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LESSONS IN

ASTROLOGY

— BY —

VALE.



COLUMBUS, OHIO.

LIGHT OF TRUTH PUBLISHING CO.

1898.

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DEDICATION.

To the careful, unprejudiced investigator in the realms of Astral influence, is this volume humbly dedicated.

The author fears no just criticism or candid opinion—when such criticism and opinion have the solid, immoveable foundation of *experience*. Believing, nay, knowing that Truth fears no foe, and asks only a hearing for her cause, he offers this volume on the altar of Astrological research. To the scoffers and doubters he merely says: Your prototypes lived and had their being when Galileo gazed heavenward with enraptured eye, when Columbus trod the soil of happy, sunny Spain; and later still, when Franklin sent his kite communing with electric clouds, or Fulton, Morse and hosts of others met the cold, forbidding scowl of skeptic man with that calm, serene confidence characteristic of the overpowering genius of might—"Truth."

"None but the brave, dare step aside,
From customs iron rule,
The common herd must follow it,
Or be esteemed a fool."—ANON.

Julius
ERICKSON,

3001½ St. Vincent Ave., St. Louis, Mo., U. S. A.
Feb. 3, 1898.

LESSONS IN ASTROLOGY.

A CRITICAL INTRODUCTORY TO THE STUDY OF ASTROLOGY.

In opening a subject so complex and so grand as that presented in the arcanum of astrology, one is beset by doubt as to what to say and how to say it. The members of the great family of "Occult Science" readers this subject, I have no doubt, must appeal in a peculiarly significant manner, for its readers are pre-eminently the students, the philosophers, and the progressive thinkers of our lives. These are the people that blaze the way and form that vast body of mankind comprising the "hewers of wood and drawers of water." From these people spring our thinkers, our explorers in that vast, immeasurable, infinite realm of occult manifestations. These are the people from whom comes a Galileo, a Bruno, Kepler, Fulton, Franklin or a Morse. These are the explorers in the domain of science.

And to read the stories of the early trials of these men recalls vivid memories of dark gloomy dungeons, villification, abuse, and base contumely, and at last for one a burning flame.

Encircling human form divine
A funeral pyre, didst lunate the starry clime—

Alas ! Poor Giordano Bruno.

Yes, even at a later day the fingers of scorn were pointed at another, and people cried in vain derision "Fulton the Fool !" "Morse, the dreaming visionary !" "Franklin, the kite man !" I have written of these things in order to lead you gradually to that other realm of science—the domain of "occult science," and particularly to the branch which I shall endeavor to exemplify through the pages of this book—astrology. It will be necessary in dealing with this subject, involving, as it does, the very laws of nature and the whole domain of "universal" law as expressed throughout the ambient, to trace some of its earliest history and to find corroborative data preserved in the hieroglyphs of Egypt, Babylonia, Assyria, Chaldea, and even further back; back to the dawn of India's mighty sway, birthplace of humanity and home of occult lore. In various parts of India numerous explorations have uncovered vast tomes of astronomical and astrologi-

cal researches, their sacred and profane history abounds in astrological reference, and to this day among the initiates it is still cultivated, though shorn of many of its ancient beauties. Amongst the early Indians or Hindoos learning was confined exclusively to the higher castes or the Brahmin priesthood, and the masses were held in abject submission to this priesthood or "pundits" in much the same manner that the Jews were held by the Egyptians or Babylonians. After centuries upon centuries of undisputed power the priesthood who formed the circle of astrologers, as evidenced by the fact that every festival held was regulated by the annual appearance of some star or planet, became corrupt and licentious, and from a state of purity gradually descended to grosser forms of worship, thus gradually losing the inner spiritual beauties of their divine worship, or the worship of the stars, not as individual entities, however, but as an expression of the whole or spiritual part of the divine Brahma, who in himself formed the head of the Hindoo trinity of Brahma, Vischnou and Siva, personifying the creative, preservative and destructive principle of the universe, manifested yearly throughout the operation of the physical, material laws of nature. This triune was later incorporated into the Egyptian godhead and still

