable to account in any way for the early death of this beloved and lamented princess.

Charlotte,
Princess of Wales,
nata
Jan. 7th, 1796,
9 h. 24 m. A. M.,
obiit
Nov. 6th, 1817.
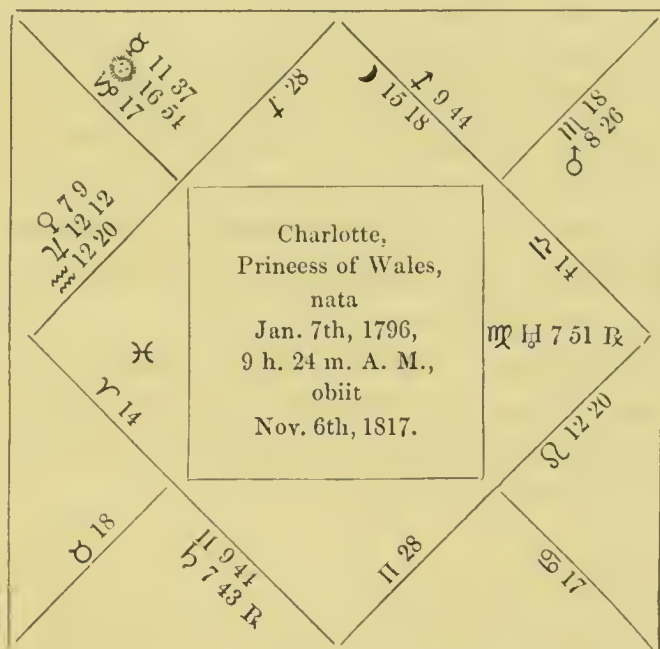
	Dec.		
♅	9°	22′	N.
♄	19	51	N.
♃	17	48	S.
♂	13	11	S.
☉	22	34	S.
♀	20	0	S.
☿	24	31	S.
☽	19	43	S.

The Moon in this Nativity is Hyleg, and is afflicted by the Opposition and Zodiacal Parallel of Saturn, the Square of Herschel ; but is assisted by the Sextile of Jupiter and the Zodiacal Parallel and Sextile of Venus, but the latter is afflicted by the Parallel of Saturn and the Square of Mars, so that her assistance would be of very little use.   Mercury is afflicted by the Mundane Square of Mars, the Sesquiquadrate of Herschel, the Conjunction of the Sun, and the Semi-square of Moon. She died in childbirth when the Moon came to the Rapt Parallel of Mercury.   If she had deferred her marriage until after the above direction had passed, in all probability her life would have been spared, as there is no fatality in Astral influence.

I also now insert the figures of the heavens at the birth of Napoleon II., and the Imperial Prince, son of Napoleon III., for the consideration of students.

Charles Francis
Napoleon,
King of Rome,
natus
March 20th, 1811,
9 h. 15 m. A. M.,
Lat. 48° 50′ N.

220° 18′

The Imperial Prince,
son of
Louis Napoleon,
Emperor of the French,
natus
March 16th, 1856,
3 h. 15 m. A. M.,
Lat. 48° 50′ N.

♐ 21 30
♐ 5 48
♏ 12 44
♂ 18 53 ℞
♎ 13 30
♍
♑ 10 17
♌ 28 36
☊ 23 14
♒ 28 8
28 36
♋ 25 5
♋ 10 17
♃ 17 56
♓
☉ 25 47 7
♄ 23 32
♊ 21 30
♈ 13 30
♉ 12 44
♅ 17 58
♊ 5 48
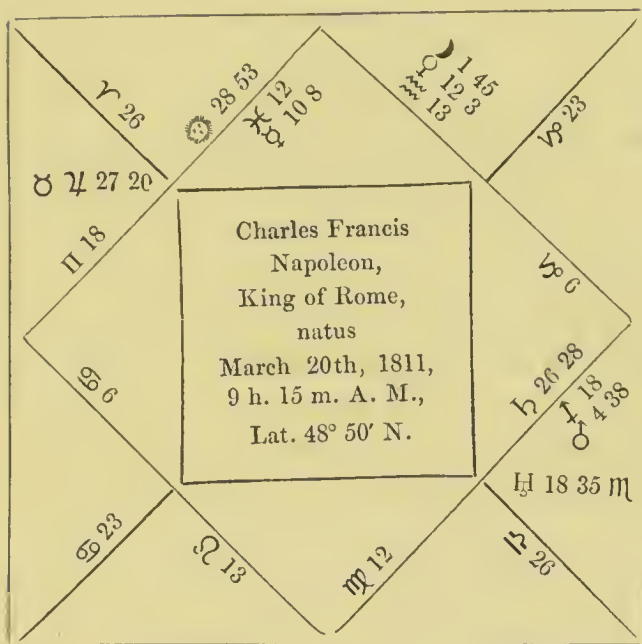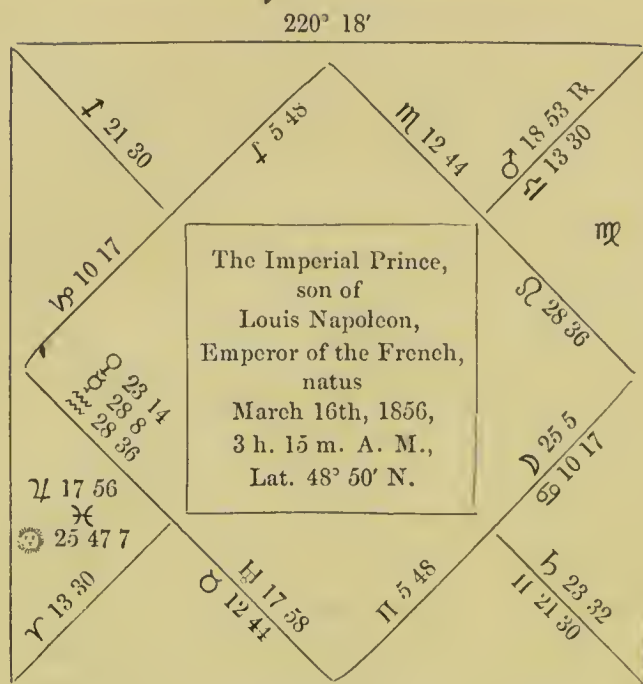
	Lat.		Dec.		
♅	0°	18′ S.	16°	55′	N.
♄	0	58 S.	22	21	N.
♃	1	1 S.	5	43	S.
♂	3	4 N.	4	34	S.
☉			1	41	S.
♀	0	39 S.	14	24	S.
☿	1	1 S.	13	8	S.
☽	5	11 N.	26	7	N.

Sunday, March 16th, 9 A. M.

The time is taken from the *Moniteur*.

" March 16th, a quarter past three.
" The Empress has just been delivered of a Prince."

CHAPTER XIV.

The General Signification of the Directions, both Primary and Secondary.

PRIMARY directions are more powerful and more lasting than the secondary directions; whilst the first last sometimes for months, and, from the train of evil or good which they leave behind, sometimes for years, the secondary last only a few weeks. In judging the effects of directions, all the directions, both primary and secondary, as well as the transits, which may be in operation within six months of the time, should be taken into consideration; also the Houses wherein the directions fall. The Houses, according to the old Astrologers, are said to influence the honour, property, and health, in the following order.

1st House, the health and character of the person. Benefics found in this House at birth strengthen the constitution; Malefics weaken it.

2nd. The riches and property, to a certain extent.

3rd. The short journeys, brethren, and near relations.

4th. The inheritance, land, or houses, the native's father.

5th. His children.

6th. The nature of his diseases. Saturn, transiting the cusp of this House, generally affects the part of the body governed by that sign.

7th. His fate in marriage.

8th. Partly the quality of his death.

9th. Distant voyages, his pursuits in science, law, religion, &c.

10th. His honour and credit, his profession or employment.

11th. The character of his friends, whether true or false.

12th. His private enemies; if evil Planets be in this House at birth, a man's enemies do him much secret mischief.

The above are said to point out the nature of the Houses, but there is no great reliance to be placed on it.

Morinus, a most ingenious and sagacious philosopher and most excellent French Astronomer, writes the following respecting the twelve Houses:—

"It is a truth which preponderates in the balance of reason, and highly claims our sober consideration, that the life of man is resolvable into four distinct periods or ages; namely, infancy, youth, maturity, and old age, though it may be said with strict truth, that scarce half the human race attain to the conclusion of only their third period. In the heavenly frame upon the construction of Man, we discover four affections, into which all other things appear to be reducible:—

To their first beginning; namely, Life, Action, Marriage, Passion. These agree with the rise, perfection, declination, and termination of all things, and comprise the whole effects and operations of nature. Man is justly said to rise into the world the moment he receives respiration; to be in complete perfection, when he attains manhood or maturity, in the propagation of his species; to decline, when he loves the innate radical principle of heat and moisture; and to sustain the last passions of life, when he ceases to breathe, and silently sinks into the grave. Life, Action, Marriage, and Passions of men are, therefore, governed by the same celestial principle which regulates the birth, perfection, declination, and dissolution of all other things. Wherefore Life, in the system of nature, is regulated by the east angle of the Heavens, called the Ascendant; Action by the south angle, or Midheaven; Marriage by the west angle, and Passion by the north angle. And hence arise four triplicities, of the same genus or generical nature as heretofore described. The first triplicity is of the eastern angle, or Ascendant, attributed to infancy, and called the triplicity of Life, and includes the first, ninth, and fifth Houses, which behold each other by a Partile or exact Trine in the Equator.

"Sir C. Heydon says, and Dryden the great poet subscribes to it, that it is an aspect of perfect love, being in exact proportion with one of the three perfect concords or harmonies of Music, viz., the Diapente; and two stars so beholding each other do pro-

portionably occupy or take up the whole centre of the world in the same moment, and are said to aspect or behold each other by a perfect Trine.

"And herein the perfection of the first Trine, viz., the eternal trinity of infinite love, is so strong and lively shown, by a similitude of nature, that it is called a perfect aspect of friendship.

"Man ought to live in a three-fold respect,—first, in himself, secondly, in God, and thirdly, in his posterity; the great ends for which he was created, were to worship and glorify his Maker, and to propagate his species. The life of Man in himself is therefore the first and prime object in the order of nature; for without this all other parts of the creation would be vain, being made for Man's use and benefit. For this cause the life of Man appertains to the first and principal House in the divisions of the Heavens. But Man's life in God (for in Him we live, and move, and have our being) consists in the image of the Divinity, when Man is enlightened (more properly changed by Divine grace, which is his gift) in the rationality of his soul, and in the purity of his morals; claims, for this reason, the ninth House, according to the motion of the Equator, which we call the House of piety and religion. And as Man's life is continued in his posterity, according to one and the same unchangeable law presiding over all nature, so the House of infancy and children, which is the fifth House, is appropriated for this purpose. And these three concerns being confessedly the grand object of Man's life, the three

Houses of Heaven, under which they are respectively nourished and fostered, form a Trine with each other, in a chain of mutual harmony and concord.

"The second triplicity consists of the angle of the Midheaven with the sixth and second Houses. This triplicity wholly appertains to the second stage of Man's life, namely, that of vigour and action, and therefore comprehends all worldly attainments, with the advantages flowing from them; for everything that worketh physically, worketh for some physical good; and as the motion of the Equator is from the east angle to the Midheaven, so is the progress made in all our earthly acquisitions. The highest degree of Man's elevation in the world, is to that of majesty, power, honour, dignity, preferment, or magistracy, or to any of those situations by which he acquires superiority and affluence. These, consisting of immaterial matter, and forming the first order of earthly dignity, claim the angular House of this triplicity, or the Midheaven. The second degree of worldly honour is conceived to arise from subjects, servants, tenants, vassals, and domestics; and these, being formed of matter material and animate, are placed under the sixth House. The third advancement to worldly grandeur is by matter material and inanimate, such as gold, jewels, and other valuable effects, accumulated by industry and the sweat of the brow, being under the second House. These three Houses are also joined by sympathy in a Partile Trine, applying to each other in concord and unanimity.

The third triplicity comprehends worldly connections, whether by marriage, consanguinity, or friendship; and these holding on in the order of nature, even as the progress is made from the Midheaven to the western angle, apply to the progressive tendency of youth to manhood and maturity. In this stage of life, Man is joined in a three-fold tie or obligation— in body, in blood, and in friendship. First, he is joined in body, by the most sacred of all earthly ties —matrimony; sanctioned under the seal of God's primary command, 'Increase and multiply.' Secondly, he is joined in consanguinity, not only by the propagation of his life, but by all orders of his kindred in blood. Thirdly, he is joined in friendship under that sacred bond of benevolence and love which the Almighty commands every man to exercise towards his neighbour. This is the very cement of society and medicine of life, performing those good offices in civil life which the tree of life promised in our more perfect state; and these are the sentiments of friendship, which alone can give a true relish to every enjoyment of this world. The most important of these obligations being marriage, is for that reason placed under sanction of the angular or seventh House; the second tie, being that of blood, claims the government of the third House; and the eleventh House, which perfects this triplicity, is sacred to real friendship. These three Houses form an union of nature, and behold each other in or by a Partile Trine, according to the motion of the Equator.

"The fourth and last triplicity is that of Passion, which comprehends the three classes of human afflictions. The first or angular House of this triplicity, in allusion to its position in the lower Horizon, is termed the dark angle, the depth of night, and bottom of Heaven, the den and cave of the Stars and Planets. To this House is committed the first order of our woes, agreeable to the course of nature. These are unsupportable misfortunes, and visible decline of life, the first consequences of original sin, by which man is devoted to corruption and decay, and to all the infirmities of nature. The second order of human afflictions is tribulation, sorrow, and disease; arising either from the treachery and persecution of enemies, from the chains of servitude and bondage, or from poverty and want. These, with a long train of consequent miseries, are appropriated to the twelfth House. The last shock that can be sustained by human nature is death, the final end of all men. This is under government of the eighth House, termed on this account the House of Death. And these Houses likewise, from the conformity of their nature and qualities, constitute a Partile Trine in the Equator.

"Thus the termination of this temporal life is the beginning of life eternal; for nature knows no annihilation."

The directions to the Horoscope or Ascendant signify all matters which affect the person, as sickness or health, birth or death of children, also the affections of the mind.

The directions to the Moon affect both body and mind, wealth, character, &c.

The directions to the Sun (if Hyleg, the health), honour, preferment, dealings with noble people, the father.

The Midheaven, honour or dishonour, character, employment, according to the nature of the directions.

The Pars Fortunæ, money, fortune.

Asc. ☌, □, ☍, Par. ♄.—Evil directions, sickness, according to the sign Saturn is in (especially if Ascendant be Hyleg), mischief by elderly people, accidents by falls, &c. The mind is afflicted and melancholy ; the body suffers lingering diseases, such as colds, coughs, agues. Often old diseases return under this direction ; danger to life by drowning, if Ascendant and Saturn be both in watery signs ; if in Virgo, danger of suffocation or being smothered.

Asc. S. □, SS. □ ♄.—The same as the last, but less powerful.

Asc. ✶, △ ♄.—Benefits from elderly people, by land or houses, husbandry, wills, legacies ; it denotes gain, advantage, &c. ; it causes seriousness and gravity of manner, also an inclination for study.

Asc. Quintile, Biquintile ♃.—The same as the last, but less powerful.

Asc. ☌, ✶, △ ♃.—These bring health, wealth, esteem, prosperity, new friends, children, &c. ; if ♃ be afflicted, the blood becomes corrupt, and pleurisy, &c., often occurs on the Conjunction.

Asc. Quintile, Biquintile ♃.—The same as last, but less powerful.

Asc. □, ☍ ♃.—The body is distempered, blood corrupt, danger of pleurisy or liver complaints, especially when Jupiter is in ♌ or ♒. In children, measles ; and if Jupiter is affected by Mars, the smallpox. Losses of money, quarrels and contentions with clergymen or magistrates ; the native is careless and improvident ; false friends betray.

Asc. S. □, SS. □ ♃.—The same as the last, but less powerful.

Asc. ♂, □, ☍ ♂.—These are very evil directions, sickness of the nature of Mars and the sign he is in, considered with the Ascendant. Accidents, cuts, burns, stabs, hot diseases, and rarely escapes loss of blood. He is quarrelsome and contentious ; if a gentleman, may be called out in a duel ; if a poor man, he fights ; if a female, she quarrels with her husband. If Mars be in an earthy sign, the person sometimes kills or is killed ; in an airy sign, inflammation of the blood or falls, &c. ; in a fiery sign, fevers, burns, stabs ; in a watery sign, bloody flux, danger of drowning, &c. On the Conjunction, the native often receives a violent blow in the face or head, which leaves a scar behind.

Asc. S. □, SS. □ ♂.—The same, but less powerful.

Asc. ✶, △ ♂.—Military preferment, delight in horses, becomes a student of chemistry, acquainted with military people ; in the Nativities of females it often produces marriage, or a son may be born.

Asc. Quintile, Biquintile ♂.—The same, but less powerful.

Asc. ♂, Par. ☉.—Hot diseases in the head or eyes ;

in watery signs, flow of humours ; it also advances the fame and reputation, favours from great men, or public employment.

Asc. ✳, △ ☉. — Honour, preferment, health of body, peace of mind, success. A female may expect marriage or a son born.

Asc. Quintile, Biquintile ☉.—The same, but less powerful.

Asc. ☐, ☌ ☉.—Troubles and vexations, ill health, danger of imprisonment and shipwreck, infirmities of the eyes, fevers, loss of property, sometimes death or illness of the father.

Asc. S. ☐, SS. ☐ ☉.—The same, but less powerful.

Asc. ☌, Par., ✳, △ ♀.—Abundance of pleasure and felicity ; he is beloved of women, and may marry or have a daughter born or married ; increase of substance ; he is greatly given to luxury and pleasure : if Venus be afflicted, he may suffer diseases under the Conjunction.

Asc. Quintile, Biquintile ♀.—The same, but less powerful.

Asc. ☐, ☌ ♀.—Disease by surfeit or excess, addicted to voluptuousness and intemperance. Many troubles through women, jealousy and conjugal disputes.

Asc. S. ☐, SS. ☐ ♀.—The same, but less powerful.

Asc. ☌, Par. ☿.—This produces a love of study, poetry, mathematics. He takes a degree at the University, or enters some school or college, if a youth ; a busy time with writings, law papers, &c., also journeys

and changes in life. The whole good or evil according to the strength of Mercury in the Radix.

Asc. ✶, △ ☿. — The same as the Conjunction; but no evil arises therefrom, even if Mercury be afflicted : a change of residence.

Asc. Quintile, Biquintile ☿.—The same, but less powerful.

Asc. ☐, ☍ ☿.—Losses by literary things and persons, law-suits, quarrels, annoyances by young persons ; he may be arrested, imprisoned, libelled, often produces a disturbed brain, cutaneous diseases, coughs, &c.

Asc. S. ☐, SS. ☐ ☿.—The same, but less powerful.

Asc. ☌, Par. ☽. — Sudden benefit or reverses, changes always, journeys, preferment, losses by the populace, death of the native's mother, &c., according to the strength of the Moon in the Radix. It brings marriage to males, and often sea voyages. It causes lunar diseases, especially if the Ascendant be Hyleg.

Asc. ✶, △ ☽.—Content of mind and body, success in pursuits, a journey or sea-voyage, benefits by females, marriage or the birth of a daughter, public esteem.

Asc. Quintile, Biquintile ☽.—The same, but less powerful.

Asc. ☐, ☍ ☽.—Diseases of the body or mind, cold in the eyes, surfeits, and the diseases thereby, according to the sign the Moon is in. Disputes, quarrels with females, misfortunes, and losses at sea.

Midheaven ☌, ☐, ☍ ♄.—Injury to the name, re-

putation, and honour, loss of office or trade, disgrace, bankruptcy, accusations, robberies, death of parents ; it seldom happens without lowering the native in rank and station. To a king it denotes tumults and discontent.

Midheaven S. ☐, SS. ☐ ♄.—The same, but less powerful.

Midheaven ✶, △ ♄.—Favour of elderly people; he gains money and is raised, according to his capacity, in fame and reputation.

Midheaven Quintile, Biquintile ♄.—The same, but less powerful.

Midheaven ☌ ♃.— Favours and preferment by means of noble and great persons ; it raises the native in an eminent manner ; increase of wealth. Queen Victoria came to the throne under this direction.

Midheaven ✶, △ ♃.—Similar to the Conjunction, but less powerful. The △, by Jupiter coming to the cusp of the second House, gives great increase of wealth.

Midheaven ☐, ☍ ♃.—Troubles by lawyers, magistrates, the clergy, losses, accusations. To a king it causes great disputes about law and privileges, &c., also quarrels with the nobility, &c.

Midheaven ☌, ☐, ☍ ♂.—Many miseries surround the native. He suffers wrong, imprisonment, disgrace, losses by fire or thieves. To a soldier it causes military authority, but danger. It often shows a violent death where the radix prenotes the same. It kills or afflicts parents ; accidents, &c.

Midheaven S. □, SS. □ ♂.—The same, but less powerful.

Midheaven ✶, △ ♂.—Military preferment and employment. To tradesmen increase of business and much activity. To kings, war or an increase of the army. The insurrection in Canada broke out exactly as the M. C. came to the Sextile of Mars in Zodiaco in her Majesty's Nativity.