later became the Christian trinity of Father, Son and Holy Ghost. This trinity forms the basic principle of the harmonious or perfect triune of astrology; observe the application. Brahma, Vischnou, and Siva, the three, trinity or triune, the three are always in harmony, always together. So, too, a planet in the sign "Aries," the ram or head—seat of power, of intellect and spiritual development is in triune with one in Leo, the lion, or the heart, seat of goodness, purity and kindness. Thus the head and heart must be in harmony to produce pure minds and pure hearts. These two signs, Aries and Leo, are one-third the distance of the twelve signs of the Zodiac apart, and will be enlarged upon in the course of lessons to follow. Thomas Maurice, the celebrated English Orientalist and traveler, gives a fine illustration of the 28 lunar mansions representing one position of the Moon each day during the transition of the lunar orb from new to new. Each of these mansions or "houses" of the moon represented some idea in a concrete form and required esoteric or occult learning and power to give proper and definite interpretation of the symbolism. Of course all the major planets were studied likewise and had certain fixed meanings. The astronomical records of the Hindus take us back to a fabulous period, involving

cycles upon cycles, running into millions of years, and based upon close astronomical—astrological studies.

Their astronomers were necessarily astrologers, as before shown by their festival days. Their deductions were based upon close observation, application, and analogy, upon the great law of cause and effect, and in their devotional exercises and sacred prayers, frequent invocations to the three great planes, Heaven, (shauer), Aether, (Bhauvah), Earth, (Bhauar), is offered up in a manner to propitiate the kindly influence of the spiritual manifestations of heaven or the heavens, or stars, magnetically upon the aether or our spiritual, magnetic atmospherical envelope, or currents surrounding and permeating the earth. Here we have the completion of the harmonious trine; From heaven—i. e., the stars, meaning the influence of the stars—to aether, to earth! (Perhaps some captious critic will interject an objection to the term “influence” used in this connection. If so, let him turn to Job xxxviii., 31, and notice this: “Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion?” thus showing that they understood the astrological causes which create certain favorable and unfavorable conditions upon the earth’s currents, thereby acting upon humanity in

an electrical, spiritual manner, causing certain effects to manifest themselves in obedience to some other agitation produced by the stars or heaven, all of which are acting in accordance with a certain fixed law of universal intelligence—the intelligence which can not err, and erring not, must be perfection itself and the material expression of the harmonies of the universe.) In the wondrous Cave of Elephants is still to be seen the hieroglyphical characterization of the divine birth of “Creeshna,” the Hindoo Christ, in the character of Buddha, five centuries before the birth of Christ. This temple or cave contains numerous hieroglyphs of the twelve signs of the Zodiac, as well as the symbols of the planets and their various aspects. In fact, Hindoo history, mythological and actual, is replete with astrological references.

Now we will pass to the next great epoch,

THE EGYPTIAN.

Orientalists, in searching among the ruins of that once grand and mighty empire, have looked with wonder and amazement upon the gigantic temples of “Osiris,” the astrological deification of the sun—“father of lights,” symbol of power

—at Heliopolis and other places; and with the same wonderment explored the inner chambers of the temples dedicated to Isis or the Moon, in whose honor sacrifices were offered up to propitiate her kind influence.

Come, take my hand, and, guided by the wonderful magic of thought, imagine ourselves in Thebes 3,300 years ago. 'Tis early spring; the astrologers have calculated the spring equinox and the sun is to "cross the line." On the eventful day, as the first faint rays of Osiris bathes the peaks of the Arabian chain in the glow of dawning morn and gild the eastern horizon in the tint of liquid fire, reflecting back the shimmer from the ridge of the Libyan mountains like the quivering of moonlight on the bosom of the Nile; then rising with full majesty, in the panoply of power, the "god of day" pours out a flood of warm and radiant light, and with grandest accolade salutes the graven statues in the avenue of "Rams."

Then a burst of martial music fills the vernal air, and with trumpets, flutes and drums the populace join in welcoming back the glorious herald of spring. This is the symbolic representation of the entry of the sun—Osiris—in the cardinal equinoctial sign "Aries," or the Ram. And these statues were erected in honor of the

astrological deity—the Ram. This annual event was made the occasion of praise, feasting and music in commemoration of the return of Osiris to the house of his “exaltation” or renewal of strength, for from this period on until the autumnal equinox the “power” of the sun—Osiris—increases; therefore, this avenue of Rams symbolizes the cardinal principle of the returning “strength of the sun.” We will now turn our attention to the monuments of Egypt, the pyramids, whose sides depict the perfect, harmonious trine. Exploration in the pyramids at Gizeh shows that six of them have openings facing the north, and the galleries descend at an angle of approximately 26 degrees. An observer at the extreme end of this gallery would have looked out of the opening on a clear Egyptian evening 3,600 years ago, and, gazing across that vast void of vanishing illimitable space, seen “Thuban” sparkling in the convex dome—the star that once had marked the polar home.