Midheaven ♂ ☉.—This raises the native to dignity and honour, it also is favourable and advantageous to his parents.

Midheaven ✶, △ ☉.—Honours, preferment from the great, and generally lays the foundation for future greatness. In a female's Nativity, it often produces marriage, or if married the birth of a son. To a king, victory, peace, and popularity.

Midheaven Quintile, Biquintile ☉.—The same, but less powerful.

Midheaven □, ☍ ☉.—Sudden disgrace and loss of office, imprisonment, losses, bankruptcy; it afflicts the parents by means of fire or public calamities.

Midheaven S. □, SS. □ ☉.—The same, but less powerful.

Midheaven ♂, ✶, △ ♀.—Health of body, contentment, and an increase of honour and riches; falls in love, may marry; also the birth of children, and their marriage, if of proper age; benefits by females.

Midheaven Quintile, Biquintile ♀.—The same, but less powerful.

Midheaven □, ☍ ♀.—Loss of reputation by means

of women ; jealousy, strife, contention ; loss of estate ;
given to debauchery; separates from his wife ; mis-
fortunes, or death of a wife, sister, or mother.   If mar-
riage occur, it is rash, and ends in unhappiness.

Midheaven S. □, SS. □ ♀ . — The same, but less
powerful.

Midheaven ♂, ✶, △ ☿ . — Inclines the native to
study and learning, preferment therefrom ; much
activity in business, especially with accounts, lawyers,
booksellers ; the study of languages, public speaking ;
youths go out in the world ; men set up in business ;
take degrees ; new employments, journeys.   When
Mercury is weak, the Conjunction sometimes brings
scandals or libels against the native.

Midheaven ♂ ☽ . — This, according to Lilly,
" argues an unquiet and busy time ; afflicted with va-
riety of matter and action both in body and mind ; a
troublesome and queasy time, now well, now ill ; full of
business ; sometimes getting, sometimes losing."   If
the Moon be strong at birth, great benefits and new
occupations, also journeys and sea-voyages, especially
if Moon be in a watery sign. In a male Nativity, often
marriage, benefits by females.

Midheaven ✶, △ ☽ . — Increase of property and
fame, especially among the people ; gifts from females,
general prosperity, sea-voyage, changes ; in male
Nativities, marriage, birth of children, family ad-
vancement.

Midheaven Quintile, Biquintile ☽ .—The same, but
less powerful.

Midheaven □, ☍ ☽. — Disgrace and disrespect, losses at sea; danger to the wife, mother, daughter, &c.; quarrels, separations, imprisonment, &c.

Midheaven, S. □, SS. □ ☽.—The same, but less powerful.

☉ ☌, Par., □, ☍ ♄.—Many sorrows and troubles, principally through elderly people; if the Sun be Hyleg, danger of severe and fatal illness, in nature according to the sign Saturn may be in at birth; the eyes are likely to suffer. Danger of falls from buildings, and of being crushed. Also the native's father may be ill or die. Sometimes separation of his parents, loss of business and reputation. He is robbed, suffers much vexation, and may be tempted to commit suicide. If an eclipse happen at the time on the place of the Conjunction, the effect is of a public nature and violent.

☉ S. □, SS. □ ♄.—The same, but less powerful.

☉ ✳, △ ♄.—Favours from elderly people of power, increase of wealth by husbandry, gifts, legacies. He is grave and studious.

☉ Quintile, Biquintile ♄. — The same, but less powerful.

☉ ☌, Par., ✳, △ ♃.—Health of body, peace of mind, increase of substance, preferment according to station in life, church-preferment, benefit by lawyers, magistrates. The native may have a son born or preferred.

☉ Quintile, Biquintile ♃.—The same, but less powerful.

⊙ □, ☍ ♃.—The native suffers by lawyers, magistrates, clergymen, and professors of religion; yet he eventually overcomes.

⊙ ♂, Par., □, ☍ ♂.—Acute diseases, fevers, accidents by fire, iron, or hot water; also bites of dogs, kicks by horses, according to the sign Mars is in. In a martial Nativity, the Conjunction gives preferment; in watery signs, fluxes and mostly loss of blood. The native is quarrelsome and rash.

⊙ S. □, SS. □ ♂.—The same, but less powerful.

⊙ ⚹, △ ♂.—Military promotion and friends and much activity in his pursuits: it is good for all classes of people, according to their station in life.

⊙ Quintile, Biquintile ♂.—The same, but less powerful.

⊙ ♂, Par., ⚹, △ ♀.—A pleasant time: the native diverts himself in making love, theatres, music, dancing, and merriment; in female Nativities, marriage; all things succeed; the body is healthy and the mind contented; female children born. If Venus be weak, the Conjunction causes unlawful affections.

⊙ Quintile, Biquintile ♀. — The same, but less powerful.

⊙ □ ♀.—A barren time; no hopes of issue that year. The native is dissipated, and incurs scandal thereby. Contentions with females; if ⊙ be Hyleg, he suffers diseases, quarrels with, or separated from, his wife; his daughter elopes. The Opposition can seldom happen.

⊙ ♂, ⚹, △ ☿.—A time of activity and business;

brings an inclination to study; he is esteemed for his abilities and learning; gain by literature; new employments; an inclination to travel. The Conjunction also brings diseases, according to the sign Mercury is in, if the Sun be Hyleg; also lawsuits, controversies, or prejudice by false witnesses, or lies being spoken, &c.

☉ □ ☿.—Accusations and informations against the native; disgrace through some knavish transaction, unsuccessful journeys; he suffers by lawyers, he loves his employment; it gives an averseness from learning; also diseases, according to the sign Mercury is in.

☉ ☌, Par. ☽.—Bad health, humours, &c., in the body, oppressed with phlegm and pains in the head, weak eyes, blindness sometimes ensues; he is fickle and wavering, travels, wastes his property. If the Moon be strong it may produce marriage, but the wife will be proud and imperious.

☉ ⚹, △ ☽.—Raises the native's fame, benefits from powerful people and ladies; he undertakes profitable journeys, and may marry; it increases his friends, gives the birth of children, or their settlement in life.

☉ Quintile, Biquintile ☽. — The same, but less powerful.

☉ □, ☍ ☽.—An unhappy time; he incurs the displeasure of females and of powerful men. His parents separate; his children die, or act amiss. He lives intemperately, mixes with low women, and has ill health; if Moon be Hyleg, he suffers grievous dis-

eases, according to the sign the Sun is in. It produces fevers, weak eyes, blindness, small-pox, measles, &c. It lowers the character, and renders him unpopular.

⊙ S. □, SS. □ ☽.—The same, but less powerful.

⊙ *to his own* S. ⚹, ⚹, Par., Quintile.—Peace and felicity, profit, renown ; but this applies chiefly to the Sextile.

⊙ *to his own* S. □, □.—Abundance of sorrow and many maladies, if Sun be Hyleg. The Square makes him desirous to die, that he may return to his rest.

The ☽ *to the* ☌, Par., □, *or* ☍ *of* ♄.—Many chronic, cold, and moist diseases arise, general ill health (more especially if Moon be Hyleg), such as agues, palsies, dropsies, coughs, influenza, according to the nature of Saturn and the sign he occupies ; mental troubles and afflictions, sometimes death of wife or children, mother ; he becomes bankrupt, losses of money by the sea or seamen.

The ☽ *to the* S. □ *or* SS. □ *of* ♄.—The same, but less powerful.

The ☽ *to the* ⚹ *or* △ *of* ♄.—Obtains money by dealing with Saturnine people, rewards from elderly persons, especially females, benefits by dealing in wool, lead, by buildings, farming, legacies, &c.

The ☽ *to the* Quintile *or* Biquintile *of* ♄.—The same, but less powerful.

The ☽ *to the* ☌, Par., ⚹, *or* △ *of* ♃.—Health honour, and wealth ; it advances him according to his situation in life. Success in journeys and speculations, office, employment, and many friends.

The ☽ *to the* Quintile *or* Biquintile *of* ♃.—The same, but less powerful.

The ☽ *to the* ☐ *or* ☍ *of* ♃.—Difficulties and an-noyances by means of lawyers, clergymen, &c.; his reputation suffers, he is extravagant, unsuccessful in his speculations; but there is no lasting evil caused by these directions: the blood is corrupt and his liver out of order.

The ☽ *to the* S. ☐ *or* SS. ☐ *of* ♃.—The same, but less powerful.

The ☽ *to the* ☌, Par., ☐, *or* ☍ *of* ♂.—Mischief to body and mind, accidents, misfortunes, imprisonment, loss of property. He has diseases, according to the sign Mars is in, and accidents. If Moon be Hyleg, he is in danger of death by fire, cuts, wounds, bites, kicks, or gunshot; and if Venus throws an ill aspect, by poison or treachery of females. He is quarrelsome, inclined to bear arms, or become acquainted with mili-tary men, and is addicted to vices, according to the sign Mars is in. If Mars be aspected by Saturn or Sun, and he in Leo, especially near the Asselli, he may die of pestilence or fire, his wife may die; if he marry under the Conjunction, it is very unfortunate.

The ☽ *to the* S. ☐ *or* SS. ☐ *of* ♂.—The same, but less powerful.

The ☽ *to the* ✶ *or* △ *of* ♂.—Causes courage; he is busy about military affairs, promotion, preferment, and profit, birth of a son; if single, he may marry.

The ☽ *to the* Quintile *or* Biquintile *of* ♂.—The same, but less powerful.

The ☽ to the ☌ of the ☉.—Fevers and affections to the eyes, and if ☽ be Hyleg may cause death, great mental troubles, and reverses of fortune; in some cases it denotes marriage; it causes generally some great change in the life and affairs of the native; if Sun be strong, beneficial; if weak, the reverse.

The ☽ to the ✳ or △ of the ☉.—Profitable and honourable acquaintance; he advances himself by means of women superior to himself, preferment, journeys, or sea voyages, especially if it fall in the 9th House and in a watery sign. The native should exert himself under these directions to raise himself in life. He is strongly inclined to marry, and if he do so it is prosperous; if married, he may expect a child.

The ☽ to the Quintile *or* Biquintile *of the ☉.*—The same, but less powerful.

The ☽ to the ☐ or ☍ of the ☉.—Troubles and vexations both of body and mind. It converts the love of some female to hatred. It causes injury through the dissembling friendship of some man of rank. Danger of hurts or diseases to the eyes, fevers, colics, fluxes, according to the nature of the signs; it brings contentions and quarrels; an ill time to speculate, and it generally endures five or six months.

The ☽ to the ☌, Par., or △ of ♀.—A pleasant and happy time. The native inclines to be merry, and delights in plays, dancing, free from all cares except love matters; it often brings marriage to the single, and children to the married, chiefly female children; generally happy marriage, obedient chil-

dren, domestic felicity and prosperity by means of females.

The ☽ *to the* Quintile *or* Biquintile *of* ♀.—The same, but less powerful.

The ☽ *to the* ☐ *or* ☍ *of* ♀.—His reputation is injured, his estate is wasted by improvidence and lewd company, much trouble by illicit amours ; if he marries under these directions, it will end in misery and unhappiness. It produces Venus diseases ; and in children, if Venus be in a watery sign and afflicted, measles, small pox, &c.; in women, irregular and abundant courses, diseases of the matrix, &c.

The ☽ *to the* S. ☐ *or* SS. ☐ *of* ♀.—The same, but less powerful.

The ☽ *to the* ☌ *or* Par. *of* ☿.—The native is engaged in disputes and controversies ; he is studious, and busy with writings, accounts, public speaking, &c. To a merchant, much business, journeys, &c. ; but if ill aspected, trouble through thefts; also sickness and accidents, according to the sign Mercury is in. If Mercury be in Cancer, it may cause a sea voyage.

The ☽ *to the* ✶ *or* △ *of* ☿.—Success in and by literary things or persons ; he is studious, fond of music and mechanical devices; is successful in any law matters he may be engaged in, has a desire to travel and make changes in his abode ; may have a child born.

The ☽ *to the* Quintile *or* Biquintile *of* ☿.—The same, but less powerful.

The ☽ *to the* ☐ *or* ☍ *of* ☿.—Trouble and con-

troversies, lawsuits, imprisonment, according as Mercury is aspected at birth, losses by theft or lawyers. May lose a child, or have trouble through them; sometimes danger of madness and diseases of the brain.

The ☽ *to her own* S. ✶ *or* ✳.—Changes in life, journeys, friendship of females, and benefits by them. The Moon to her own Parallel always produces changes.

The ☽ *to her own* S. ☐ *or* ☐.—Troubles, losses, annoyances from females.

THE PARS FORTUNÆ.

The ⊕ *to the* ☌, Par., ☐, ☍ *of* ♄.—Loss of estate by gaming, theft, bad speculations.

The ⊕ *to the* ✶ *or* △ *of* ♄.—Increase of property by wills, legacies, aged persons, buildings, land, farming.

The ⊕ *to the* ☌, Par., ✶, *or* △ *of* ♃.—Increase of wealth, patronage, success in business.

The ⊕ *to the* ☐ *or* ☍ *of* ♃.—Losses by lawsuits or church matters; a falling off in business or income.

The ⊕ *to the* ✶ *or* △ *of* ♂.—Wealth through military means, or by buying arms, horses, &c., by chemistry.

The ⊕ *to the* ☌, Par., ☐, *or* ☍ *of* ♂.—Losses by theft, fire, soldiers, lawsuits, or by debauchery.

The ⊕ *to the* ♂ *or* Par. *of* ⊙.—Honourable disbursements, loss of money through extravagance.

The ⊕ *to the* ⚹ *or* △ *of* ⊙. — Wealth by persons of high rank, profit, but expenditure, not much saving.

The ⊕ *to the* □ *or* ☍ *of* ⊙.—Losses by noblemen, lawsuits, loss of office, scandalous accusations.

The ⊕ *to the* ♂, Par., ⚹, *or* △ *of* ♀.—Benefits and gifts by means of females, great expenditure on ornaments, attire, furniture, &c.   Merchants make much money.

The ⊕ *to the* □ *or* ☍ *of* ♀.—Losses through women, folly, and extravagance.

The ⊕ *to the* ♂, Par., ⚹, *or* △ *of* ☿.—Gain by literary pursuits, bargains, contracts, journeys, or inheritance.

The ⊕ *to the* □ *or* ☍ *of* ☿.—Losses by lawyers, literary people and things, also youths.

The ⊕ *to the* ♂, Par., ⚹, *or* △ *of the* ☽.—Gain by females, journeys, voyages, and the public generally.

—— *to the* □ *or* ☍ *of the* ☽.—Losses by females, bargains, contracts, sea voyages, sailors, lawsuits, and the public.

————

The reader must understand that the following Table is taken from the old Arabian books, written some centuries ago, which will account for the curious nomenclature of some of the diseases, but which still exist under different names.

Saturn in Aries signifies rheum, melancholy, vapours, cold in the head, obstructions, stoppage in the stomach, pains in the teeth, deafness, &c.

Saturn in Taurus signifies swelling in the neck and throat, king's evil, scurvy, hoarseness, melancholy, and chronic distempers about the neck and throat.

Saturn in Gemini signifies infirmities incident to the arms and shoulders, consumption, black jaundice, and diseases proceeding from bad blood.

Saturn in Cancer denotes phthisic, ulcerations in the lungs, obstructions, and bruises in the breast, ague, scurvy, cancer, &c.

Saturn in Leo signifies the heart afflicted by grief or poison, consumption of the reins or inward parts, vapours, weakness and pains in the back, &c.

Saturn in Virgo shows the blood corrupted, obstructions in the bowels, costiveness, weakness in the thighs, melancholy, gripings, stone, &c.

Saturn in Libra shows the blood corrupted, back and kidneys distempered, strangury, consumptive pains in the knees and thighs, sciatica, and gout.

Saturn in Scorpio denotes swellings or distempers of the secret parts, melancholy, piles, palsy, gout in the hands and feet.

Saturn in Sagittarius signifies weakness in the hips and thighs, old aches and bruises in those parts, and sometimes the gout.

Saturn in Capricorn denotes the gout in the lower parts, pains and obstructions in the head, ague, &c.

Saturn in Aquarius signifies disorders in the head, teeth, and defects in the ears, pains in the joints, bruises, swellings in the legs, and sometimes a sore throat.

Saturn in Pisces gives defluxions of rheum, king's evil, consumption, all distempers of the feet and toes, such as the gout, and illness by colds.

DISEASES OF JUPITER.

Jupiter in Aries produces distempers in the head, a quinsy or swelling in the throat, chiefly from ill blood in the veins of the head; and causes strange dreams and imaginations.

Jupiter in Taurus brings distempers in the throat, wind in the blood, (spasms,) gripings in the bowels, and goutish humours in the hands and arms.

Jupiter in Gemini.—A pleurisy or some disorder of the reins.

Jupiter in Cancer gives the dropsy, the stomach out of order, bad appetite, corrupt blood, scurvy, surfeits, &c.

Jupiter in Leo indicates a fever, pleurisy, the heart ill affected.

Jupiter in Virgo indicates a consumption, obstructions of the lungs, melancholy, cold and dry liver.

Jupiter in Libra shows the patient hath too much

blood, whence arise obstructions, corrupt blood, fever, piles, tumours, inflammations, &c.

Jupiter in Scorpio signifies the strangury, piles, the blood discharged with watery humours, whence arise dropsy, &c.

Jupiter in Sagittarius denotes some choleric distemper, arising from putrefaction of the blood, a fever, pain, and swellings about the knees, &c.

Jupiter in Capricorn.—The patient is afflicted with melancholy, obstructions in the throat, &c.

Jupiter in Aquarius.—The blood abounds too much, whence it is corrupted, and many diseases and flying pains afflict the body. It gives lumbago.

Jupiter in Pisces.—The blood is too thin and watery, which breeds dropsy.

DISEASES OF MARS.

Mars in Aries signifies the patient is almost distracted with a violent pain in his head, rheum in the eyes, want of rest, &c.

Mars in Taurus denotes extreme pain in the throat and neck, king's evil, weakness in the loins, and the gravel or stone.

Mars in Gemini shows the blood is corrupted, itch, breakings out, surfeit, fever, pains in the arms and shoulders, disorders in the secret parts, strangury, &c.

Mars in Cancer indicates pains in the breast and stomach, a dry cough, or a humour in the thighs, accidents to the feet.

Mars in Leo denotes affliction at the heart, choleric humours, stone in the kidneys, pain in the knees, &c.

Mars in Virgo signifies choleric humours, obstructions in the bowels, bloody flux, worms in children, humours in the legs.

Mars in Libra produces diseases in the reins and kidneys, stone or gravel, urine hot, lues, &c., as may be suspected.

Mars in Scorpio shows a suspicion of some venereal distemper, or ulcer in the secret parts, pains in the bladder, pains in the head, overflowing of courses, &c.

Mars in Sagittarius produces pain or ulcers in the hips and thighs, by humours settled in those parts, and an extreme heat in the mouth and throat.

Mars in Capricorn denotes lameness in the knees, hands, or arms, or a flying gout.

Mars in Aquarius signifies blood overheated, pains in the legs, surfeit, or fever.

Mars in Pisces gives lameness in the feet, by corrupt humours settled there; sometimes the heart is afflicted, &c.

DISEASES OF THE SUN.

Sol in Aries produces sore eyes, megrims, head disturbed, fevers, &c.

Sol in Taurus denotes tumours in the knees, quinsy or sore throat, breakings out and swellings in those parts.

Sol in Gemini.—Blood inflamed, pestilential fevers, breakings out in several parts of the body, scurvy, pains and weakness in the legs.

Sol in Cancer shows the measles or small-pox, a disordered stomach, hoarseness, dropsy, or swelling in the feet.

Sol in Leo indicates violent pains in the head, madness, stone, pains in the back, plague, spotted fever.

Sol in Virgo produces humours in the bowels, obstructions in the stomach, bloody flux, sore throat, or swellings in the neck.

Sol in Libra.—Inflammation of the blood, pains in the arms and shoulders, stone and gravel, the venereal distemper, &c.

Sol in Scorpio indicates distempers in the secret parts, sharpness of urine, obstructions in the stomach, and female courses.

Sol in Sagittarius.—The thighs are afflicted by hot humours, a fistula, fevers, swoonings, &c.

Sol in Capricorn signifies lameness about the knees, bowels disordered, and a fever.

Sol in Aquarius.—The blood inflamed, breakings out, reins disordered, gravel, stone, strangury, &c.

Sol in Pisces.—The secret parts afflicted, strangury, and violent pains in those parts.

DISEASES OF VENUS.

Venus in Aries indieates the disease is in the head from abundanee of moist humours, lethargy, reins afflicted, and head disordered by eold.

Venus in Taurus signifies pain in the head and seeret parts, swellings in the neek from moist humours in the head.

Venus in Gemini denotes a corrupted blood, king's evil, dropsy, and a flux of rheum.

Venus in Cancer shows the stomaeh is mueh disordered with cold, raw, undigested humours, many times with a surfeit, &e.

Venus in Leo.—Some ill affeetion of the heart, lovepassion, &c. ; pains in the legs of bad eonsequence.

Venus in Virgo shows some distemper in the bowels, a flux, or worms, mucus in the bowels.