The pyramids were built on astrological and astronomical basis. The sides embrace the perfect trine, its base the square, its apex the conjunction, and they stand parallel on the meridian.

The various temples of Egypt were storehouses of astrological knowledge. In the ancient mysterious initiation of the neophyte into

the higher esoteric realms of knowledge, astrology formed the final link which bound together the spiritual and material knowledge of the influence of the seven planets. The floors, walls, pillars, and ceilings of these temples were covered with beautiful hieroglyphical representations of astrological symbols, no one save the elect were ever permitted to pass the sacred confines of the "Magic Circle," which was the symbolic representation of the potent, mysterious 12 signs of the Zodiac, for like all ancient nations learning, and especially all occult wisdom, was confined to the priesthood, who, like all their predecessors, became corrupted with sense of power, and through their licentious practices they gradually lost the purer, mysterious rays of "light." The mysterious oracles of Isis at Delphi and Ephesus were but gross forms of superstitious divination practiced falsely neath the royal ermine of astrology and had no relation to the sublime science. The fact of finding the sculptured testimonies on the monuments and in the temples and statues of Egypt commemorative of the beginning of the astrological year by the entry of Osiris in the celestial Ram, and of the benign influence of Isis or the Moon, is proof sufficient of the antiquity of this science, in fact, these signs and constellations were mapped out, the influence ascribed

to each carefully noted and preserved for the benefit of future untold generations, eons of time before the first faint dawning of the Egyptian era gilded the roseate morn of a grander civilization. This vernal festival was not the only one observed by the Egyptians, the heliacal rising of Sirius gave astrological warning of the overflow of the Nile, and after the subsidence of the waters feasts in honor of the benefits conferred by this inundation in fertilizing the procreant earth giving promise of bountiful harvest to come were held. Then in the summer season sacrifices and invocations were offered to Isis, patron deity of harvest time (or harvest moon), who in the character of Ceres presided over the "summer" fields, promising honey, myrrh and frankincense. In the autumn, Saturn, the astrological "god of time," who presided over agriculture was likewise honored in order that his "malign influence" might be averted, and by propitiating him, seek his influence in ripening the grain in the fields through the kindly march of "time." In fact all the ancient festivals were astrological in character. But finally as the sun of Egypt's power became overcast by the vandal hand of time, these ancient allegorical ceremonies grew less and less significant, and slowly dimmed by the advancing mist of ages piled on ages, but faint-

est memories remain. Its antiquity is lost in the shades of a Brahmin night, and centuries must elapse ere complete restoration is consummated. But with reviving investigation in the broad fields of occultism astrology is once more on the ascendant of power.

Let us advance.

In the Bible we find frequent references to astrology. Deborah, the prophetess, sings: "They fought from heaven; the stars in their courses fought against Sisera."—Jud. v. 20. It is evident that if the stars had no "influence" they could not fight; and Deborah, being inspired would not have used the language indicated if there was not some occult meaning conveyed. To an astrologer the meaning is plain. By "courses" is meant the various aspects and positions of the stars in the horoscope of Sisera denied success and threatened harm which was verified by the sudden rising of the river Kishon, which swept away his mighty army. Therefore the prophetess predicted his downfall through the fighting or evil influence of the stars. In the first chapter of Genesis, 14th verse, "God said, 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for *signs* and for *seasons*, and for days, and *years*.'" I propose to give my readers an astrological ex-