Venus in Libra denotes a gonorrhœa or distemper in the reins, or surfeit by too plentiful eating or drinking, and spasmodie eomplaints.

Venus in Scorpio produees some venereal disease and pain in the private parts, &c.

Venus in Sagittarius.—Hip gout, surfeits, cold and moist humours.

Venus in Capricorn produees gout in the knees and thighs, and swellings in those parts.

Venus in Aquarius.—Pains and swellings in the legs or knees from a eold eause, and the heart afflieted.

Venus in Pisces indicates lameness in the feet, swellings in the legs, a flux, spasmodic complaints.

DISEASES OF MERCURY.

Mercury in Aries shows the disease lies in the head and brain, vertigo and spasms in the head, and sometimes disorders of the womb.

Mercury in Taurus produces defects in the throat, swellings in the neck, hoarseness, and also pain in the feet.

Mercury in Gemini signifies spasmodic affections, gouty pains in the head, arms, &c.

Mercury in Cancer produces a cold stomach, gripings, windiness, distillation of rheum, lameness in the legs and knees from colds, &c.

Mercury in Leo indicates tremblings, melancholy, pains in the back, occasioned by colds caught in the feet.

Mercury in Virgo imports much wind in the bowels, obstructions, pains in the head, short breath, and wind colic.

Mercury in Libra shows stoppage of urine, obstructions, blood disordered; breast, lungs, and reins afflicted.

Mercury in Scorpio denotes distempers in the secret parts, afflictions of the bowels, running pains in the arms and shoulders.

Mercury in Sagittarius shows distempers in the reins, weakness in the back, stoppage at the stomach, coughs, swellings in the hips and thighs.

Mercury in Capricorn denotes stoppage of urine, goutish humours above the knees, pains in the back, melancholy.

Mercury in Aquarius imports spasmodic affections, running pains in different parts of the body, fluxes and disorders of the bowels.

Mercury in Pisces signifies pains in the head, weakness in the legs and feet, a gonorrhœa, or a distemper in the reins, &c.

DISEASES OF THE MOON.

The Moon in Aries signifies convulsions, defluxions of rheum from the head, lethargy, weakness in the eyes and pains in the knees.

The Moon in Taurus produces pains in the legs and feet, swellings, stoppage, sore throat, &c.

The Moon in Gemini denotes a wandering gout in the legs, arms, hands, and feet; surfeits, and great obstructions.

The Moon in Cancer shows the stomach much afflicted, a surfeit, small-pox, convulsions, falling sickness, tympany or dropsy.

The Moon in Leo.—The heart afflicted, sore throat, quinsy, king's evil, &c.

The Moon in Virgo signifies great pain and disorders in the bowels, melancholy blood, obstructions, weakness in the arms and shoulders.

The Moon in Libra denotes the reins are distempered, obstructions in the stomach, weakness in the back, whites in women, surfeits, pleurisy, &c.

The Moon in Scorpio shows the distemper is in the secrets, small-pox, dropsy, poison, the heart afflicted, swoonings, &c.

The Moon in Sagittarius imports lameness or weakness in the thighs, distempers in the bowels, &c.

The Moon in Capricorn signifies the stone, weak back, gout in the knees, whites in women.

The Moon in Aquarius signifies hysterics, swellings and pains in the legs and secret parts.

The Moon in Pisces shows cold taken in the feet, and body disordered thereby; swellings in the legs, dropsies, and the body overcharged with moist humours.

CHAPTER XV.

Table of Directions, Zodiacal and Mundane, in his Royal Highness Prince Leopold George Duncan Albert's Nativity.

	A. D.	years	mon.	days
The Moon to the Conjunction of Venus, D. D.	0 57	1	0	11
The Moon to the Conjunction of Venus, 4° 50′ S. lat., 8° 4′ Aries, 1° 15′ S. declination	1 10	1	3	11
Midheaven to the Conjunction of Herschel in Zodiaco	1 42	1	10	11
Midheaven to the Conjunction of Herschel	1 51	2	0	11
Asc. Sesquiquadrate of the Moon in Zodiaco, 21° 57′ Leo, 14° 12′ N. declination	2 33	2	9	11
Midheaven Sesquiquadrate of Jupiter in Zodiaco	3 49	4	2	11
Moon to the Trine of Jupiter, D. D.	4 3	4	5	0
Asc. Sesquiquadrate of Venus in Zodiaco, 23° 4′ Leo, 13° 51′ N. declination	4 9	4	6	7
Asc. to the Trine of the Moon	4 24	4	9	11
Asc. to the Trine of Mercury in Zo-				

Q

	A. D.	years mon. days

diaco, 23° 32′ Leo, 13° 42′ N. declin-
ation . . . . 4 29 | 4 10 11

    Moon to the Conjunction of Mars,
converse . . . . 4 55 | 5 2 11

    Asc. Trine of Venus . . 5 34 | 6 0 25

    Sun to the Conjunction of Mercury,
D. D. . . . . 5 36 | 6 1 11

    Sun to the Conjunction of Mercury,
23° 32′ Aries, 9° 8′ N. declination . 6 3 | 6 7 0

    Asc. Trine of Jupiter in Zodiaco, 24°
27′ Leo, 13° 23′ N. declination . 6 8 | 6 8 11

    Moon to the Rapt Parallel of Jupiter 6 49 | 7 5 0

    Sun to the Trine of Jupiter, 24° 27′
Aries, 9° 29′ N. declination . . 7 19 | 7 11 11

    Sun to the Trine of Jupiter, con-
verse . . . . . 7 42 | 8 4 11

    Asc. Biquintile of Mars in Zodiaco,
26° 26′ Leo, 12° 43′ N. declination . 8 58 | 9 9 2

    Sun to the Conjunction of Venus,
converse . . . . 9 59 | 10 9 25

    Sun to the Sesquiquadrate of Ju-
piter, D. D., ... 10 9 | 11 0 11

    Ascendant to the Trine of Jupiter . 10 9 | 11 0 11

    Sun to the Conjunction of Moon,
converse . . . . 10 59 | 11 10 25

    Midheaven to the Conjunction of
Saturn in Zodiaco . . . 11 12 | 12 1 11

    Moon to the Conjunction of the Sun,
4° 32′ S. lat., 17° 38′ Aries, 2° 43′ N.
declination . . . . 11 14 | 12 2 11

    Moon to the Parallel of Jupiter,
converse . . . . 11 43 | 12 8 11

	A.	D.	years	mon.	days
Midheaven to the Semi-square of Mars in Zodiaco . . .	11	44	12	8	11
Midheaven to the Conjunction of Saturn	11	48	12	9	11
Midheaven to the Biquintile of Jupiter in Zodiaco . . .	12	45	13	10	0
Sun to the Rapt Parallel of Jupiter	13	21	14	5	11
Sun to the Parallel of Mercury, 0° 54′ Taurus, 11° 48′ N. dec. .	13	39	14	9	12
Midheaven to the Semi-sq. of Mars	14	31	15	8	11
Ascendant to the Sesquiquadrate of Mars	14	31	15	8	11
Asc. Biquintile of the Moon in Zodiaco, 0° 57′ Virgo, 11° 9′ N. dec. .	15	27	16	8	11
Moon to the Conjunction of Mercury, 4° 16′ S. lat., 23° 32′ Aries, 5° 8′ N. dec.	15	39	16	11	0
Ascendant to the Trine of the Sun	15	56	17	2	11
Moon to the Parallel of Jupiter, D. D.	16	15	17	6	11
Midheaven Semi-square of the Moon in Zodiaco	16	18	17	7	11
Sun to the Conjunction of Mars, converse	16	31	17	10	11
Asc. Biquintile of Venus in Zodiaco, 2° 4′ Virgo, 10° 45′ N. dec. .	17	3	18	4	12
Moon to the Conjunction of Mercury, D. D.	17	19	18	8	11
Midheaven Semi-square of Venus in Zodiaco	17	26	18	10	0
Moon to the Trine of Jupiter, 4° 13′ S. lat., 24° 27′ Aries, 5° 30′ N. dec. .	18	25	19	10	11

	A.	D.	years	mon.	days
Ascendant Sesquiquadrate of the Sun in Zodiaco, 2° 38′ Virgo, 10° 33′ N. dec.	18	51	20	3	12
Sun Parallel of Herschel, 6° 3′ Taurus, 13° 33′ N. dec.	19	2	20	5	25
Asc. Sesquiquadrate of the Moon	19	2	20	5	25
M. C. Semi-square of the Moon	19	2	20	5	25
Sun to the Conjunction of Herschel, 7° 17′ Taurus, 13° 57′ N. dec.	20	19	21	10	0
Sun to the Conjunction of Herschel, D. D.	20	22	21	10	25
Asc. Sesquiquadrate } of Venus M. C. Semi-square }	20	58	22	6	11
Sun to the Semi-square of Saturn, converse	21	46	23	4	11
Moon to the Parallel of the Sun, 4° 3′ S. lat., 27° 54′ Aries, 6° 55′ N. dec.	22	7	23	9	0
Sun to Biquintile of Jupiter, D. D.	22	20	23	11	25
Ascendant to the Trine of Mercury	22	35	24	3	11
Sun to the Sesquiquadrate of Jupiter, 9° 27′ Taurus, 14° 38′ N. dec.	22	43	24	4	25
Sun to the Parallel of Saturn, 10° 25′ Taurus, 14° 58′ N. dec.	23	38	25	4	0
Sun to the Parallel of Jupiter, converse	24	9	25	10	11
Moon to the Sextile of Saturn, converse	24	14	25	11	11
Moon to the Sesquiquadrate of Jupiter, D. D.	24	21	26	1	0
Asc. Trine of Herschel in Zodiaco, 7° 17′ Virgo, 8° 51′ N. declination	24	29	26	2	11
Asc. Sesquiquadrate of Mercury in Zodiaco, 8° 32′ Virgo, 8° 23′ N. dec.	26	14	28	0	11

	A.	D.	years	mon.	days
Moon to the Square of Jupiter, converse	26	22	28	2	11
Midheaven to the Sextile of Mars in Zodiaco	27	7	28	11	11
M. C. Semi-square of Sun in Zodiaco	27	21	29	2	11
Asc. to the Biquintile of the Moon	27	49	29	8	11
Moon to the Semi-square of Mercury, converse	29	29	31	4	25
Midheaven to the Sextile of Mars .	29	35	31	5	25
Sun to the Parallel of Jupiter, D. D.	29	46	31	8	11
Sun to the Semi-square of Mars, D.D.	30	4	32	0	11
Ascendant to the Biquintile of Venus	30	12	32	1	11
Sun to the Conjunction of Saturn, 16° 54′ Taurus, 16° 54′ N. declination	30	33	32	6	0
Sun Conjunction of Saturn, D. D .	30	40	32	7	11
Sun to the Semi-square of Herschel, converse	30	42	32	7	25
Ascendant to the Biquintile of the Sun in Zodiaco, 11° 38′ Virgo, 7° 13′ N. dec.	30	42	32	7	25
Sun to the Semi-square of Mars, 17° 26′ Taurus, 17° 3′ N. dec.	31	8	33	1	12
The Sun to his own Semi-sextile in Zodiaco	31	21	33	4	0
The Moon to her own Semi-sextile	31	47	33	9	14
M. C. Sextile of the Moon in Zodiaco	31	53	33	10	11
Moon to the Sextile of Herschel, converse	32	10	34	2	2
Moon to the Conjunction of Herschel, 3° 30′ S. lat., 7° 17′ Taurus, 10° 34′ N. dec.	32	12	34	2	11

	A. D.	years mon. days

Sun Biquintile of Jupiter, 18° 27′ Taurus, 17° 20′ N. dec. . . 32 13 34 2 12

Moon to the Conjunction of Herschel, D. D. 32 21 34 4 0

Asc. Sesquiquadrate ⎫ Midheaven Semi-square ⎭ of the Sun 32 24 34 4 11

Midheaven to the Sextile of Venus in Zodiaco 33 4 35 1 0

Midheaven to the Semi-square of Mercury in Zodiaco . . . 33 34 35 7 11

Midheaven to the Sextile of the Moon 33 40 35 8 11

Sun to the Semi-square of Moon, D. D. . . . . ⎫ Moon to the Semi-square of Sun, ⎬ 34 9 36 2 11 converse . . . . ⎭

Moon to the Sesquiquadrate of Jupiter, 3° 22′ S. lat., 9° 27′ Taurus, 11° 24′ N. dec. 34 34 36 7 11

Moon to the Parallel of Mercury, 3° 18′ S. lat., 10° 29′ Taurus, 11° 48′ N. dec. 35 42 37 9 12

Moon to the Quintile of Saturn, converse 35 57 38 0 11

Sun to the Semi-square of the Moon, 21° 57′ Taurus, 18° 16′ N. dec. . 36 6 38 2 0

Midheaven to the Sextile of Venus 36 22 38 4 25

Sun to the Semi-square of Venus, D. D. 36 52 38 11 11

Sun to the Semi-square of Venus, 23° 4° Taurus, 18° 34′ N. dec. . 37 14 39 3 11

Ascendant to the Trine of Herschel 37 44 39 9 25

	A.	D.	years	mon.	days
Ascendant to the Trine of Saturn in Zodiaco, 16° 54′ Virgo, 5° 11′ N. dec.	38	11	40	3	0
Sun to the Sextile of Saturn, converse	38	14	40	3	11
Ascendant to the Biquintile of Mercury in Zodiaco, 17° 32′ Virgo, 4° 56′ N. dec.	39	5	41	2	11
Midheaven to the Quintile of Mars in Zodiaco	39	53	42	1	12
Moon to the Semi-square of Mars, D. D.	40	7	42	2	11
Asc. Sesquiquadrate ⎱ of Mercury Midheaven Semi-square ⎰	40	7	42	2	11
Sun to the Square of Jupiter, converse	40	38	42	8	25
Moon to the Parallel of Herschel, 2° 58′ S. lat., 15° 21′ Taurus, 13° 33′ N. dec.	41	3	43	1	12
Ascendant to the Biquintile of the Sun	42	16	44	2	0
Moon to the Conjunction of Saturn, 2° 51′ S. lat., 16° 54′ Taurus, 14° 5′ N. dec.	42	43	44	10	0
Moon to the Conjunction of Saturn, D. D.	42	51	44	11	11
Moon to the Semi-square of Venus, converse	43	2	45	1	11
Moon to the Semi-square of Mars, 2° 48′ S. lat., 17° 26′ Taurus, 14° 16′ N. dec.	43	19	45	4	11
Midheaven to the Sextile of the Sun in Zodiaco	43	20	45	4	12

	A.	D.	years	mon.	days
Moon to the Quintile of Herschel, converse　.　.　.　.	43	53	45	11	21
Moon to the Quintile of Jupiter, converse　.　.　.　.	43	56	46	0	11
Moon to the Sextile of Mercury, converse　.　.　.　.	44	7	46	2	11
Sun to the Semi-square of Mercury, converse　.　.　.　.	44	8	46	2	11
Moon to the Biquintile of Jupiter, 2° 44′ S. lat., 18° 27′ Taurus, 14° 37′ N. dec.　.　.　.	44	10	46	2	25
M. C. to the Quintile of the Moon in Zodiaco　.　.　.　.	44	46	46	10	12
Sun to the Sextile of Mars, D. D. .	45	7	47	2	11
Moon to the Parallel of Saturn, 2° 39′ S. lat., 19° 28′ Taurus, 14° 58′ N. dec. .　.　.　.　.	45	35	47	7	11
Asc. Sesquiquadrate of Herschel in Zodiaco, 22° 17′ Virgo, 3° 4′ N. dec.	45	50	47	10	25
M. C. Quintile of Venus in Zodiaco	45	58	48	0	11
Moon to the Semi-square of Venus, D. D.　.　.　.　.	47	9	49	2	11
Sun to the Sextile of Herschel, converse .　.　.　.　.	47	10	49	2	11
Sun to the Sextile of Mars, 2° 26′ Gemini, 20° 40′ N. dec.　.　.	47	29	49	6	12
The Sun to his own Semi-square in Zodiaco　.　.　.　.	47	39	49	8	0
Ascendant to the Trine of Saturn .	48	21	50	4	11
Midheaven to the Semi-square of Herschel in Zodiaco .　.　.	48	22	50	4	14

	A. D.	years	mon.	days

The Moon to her own Semi-square in Zodiaco 48 22 50 4 14

Moon to the Sextile of Sun, converse } 48 47 50 9 11
Sun to the Sextile of Moon, D. D. }

Moon to the Semi-square of Mars, converse 48 51 50 10 11

Midheaven to the Sextile of the Sun 48 52 50 10 11

Ascendant to the Square of Jupiter in Zodiaco, 24° 27′ Virgo, 2° 13′ N. dec. 48 55 50 11 7

Moon to the Semi-square of Venus, 2° 23′ S. lat., 23° 4′ Taurus, 16° 12′ N. dec. 49 36 51 7 11

Midheaven to the Sextile of Mercury in Zodiaco . . . 49 44 51 10 0

Ascendant to the Biquintile of Mercury 50 38 52 7 11

Ascendant to the Square } of Ju- } 50 45 52 8 11
Midheaven to Opposition } piter }

Midheaven to the Opposition of Jupiter in Zodiaco . . . 50 45 52 8 11

Sun to the Quintile of Saturn, converse 51 24 53 4 11

Sun to the Sextile of Venus, D. D. 52 16 54 2 25

Sun to the Sextile of the Moon, 6° 57′ Gemini, 21° 30′ N. dec. . . 53 29 55 5 11

Moon to the Square of Saturn, converse 53 31 55 5 14

Sun to the Sextile of Venus, 8° 4′ Gemini, 21° 40′ N. declination . 53 43 55 7 11

Moon to the Sextile of Mars, D. D. 55 10 57 0 11

	A.	D.	years	mon.	days
Moon to the Sextile of Jupiter, con.	55	39	57	6	11
Asc. Sesquiquadrate ⎫ M. C. Semi-square, ⎬ of Herschel	55	40	57	6	12
Moon to the Quintile of Mercury, converse	55	50	57	8	11
M. C. to the Quintile of the Sun in Zodiaco	56	23	58	2	11
Sun to the Quintile of Mars, D. D.	57	10	59	0	0
Midheaven to the Sextile of Mercury	57	39	59	5	11
Moon to the Sextile of Venus, converse	57	40	59	5	12
Sun to the Semi-square of Mercury, D. D.	58	14	60	0	25
Ascendant to the Biquintile of Herschel in Zodiaco, 1° 17′ Libra, 0° 31′ S. dec.	58	37	60	5	11
Midheaven to the Semi-square of Saturn in Zodiaco . . .	58	51	60	7	11
Sun to the Semi-square of Venus, converse	59	23	61	1	25
M. C. Square of Mars in Zodiaco .	59	26	61	2	0
Asc. Sesquiquadrate of Saturn in Zodiaco, 1° 54′ Libra, 0° 45′ S. dec. .	59	28	61	2	12
Asc. to the Opposition ⎫ M. C. to the Square ⎬ of Mars .	59	42	61	5	11
Moon to the Sextile of Mars, 1° 38′ S. lat., 2° 26′ Gemini, 18° 59′ N. dec.	60	13	61	11	11
Asc. to the Opposition of Mars in Zodiaco, 2° 26′ Libra, 0° 58′ S. dec.	60	14	62	0	0
Sun to the Quintile of Herschel, converse	60	20	62	1	0

	A.	D.	years	mon.	days
Sun to the Semi-square of the Moon, converse	60	23	62	1	11
Sun to the Quintile of Jupiter, converse	60	24	62	1	14
Moon to the Quintile of Sun, converse . . . . . } Sun to the Quintile of Moon, D. D. }	60	30	62	2	25
Sun to the Sextile of Mercury, converse	60	36	62	3	11
Sun to the Quintile of Mars, 14° 26′ Gemini, 22° 33′ N. dec. . .	60	47	62	6	0
Moon to the Square of Herschel, converse	61	27	63	1	25
Moon to the Semi-square of the Sun, 1° 37′ S. lat., 2° 38′ Gemini, 22° 26′ N. dec.	62	15	63	11	11
Moon to the Sextile of Venus, D. D.	62	33	64	2	11
Sun to the Parallel of Jupiter, 16° 10′ Gemini, 22° 45′ N. dec. . .	62	44	64	4	11
M. C. Quintile of Mercury in Zodiaco	62	48	64	5	11
Ascendant to the Opposition . . . . } of Moon Midheaven to the Square }	62	57	64	6	25
Moon to the Sextile of Mars, converse	63	29	65	1	11
M. C. to the Square of the Moon in Zodiaco	64	22	65	11	25
The Sun to his own Sextile in Zodiaco	64	22	65	11	25
Sun to the Quintile of Venus, D. D.	64	35	66	2	11
Midheaven to the Sextile of Herschel in Zodiaco . . .	64	43	66	4	0

	A.	D.	years	mon.	days

The Moon to her own Sextile in Zodiaco 65 26   67   0   0

Midheaven to the Square of Venus in Zodiaco 65 34   67   1   25

Sun to the Quintile of the Moon, 18° 57′ Gemini . . .   65 49   67   4   11

Sun to the Semi-square of Mars, converse 65 55   67   4   23

Ascendant to the Sesquiquadrate of Saturn . . . .
Midheaven to the Semi-square of Saturn . . . . }   66 37   68   1   21