planation of this verse which they will find hard to upset. "Let them be for *signs*." What signs? Why, the 12 signs of the Zodiac formed by the "lights" in the firmament, viz.: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Saggiarius, Capricornus, Aquarius and Pisces. "And for seasons." The four seasons are ushered in when the sun in his yearly circuit of the heavens touches the first point of each of the four cardinal "signs" of the Zodiac, viz.: Aries, Cancer, Libra and Capricornus. Hence the "seasons" begin usually about the 20th of March (spring), June (summer), September (autumn), December (winter), and these four entries bid us prepare for the various "season's" physical phenomena to follow, therefore these are the "signs for the seasons." These four signs are also the signifiers of the evils sure to follow any violation of nature's laws. Thus Aries, the Ram, is in opposition to Libra, the Balance, ruler of autumn. Spring is opposed to autumn. When Aries rises with the sun in spring it heralds the planting time, and when Libra rises in the autumn with the sun it heralds the time for plucking that which was planted, i. e., one would not think of planting corn in the fall and reaping the harvest in spring. If they did punishment would surely follow in the failure of fruition. So, too, Cancer,

symbol of summer, is opposed to Capricorn, symbol of winter; if winter should suddenly overcome summer we can all realize the disaster sure to follow; therefore these signs are for seasons, to guide us aright. "And for years." In the eternal, ceaseless, myriad years, unnumbered in the past or hid in the limitless expanse of dim futurity, the symbols or "signs" of the Zodiac, which, in the form of a circle, can have neither beginning nor end. The first point of Aries, the Ram, symbolizes the elevation of solar power; this is the "beginning" of the year and from this point to the last point of Pisces, the Fishes, is one year, and as the sun passes (or appears to pass) through the 12 signs of the Zodiac, transferring the influence of one season to another, he completes the year and forms a new one as he passes the last degree of Pisces, enters once again the "sign" or house of his returning strength—Aries—transferring the influence of the Fishes or the Fishes or Pisces to Aries, or the last faint breathing of winter, dying on the bosom of balmy spring; thus metaphorically welding the "years" together in the forge of eternity's time. You, my readers, can now see the beautiful occult meaning of the passage quoted. There are numerous other references which I will enlarge upon in the future; the forgoing will suffice for

the present. At the very threshold of astral science we are confronted with the broad statement that astrology is totally irrational, a wholly erroneous and fallacious vagary. And why? Principally because its opponents have never investigated it, and also because they can not explain the operations of its laws through any material or self-evident process of superficial reasoning. They declare there is nothing in astrology which appeals to their sense of logical, reasoning analogy and deduction. And yet, upon these very principles of absolute knowledge is astrology founded. Classics teem with its beauties, history's pages are filled with its startling verifications. Only recently Judge Tourgee, in a contribution to McClure's Magazine, gives an extraordinary account of President Garfield's experience with an astrologer who predicted he would become general in the army, later he would leave the ranks, then become president, finally to meet a malign influence which threatened his life! As previously observed, the ancients studied the heavens; noted the various aspects, configurations and positions of the stars or planets and the effects produced upon the atmosphere by their changes, and through the atmosphere upon humanity, carefully tracing from the great first cause the inevitable and final effect. They for-

mulated the rules—the vital principles—of which have been handed down from the solemn chambers of the past. But they understood the spiritual or esoteric meaning and realized that these influences were but the operation of the divine law of “harmony,” for planetary configurations usually denote that good parents have in general good children, with fortunate astral testimonies, while weak, vicious and immoral parents are afflicted with children whose planetary influences partake of the similar characteristics of their parents, or evil, thus showing the eventuation of conditions invoked prior to the time of birth.

We will now proceed to an examination of the influence ascribed to and exercised by the various signs and planets. In so doing it will be necessary to state a few general propositions :

First—It is impossible to explain to the uninitiated reader just how the planets affect us except in the foregoing essay. We know that they do exert a force which has been definitely determined to all astrologers time and again, and, too, to the honest, earnest investigator’s satisfaction.

Second—It is more absurd to ask an astrologer to technically explain or describe the operation of infinite law on finite beings, than it is to ask an electrician to give the reason why he can

call so potent an influence into existence by the admixture of a little blue vitriol, zinc, copper and water. Can he do it? Sufficient to know it a fact, even if we can not explain it satisfactorily.

Third—Could the “delusion”—so-called—of astrology have survived the countless ages of the historic past, as I have shown, if its teachings were false and founded in error?

Fourth—Is it possible, that if false, it could have deceived, nay, blinded, sages, poets, philosophers, astronomers, divines, and princes since the first dawn of reawakened civilization?

Fifth—Rather, would not these savants have discovered its follies and absurdities, if such existed, and exposed it ages ago?

Sixth—Self-satisfied, soi-disant philosophers declare it a “dead” science. If so, who killed it, when and where was this murderous act committed? Echo answers, wildly and weirdly, “Where?” Now, my friends, we will leave the rostrum and proceed to the astral chamber, where in the crucible of “test” we will, I hope, find golden nuggets of truth. Over the chamber a starry banner floats gaily in the breeze.

Upon its silken sheen

These words were clearly seen:

“AD ASTRUM ABSIT INVIDIA.”

We have now entered the confines of the astrologers domain; each of the various symbols

you see pictured on the walls, represent some specific idea or concrete meaning which will be developed and enlarged upon as we proceed in our investigation. For the present let us confine ourselves to the task of mastering the mystic language of each symbol, and learn to read and write its character from memory. At the outset first impress upon your mind that the "spirit" of truth must possess you, or you can never master the inner spiritual truths of this sublime science. All prejudice, all feelings of love or hate, good or evil, pride or selfishness, friendship or enmity must be put aside. Your mind must be "balanced" by the spirit of "Libra," the scales; emblem of justice, strict impartial justice. This will require great self-sacrifice and careful self-examination; put away all thoughts of wealth accumulation through the "aid" of astrology. The true astrologer cares nothing for wealth in itself except at a modicum to the initiation of astrological knowledge and the furtherance of "truth" for its own sake. For if the astrologer subverts his knowledge of the art for sordid, mercenary purpose, his mind is necessarily filled with selfishness, he begins to have a "personal" interest in his judgements; then the other attributes of doubt, fear, hate and prejudice begin to haunt his mind, and, like a cloud of locusts, swarms

o'er his brain; he becomes fearful lest he make an error and thus lose all. These fears eventually overcome the "true light" and lost in the whirl of the world's excitement, its vortex of passion, hate and prejudice, he eventually loses the true prophetic power.

This does not mean that the astrologer must not take advantage of opportunities offered in the pursuit of wealth and the accumulation of a comfortable competence, but that he must not use his skill in the furthurance of gambling operations. In other words one man must not enrich himself unnecessarily at the disastrous expense of many others.

The world is an equal heritage to all mankind. We will now proceed to examine the visible expressions of our science. Learn the following "signs," practice them so as to be able to repeat and write the symbols from memory :

SYMBOL	NORTHERN SIGNS		SYMBOL	SOUTHERN SIGNS	
	NAME			NAME	
♈	Aries	the Ram	♎	Libra	the Balance
♉	Taurus	" Bull	♏	Scorpio	" Scorpion
♊	Gemmini	" Twins	♐	Sagita'us	" Bowman
♋	Cancer	" Crab	♑	Cap'cor's	" Goat
♌	Leo	" Lion	♒	Aquarius	" Waterman
♍	Virgo	" Virgin	♓	Pisces	" Fishes

These are the mysterious twelve signs of the Zodiac. Their position is always in opposition to each other, (180 degrees apart), as placed in the table. For example: When the sun rises in ♃ in the winter season; ♄ in the opposite point of the ecliptic (sun's path), or summer season sets. When the sun rises in ♈ (spring), ♏ (autum), sets opposite. Therefore whenever a sign rises, its opposite sets. The signs rule the various parts of the human system as follows:

♈	Rules	the	Head	and	Face
♉	"	"	Neck	"	Throat
♊	"	"	Arms	"	Shoulders
♋	"	"	Breast	"	Lungs
♌	"	"	Heart	"	Back
♍	"	"	Stomach	"	Bowels
♎	"	"	Kidneys	"	Bladder
♏	"	"	Generative	Function	
♐	"	"	Hips	and	Thighs
♑	"	"	Knees	"	Upper calves
♒	"	"	Calves	"	Ancles
♓	"	"	Ancles	"	Feet

PLANET	SYMBOL	NATURE, INFLUENCE AND ATTRIBUTES.
Neptune	♆	The god of waters and of doubtful influence, but supposed evil, of mysterious nature.