Ascendant to the Opposition of the Moon in Zodiaco, 6° 57′ Libra, 2° 46′ S. dec. 66 38   68   2   0

Moon to the Sextile of Venus, 1° 9′ S. lat., 8° 4′ Gemini, 20° 34′ N. dec.   66 41   68   2   11

Midheaven to the Square } of Venus   67 10   68   7   11
Ascendant to Opposition }

Moon to the Semi-square of Mercury, 1° 7′ S. lat., 8° 32′ Gemini, 20° 34′ N. dec. 67 13   68   8   0

Ascendant to the Opposition of Venus in Zodiaco, 8° 4′ Libra, 3° 12′ S. dec.   68 14   69   8   0

Moon to the Quintile of Venus, converse 69 23   70   9   11

Moon to the Semi-square of Mercury, D. D. 69 56   71   4   0

Sun to the Opposition of Jupiter, D. D. 71 3   72   4   11

Sun to the Square of Saturn, converse 71 10   72   5   25

	A.	D.	years	mon.	days
Sun to the Opposition of Jupiter, 24° 27′ Gemini, 23° 21′ N. dec. .	71	53	73	3	0
Ascendant to the Biquintile of Saturn in Zodiaco, 10° 54′ Libra, 4° 19′ S. dec.	72	14	73	6	11
Moon to the Square of Mercury, converse	73	24	74	8	11
Sun to the Sextile of Jupiter, converse	73	34	74	9	11
Sun to the Quintile of Mercury, converse	73	46	75	0	11
Sun to the Semi-square of Herschel, D. D.	74	12	75	4	25
Ascendant to the Quintile of Jupiter in Zodiaco, 12° 27′ Libra, 4° 55′ S. dec.	74	27	75	8	0
M. C. Sextile of Saturn in Zodiaco	75	9	76	4	12
Sun to the Sextile of Mercury, D.D.	75	46	76	11	11
M. C. to the Square of the Sun in Zodiaco	75	54	77	1	0
The Sun to his own Quintile in Zodiaco	77	34	78	8	14
Moon to the Sextile of the Sun, 0° 18′ S. lat., 17° 38′ Gemini, 22° 34′ N. dec.	78	1	79	1	3
Sun to the Square of the Moon, D. D. Moon to the Square of the Sun, converse	78	4	79	1	11
Moon to the Parallel of Jupiter, 0° 12′ S. lat., 18° 44′ Gemini, 22° 54′ N. dec.	79	3	80	1	0
The Moon to her own Quintile in Zodiaco	79	18	80	4	0
Sun to the Square of Herschel, converse	80	6	81	1	11

	A.	D.	years	mon.	days
Sun to the Square of Mars, 2° 26′ Cancer, 23° 27′ N. dec. . .	80	37	81	7	0
Midheaven to the Square ⎫ Ascendant to Opposition ⎬ of Sun	•81	48	82	9	11
Ascendant to the Opposition of Sun in Zodiaco, 17° 38′ Libra, 6° 56′ S. dec.	81	50	82	9	25
The Sun to his own Square in Zodiaco	96	44	97	3	14

TABLE

*Of Directions to the Pars Fortunæ.**

	A.	D.	years	mon.	days
Pars Fortunæ to the Trine of the Moon	1	32	1	7	25
——— Trine of Venus . . .	2	38	2	10	11
——— Trine of Jupiter . .	6	11	6	8	25
——— Square of Saturn . .	8	14	8	11	11
——— Sesquiquadrate of Mars .	11	34	12	6	11
——— Trine of the Sun . .	12	43	13	9	11
——— Sesquiquadrate of the Moon	16	10	17	5	11
——— Sesquiquadrate of Venus .	18	2	19	4	25
——— Trine of Mercury . .	19	10	20	7	11
——— Biquintile of Mars . .	20	36	22	1	25
——— Biquintile of the Moon .	24	57	26	4	11
——— Biquintile of Venus .	27	16	29	1	11
——— Sesquiquadrate of the Sun	29	11	31	1	7
——— Trine of Herschel . .	34	14	36	3	11
——— Sesquiquadrate of Mercury	36	42	38	9	11
——— Biquintile of the Sun .	39	3	42	1	25

* As these directions are considered by some Astrologers to have great influence over the pecuniary affairs, I here insert them.

	A.	D.	years	mon.	days
Pars Fortunæ to the Trine of Saturn	44	47	46	10	11
——— Square of Jupiter . .	46	47	48	10	11
——— Biquintile of Mercury .	47	13	49	3	11
——— Sesquiquadrate of Herschel	52	10	54	1	11
——— Opposition of Mars .	56	45	58	7	11
——— Opposition of the Moon .	60	6	61	10	11
——— Parallel of Mars . .	62	39	64	3	11
——— Sesquiquadrate of Saturn .	63	3	64	8	11
——— Opposition of Venus .	64	14	65	10	11
——— Quintile of Jupiter . .	71	9	72	5	25
——— Biquintile of Saturn .	74	1	75	2	25
——— Opposition of the Sun .	78	39	79	8	11

TABLE

*Of Secondary Directions in His Royal Highness Prince
Leopold George Duncan Albert's Nativity.*

			years	mon.	days
The Moon to her own Parallel . .			0	8	1
— to the Conjunction of Venus			1	0	14
—	—	Conjunction of Mercury	1	4	11
—	—	Parallel of the Sun .	1	8	19
—	—	Conjunction of the Sun .	1	10	11
—	—	Conjunction of Herschel	2	6	2
—	—	Parallel of Mercury .	2	9	11
—	—	Parallel of Herschel .	3	2	6
—	—	Conjunction of Saturn	3	3	22
—	—	Semi-square of Mars .	3	4	11
—	—	Parallel of Saturn .	3	6	11
—	—	Semi-square of Venus .	3	9	25

	years	mon.	days
The Moon to the Sextile of Mars . .	4	7	16
— — Semi-square of the Sun .	4	7	21
— — Sextile of the Moon .	5	0	5
— — Semi-square of Mercury	5	1	20
— — Sextile of Venus . .	5	1	20
— — Sextile of the Sun .	5	11	2
— — Parallel of Jupiter .	6	0	4
The Sun to the Conjunction of Mercury	6	0	6
The Moon to the Semi-square of Herschel	6	3	18
— — Sextile of Mercury .	6	4	25
— — Opposition of Jupiter .	6	5	25
The Sun to the Trine of Jupiter . .	6	11	11
The Moon to the Semi-square of Saturn .	7	1	11
— — Square of Mars . .	7	2	0
— — Square of the Moon .	7	6	11
— — Sextile of Herschel .	7	6	18
— — Square of Venus . .	7	7	18
— — Sextile of Saturn .	8	4	9
— — Square of the Sun .	8	5	2
— — Square of Mercury .	8	10	25
— — Trine of Mars . .	9	7	9
— — Trine of the Moon .	9	11	18
— — Square of Herschel .	9	11	25
— — Trine of Venus . .	10	0	18
— — Parallel of Jupiter .	10	1	20
— — Sesquiquadrate of Jupiter	10	1	25
— — Square of Saturn . .	10	8	25
— — Sesquiquadrate of Mars	10	9	11
— — Trine of the Sun .	10	9	18
— — Sesquiquadrate of Venus	11	2	11
— — Trine of Mercury . .	11	2	25
— — Trine of Jupiter .	11	3	18

			years	mon.	days
The Moon to the Sesquiquadrate of the Sun			11	11	0
—	—	Parallel of Saturn	11	11	14
—	—	Parallel of Herschel	12	2	17
—	—	Trine of Herschel	12	3	0
—	—	Sesquiquadrate of Mercury	12	4	4
—	—	Parallel of Mercury	12	6	22
—	—	Trine of Saturn	12	11	8
—	—	Sesquiquadrate of Herschel	13	3	21
—	—	Parallel of the Sun	13	5	4
The Sun to the Parallel of Mercury			13	5	11
The Moon to the Square of Jupiter			13	5	16
—	—	Opposition of Mars	14	0	4
—	—	Sesquiquadrate of Saturn	14	0	8
—	—	Parallel of Venus	14	3	14
—	—	Opposition of Moon	14	3	25
—	—	Opposition of Venus	14	4	21
—	—	Parallel of Mars	14	6	25
—	—	— —	14	7	16
—	to her own Parallel		14	8	0
—	—	—	14	10	15
—	to the	Parallel of Venus	14	11	1
—	—	Opposition of the Sun	15	0	14
—	—	Opposition of Mercury	15	5	8
—	—	Sextile of Jupiter	15	5	25
—	—	Parallel of the Sun	15	8	20
—	—	Opposition of Herschel	16	4	4
—	—	Semi-square of Jupiter	16	5	25
—	—	Parallel of Mercury	16	6	18
—	—	Parallel of Herschel	16	10	11
—	—	Opposition of Saturn	16	11	21
—	—	Sesquiquadrate of Mars	17	0	2
—	—	Parallel of Saturn	17	1	21

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	years	mon.	days
The Moon to the Sesquiquadrate of Venus	17	4	2
— — Trine of Mars	18	0	2
— — Sesquiquadrate of the Sun	18	0	3
— — Trine of the Moon	18	3	20
— — Trine of Venus	18	4	16
— — Sesquiquadrate of Mercury	18	4	25
The Sun to the Parallel of Herschel	18	10	11
The Moon to the Trine of the Sun	19	0	11
— — Parallel of Jupiter	19	1	7
— — Sesquiquadrate of Herschel	19	4	4
— — Trine of Mercury	19	5	4
— — Conjunction of Jupiter	19	6	11
— — Sesquiquadrate of Saturn	20	0	0
— — Square of Mars	20	0	14
The Sun to the Conjunction of Herschel	20	1	11
The Moon to her own Square	20	4	7
— to the Trine of Herschel	20	4	16
— — Square of Venus	20	5	7
— — Trine of Saturn	21	0	21
— — Square of the Sun	21	1	11
— — Square of Mercury	21	6	14
— — Sextile of Mars	22	2	7
— — Parallel of Jupiter	22	3	4
The Sun to the Sesquiquadrate of Herschel	22	4	4
The Moon to her own Sextile	22	6	9
— to the Square of Herschel	22	6	17
— — Sextile of Venus	22	7	11
— — Semi-square of Jupiter	22	8	16
— — Square of Saturn	23	3	8
— — Semi-square of Mars	23	3	22
— — Sextile of the Sun	23	3	25
The Sun to the Parallel of Saturn	23	4	11

			years	mon.	days
The Moon to the Semi-square of Venus			23	8	25
—	—	Sextile of Mercury .	23	9	11
—	—	Parallel of Herschel .	24	5	0
—	—	Semi-square of the Sun .	24	5	25
—	—	Parallel of Saturn .	24	6	3
—	—	Sextile of Herschel .	24	10	7
—	—	Sextile of Jupiter .	24	10	7
—	—	Semi-square of Mercury	24	11	11
—	—	Parallel of Mercury .	25	2	18
—	—	Sextile of Saturn . .	25	7	11
—	—	Semi-square of Herschel	26	0	16
—	—	Parallel of the Sun .	26	2	18
—	—	Square of Jupiter .	26	2	18
—	—	Semi-square of Saturn .	26	9	25
—	—	Conjunction of Mars .	26	10	14
—	—	Parallel of Venus . .	27	2	16
—	to her own Conjunction .		27	2	25
—	to her own Parallel . . .		27	3	2
—	to the Conjunction of Venus		27	3	25
—	—	Parallel of Mars . .	27	6	21
—	—	— — . .	27	7	14
—	to her own Parallel . .		27	11	4
—	to the Parallel of Venus .		27	11	21
—	—	Conjunction of the Sun	28	1	11
—	—	Conjunction of Mercury	28	7	18
—	—	Trine of Jupiter . .	28	8	11
—	—	Parallel of the Sun .	28	11	14
—	—	Conjunction of Herschel	29	9	4
—	—	Sesquiquadrate of Jupiter	29	11	11
—	—	Parallel of Mercury .	30	0	8
The Sun to the Conjunction of Saturn			30	0	11
The Moon to the Parallel of Herschel .			30	5	8