Uranus	♅	Spirit of psychic force; confers powerful intuitions, mediumship, and ruler of all occult phenomena; evil nature.
Saturn	♄	Chronos, the Greek god of time, pictured with hour glass symbolizing the "Sands of time," and scythe, symbolic of the merciless reaper—Death. His nature is evil.
Jupiter	♃	Jove the thunderer, arbiter of fortune whose influence is eminently benefic.
Sun	☉	God of day, prince of power, symbol of honor, ruler of light and eternity. Of good influence.
Mars	♂	Herald of war, strife, contention, very aggressive and practical; full of energy but of extremely evil influence.
Venus	♀	Harbinger of love, harmony, refinement, luxury, pleasure, music and art. Of gentle sweet refining influence.
Mercury	♃	Ruler of intellect or of mind the "messenger of the gods," herald of news, symbol of intellect and wisdom. Of good and evil influence according to aspects.

<p>Moon ☽</p>	<p>Empress of night, ruler of the morals and of the animal nature of man. Of mild and gentle influence. Amongst the early Egyptians she was worshipped as the "Mother" of earth and ruler of vegetation.</p>
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The next step will be to learn the various "aspects" between the sign. The celestial circle containing the twelve signs is divided into twelve sections of thirty degrees each or 360 degrees in all. Corresponding to 360 degrees of terrestrial longitude. The following diagram will give a clear illustration:



Let the inner circle represent the earth; and the outer the heavens—the points are marked E. N. W. S. This figure represents a horoscope with the symbols of the constellations in proper place and the nature and government of each house. The straight lines radiating like the spokes of a wheel are called “cusp” of the houses and divide these sections into 12 portions of 30 degrees each. Starting now from the 1st point of ♍ at *E* we go around to 1st degree ♄ and call it 30 degrees continuing around the circle in the direction indicated by the arrows to the balance of the signs until we pass the last degree of ♃ in the 12th house when we will have completed the journey and measured 360 degrees.

The aspects between the signs are as follows, (There are a few other aspects but they are seldom if ever used.)

ASPECT	SYMBOL	NATURE OR EFFECT OF ASPECTS.
Conjunction	♌	Good with benefic planets, but extremely evil with evil ones.
Semi-Sextile	∨	Very slightly good.
Sextile	✱	Very good.
Semi-Quartile	∟	Slightly evil.
Quartile	□	Very evil.
Trine	△	Extremely benefic.

Opposition	♁	Extremely evil.
Parrallel	P	Same as ♁ but more powerful.

The following diagram will illustrate the aspects. With a sharp knife cut along the lines marked Δ * \square etc., and moving the corners from sign to sign you can instantly determine what signs are in that particular Δ , \square , *, etc.



The conjunction aspect operates when two or more planets are within 5 degrees of each other, either in the same sign or two signs, for instance, a planet 10 degrees in γ (or any other sign) is in δ with another planet 15 degrees or 5 degrees in same sign, also a planet 28 degrees in any sign is δ with a planet 3 degrees in the sign following:

The semisextile is		30 degrees	or one sign	apart
"	L	" 45	" $1\frac{1}{2}$	"
"	$*$	" 60	" 2	"
"	\square	" 90	" 3	"
"	Δ	" 120	" 4	"
"	δ	" 180	" 6	"
"	P	" when two or more planets		

have the same declination north or south from the equator. The 5 degrees orb of operation applies to all aspects.

The Zodiac contains 360 degrees divided into 12 signs of 30 degrees each—running in the following order: γ , δ , Π , ϖ , Ω , Υ , \cap , μ , \uparrow , ν , ω , κ . The measurement of aspects are as follows :

From γ , 0° to δ , 0° is 30° or V
 From γ , 0° to δ 15° is 45° or L
 From γ , 0° to Π , 0° is 60° or $*$.

From any degree of γ to the same degrees of ϖ is 90° or \square . From any degree of γ to same

degree of Leo is 120° or Δ . I have taken Aries as a starting point but the rule is exactly the same for any sign either going forward in the Zodiac or going backward. Planets can never move more than 180° from each other, when they are in opposition, after that the distance decreases.

Qualities and aspect of the signs:

Masculine signs— φ Π Ω \simeq \uparrow \sim

Feminine signs— γ $\overline{\sigma}$ ♁ ♂ ♃ ♄

Triplicities:

Fiery φ Ω \uparrow	}	These signs are in trine to each other.
Airy Π \simeq \sim		
Earthy γ ♁ ♃		
Watery $\overline{\sigma}$ ♂ ♄		

Squares:

Movable φ $\overline{\sigma}$ \simeq ♃	}	These signs are all in quartile to each other.
Fixed γ Ω ♂ \sim		
Common Π ♁ \uparrow ♄		

Fruitful signs $\overline{\sigma}$ ♂ ♄

Barren " Π Ω ♁

Equinoctial " φ \simeq

Tropical " $\overline{\sigma}$ ♃

Any fiery sign is in trine with any other fiery sign. Any earthly, airy, or watery sign is in trine with the signs of their own qualities. Same rule applies to the quartile or square signs.

ASPECTS BETWEEN PLANETS IN SIGNS.

A planet any number of degrees in φ is in * with another planet same number of degrees, (always remember the 5° limit of orb), distant either way 2 signs. Is in trine if distant 4 signs. The rule applies if distant six signs. The rule applies to any sign. Example: δ is 12° in Π . ζ is 10° in Leo. η is 11° in φ . θ is 16° in $\sigma\delta$. ι is 15° in $\alpha\epsilon$. The illustration will make it plain:



♃ and ♀ are in quartile aspect, because ♃ \simeq ♀ belong to the "movable" squares mentioned previously. Next we see ♃ 15° in \simeq and ♀ 11° in ♃ as ♃ and ♀ are in signs opposed to each other they are in opposition aspect for ♃ is not beyond the 5° orb, the balance of the aspects can be seen by referring to diagram The following are the "houses" of the planet, where in each planet has especial dignity. A planet is strongest for good or ill according to his nature, in his own house, he is weak in his fall and powerless for good or ill in his detriment.

♃	Is Ruled by Mars.	\simeq	Is Ruled by Venus.
♄	" Venus.	♁	" Mars.
♅	" Mercury.	♃	" Jupiter.
♆	" Moon.	♄	" Saturn.
♇	" Sun.	♅	" Uranus.
♈	" Mercury.	♆	" Jupiter.

The Sun	is "exalted" in	Aries
The Moon	"	Taurus
Jupiter	"	Cancer
Mercury	"	Virgo
Venus	"	Pisces
Saturn	"	Libra
Mars	"	Capricorn
Uranus	"	Aries

Planets are "detrimented" in the "signs" opposite their *own houses* and have their "fall" in the sign opposite their "exaltation."

The trines or triplicities are ruled as follows :

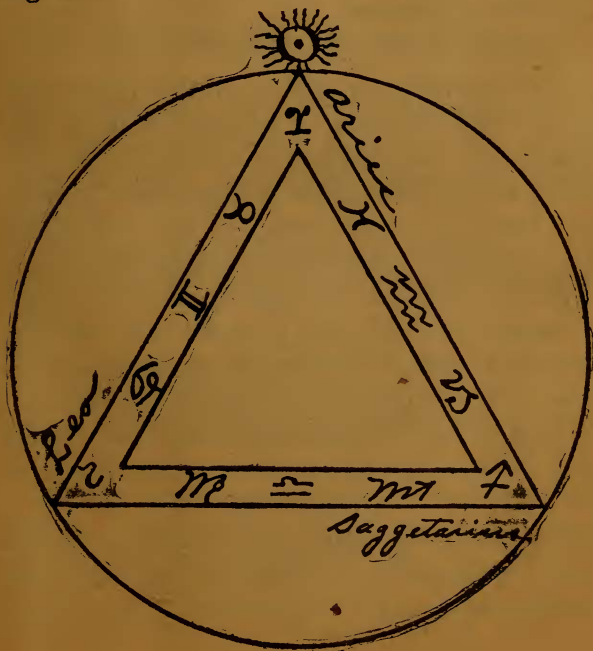
Fiery	by	☉	and	♈
Earthy	"	♀	"	♉
Airy	"	♁	"	♊
Watery	"	"	"	♋

We will now proceed to an examination of the triplicities or trines, four in number, viz., Fiery, Earthy, Airy and Watery. The first in order is the Fiery, of which "Aries," the ram, ruler of the head is the leader.