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			years	mon.	days
The Moon to the Conjunction of Saturn			30	6	25
The Sun to the Semi-square of Mars		.	30	7	11
The Moon to the Semi-square of Mars			30	7	11
—	—	Parallel of Saturn .	.	30	9	11
—	—	Semi-square of Venus	31	1	4
—	—	Sextile of Mars .	.	31	10	21
—	—	Semi-square of the Sun	31	10	25
—	to her own Sextile .	.	.	32	3	9
—	to the Sextile of Venus	.	32	4	11
—	—	Semi-square of Mercury	32	4	25
—	—	Sextile of the Sun	.	33	2	4
—	—	Parallel of Jupiter	.	33	3	2
—	to her own Trine .	.	.	33	3	5
—	to the Semi-square of Herschel	33	6	25
—	—	Sextile of Mercury	.	33	7	25
—	—	Opposition of Jupiter	33	9	0
—	—	Semi-square of Saturn	.	34	4	16
—	—	Square of Mars	.	34	5	2
—	to her own Square .	.	.	34	9	11
—	to the Sextile of Herschel	.	34	10	0
—	—	Square of Venus .	.	34	10	21
The Sun to the Semi-square of the Moon		35	3	11
The Moon to the Sextile of Saturn .	.	35	7	16
—	—	Square of the Sun	.	35	8	11
—	—	Square of Mercury	.	36	2	11
The Sun to the Semi-square of Venus	.	36	5	25
The Moon to the Trine of Mars	.	.	36	10	25
—,	—	Parallel of Jupiter	.	37	0	14
—	—	Square of Herschel	.	37	3	11
—	—	Trine of Venus	.	37	4	7
—	-—	Sesquiquadrate of Jupiter	37	5	15
—	—	Trine of Mercury .	.	37	6	25

			years	mon.	days
The Moon to the		Square of Saturn .	38	0	18
—	—	Sesquiquadrate of Mars	38	1	2
—	—	Trine of the Sun .	38	1	11
—	—	Sesquiquadrate of Venus	38	6	11
—	—	Trine of Jupiter .	38	7	18
—	—	Sesquiquadrate of the Sun	39	3	2
—	—	Parallel of Saturn .	39	3	7
—	—	Parallel of Herschel .	39	7	7
—	—	Trine of Hersehel .	39	7	11
—	—	Sesquiquadrate of Mercury	39	8	7
—	—	Parallel of Mercury .	39	11	11
—	— .	Trine of Saturn . .	40	3	22
—	—	Sesquiquadrate of Hersehel	40	8	14
—	—	Square of Jupiter .	40	10	7
—	—	Parallel of the Sun .	40	10	14
—	—	Sesquiquadrate of Saturn	41	4	16
—	—	Opposition of Mars .	41	5	2
—	—	Parallel of Venus .	41	8	25
—	to her own Opposition . .		41	8	25
—	to her own Parallel . .		41	9	15
—	to the Opposition of Venus .		41	9	25
—	—	Parallel of Mars .	42	0	7
—	—	— — . .	42	0	25
—	—	Parallel of Venus .	42	3	18
—	—	Opposition of the Sun .	42	5	18
—	—	Opposition of Mereury	42	10	16
—	—	Sextile of Jupiter .	42	11	8
—	—	Parallel of the Sun .	43	2	6
—	to her own Parallel . .		43	3	25
—	to the Opposition of Herschel		43	9	11
—	—	Semi-square of Jupiter .	43	11	8
—	—	Parallel of Mercury .	43	11	22

	years	mon.	days
The Moon to the Parallel of Herschel .	44	4	1
— — Opposition of Saturn	44	5	7
— — Sesquiquadrate of Mars	44	5	16
— — Parallel of Saturn .	44	7	7
— — Sesquiquadrate of Venus	44	9	25
— — Trine of Mars . .	45	5	11
— — Sesquiquadrate of the Sun	45	5	18
— to her own Trine . .	45	8	25
— to the Trine of Venus . .	45	9	18
— — Sesquiquadrate of Mercury	45	10	7
— — Trine of the Sun . .	46	5	11
— — Parallel of Jupiter .	46	6	14
— — Sesquiquadrate of Herschel	46	9	4
— — Trine of Mercury .	46	10	4
— — Conjunction of Jupiter .	46	10	25
— — Sesquiquadrate of Saturn	47	5	0
— — Square of Mars . .	47	5	11
— — Trine of Herschel .	47	9	11
— — Square of Venus . .	47	9	25
— — Trine of Saturn .	48	5	4
— — Square of the Sun .	48	5	25
— — Square of Mercury .	48	10	4
— — Sextile of Mars . .	49	6	7
— — Parallel of Jupiter .	49	7	11
— to her own Sextile . . .	49	10	4
— to the Square of Herschel .	49	10	11
— — Sextile of Venus . .	49	10	25
— — Semi-square of Jupiter	50	0	8
— — Square of Saturn . .	50	6	25
— — Sextile of the Sun .	50	7	16
— — Semi-square of Mars .	50	7	18
The Sun to the Sextile of the Moon .	50	10	25

			years	mon.	days
The Moon to the Semi-square of Venus	.		51	0	11
—	—	Sextile of Mercury .	51	0	25
—	—	Sextile of Jupiter .	51	1	18
—	—	Semi-square of the Sun	51	9	4
—	—	Parallel of Saturn . .	51	9	21
The Sun to the Sextile of Venus . .			52	0	25
The Moon to the Sextile of Herschel .			52	1	11
—	—	Parallel of Herschel .	52	1	14
—	—	Semi-square of Mercury	52	2	18
—	—	Parallel of Mercury .	52	6	0
The Sun to the Semi-square of Mercury			52	6	11
The Moon to the Sextile of Saturn .			52	10	11
—	—	Semi-square of Herschel	53	2	18
—	—	Square of Jupiter .	53	5	21
—	—	Parallel of the Sun .	53	5	24
—	—	Semi-square of Saturn	54	0	25
—	—	Conjunction of Mars .	54	1	11
—	to her own Conjunction .	.	54	2	11
—	to the Parallel of Venus .		54	5	18
—	to her own Parallel	. .	54	6	4
—	to the Conjunction of Venus		54	6	25
—	—	Parallel of Mars . .	54	9	23
—	—	— — . .	54	10	16
—	to her own Parallel .	. .	55	2	7
—	to the Parallel of Venus .		55	2	23
—	—	Conjunction of the Sun	55	4	11
—	—	Conjunction of Mercury	55	10	11
—	—	Trine of Jupiter .	55	11	4
—	—	Parallel of the Sun .	56	2	25
—	—	Conjunction of Herschel	57	0	4
—	—	Sesquiquadrate of Jupiter	57	2	14
—	—	Parallel of Mercury .	57	2	25

			years	mon.	days
The Moon to the Conjunction of Saturn .			57	9	25
—	—	Semi-square of Mars .	57	10	11
—	—	Parallel of Saturn . .	58	0	8
—	—	Semi-square of Venus	58	4	4
—	—	Sextile of Mars . .	59	1	21
—	—	Semi-square of the Sun	59	1	25
—	to her own Sextile . . ·		59	6	11
—	to the Sextile of Venus .		59	7	11
—	—	Semi-square of Mercury	59	8	0
The Sun to the Parallel of Jupiter .			60	5	25
The Moon to the Sextile of the Sun .			60	6	0
—	—	Parallel of Jupiter .	60	6	2
—	—	Semi-square of Herschel	60	9	25
—	—	Sextile of Mercury .	60	11	11
—	—	Opposition of Jupiter .	60	11	25
—	—	Semi-square of Saturn	61	7	16
—	—	Square of Mars . .	61	8	3
—	to her own Square . .		62	0	4
The Sun to his own Sextile . . .			62	0	11
The Moon to the Sextile of Herschel .			60	0	25
—	—	Square of Venus . .	62	1	18
—	—	Sextile of Saturn	62	10	21
—	—	Square of the Sun .	62	11	5

The above are the principal Directions in the life of His Royal Highness. An unfortunate chain of Directions comes in force when he arrives at that critical period of life, 20 years of age; may the all-wise and indulgent

Providence keep him from harm, and lead him in the right way.

In conclusion, I would advise those who may wish to penetrate further into the secrets of this Ancient Science to obtain the Tetrabilos of Ptolemy (translated by Ashmand), the Primum Mobile of Placidus de Titus (translated by Cooper), the Defectio Geniturarum and the Opus Reformatum of Partridge, the Astrological Dictionary of Wilson, and, though last not least, the Astrological Works of Raphael and Zadkiel; for from these books much useful information may be gained : but let them avoid the works of Gadbury, Coley, Sibly, Whalley, and all that host of well-intentioned but badly-instructed Astrologers.

All letters or communications to be addressed to J. A. H., *care of* Mr. H. BAILLIÈRE, 219, *Regent Street*.

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ERRATA.

Page 126, For ♓ on the cusp of the 8th House, in Sarah Thomas's Na-
tivity, read ♑.

Page 134, Jupiter is in 14° 25′ of Scorpio, not 14 23.

Page 135, Zadkiel's Horoscope, ♎ 20° 30′ is left out on the cusp of the
3rd House.

Page 141, Duke of Wellington's Horoscope, Herschel is in 7° 36′
Taurus, not 11° Taurus.

Page 155, Her Majesty's Horoscope, Mercury is in 8° 56′ ♉, not
9° 12′ ♉.