"Fire as a purer spirit upward driven,
Shone midst the stars and decked the convex
heaven."
—Ovid.

As fire is the purest element, Aries being the leader of that trinity represents in a spiritual manner the fiery consuming element of life within man's being. When the Sun in his annual stately progress reaches the first degree of Aries after spending three long months in the chilly confines of winter's icy realm, his power (heat, fire) begins to strengthen and his light brightens, for Aries is his "exaltation" and therefore he "illuminates" the sign, hence the spiritual signification of Aries is "intellect" or mental "illumination," and as the Sun returns in the spring to "reilluminate" the earth, bringing new life to its people, and revivifies dormant vegeta-

tion by the power of fire he naturally represents this "fire of life" so, too, "Aries" represents in a spiritual manner this light, life and power. For as the Sun enters Aries and the fiery trine heralds the rebirth of the year with all its varying phenomena, it reawakens sleeping nature to full spiritual manifestation and sheds a beneficent trine to the other fiery signs—Leo and Sagitarius.



This diagram represents the Sun entering the first of the fiery trine and by inserting the balance of the signs in regular order we perceive that the others of the same nature occupy the two lower points of the perfect trine, thus forming the links that bind the seasons together—♈ binds Winter to spring. Leo holds the heart of summer, and Saggitarius binds autumn to winter, beautifully illustrating the lines of the poet :

“Winter in the rear

Of doubtful autumn, ruled the parting year.”

The trine rays of the Sun to the other two signs of the mysterious 12, promises that the increasing light, fire and power of the Sun as personified in the indomitable unconquered power of the Lion (Leo) or summer, will ripen the grain and bring forth verdure to fatten the calves and deer, and when the autumn season comes on, the harvest time gives place to the hunting season so beautifully illustrated by the asterism of the hunter “Saggitarius”—half man, half horse, half human, half bestial—typifying the animal nature in man joined to the divinely spiritual element. Thus : Aries, head, spirit.

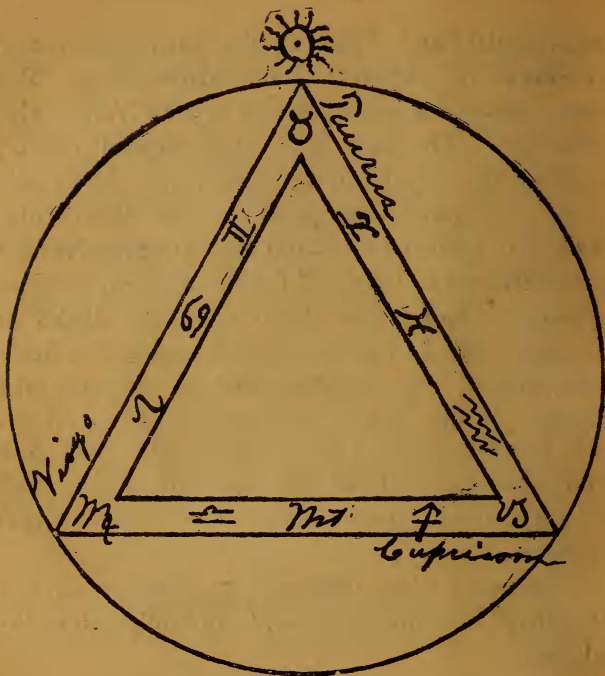
Saggitarius, fundament, hips, thighs, animal nature represented by the body of horse joined to head of man, i. e., the spiritual nature of man

must control and "direct" the movements and actions of the physical or animal dominion. The solar nature is a strong factor in the Aries signification. The Sun, from his natural power, signifies the royal, ruling element, as Mars denotes the punishing power: As Mars rules Aries the spirit of ambition and progressiveness is transferred to "Aries," for he naturally denotes a "leader," and as the Ram leads the flocks in the spring time to pastures fresh and green fields new, so too, Aries—Mars' nature denotes the "leader" in life, but if Mars be placed in evil aspect to other planets he strongly indicates the punishment meted out if we permit the animal nature to obtain ascendancy over our spiritual element.

The next trine demanding attention is the "Earthy," of which Taurus, "the bull," claims dominion.

"The stubborn glebe, the long drawn furrow
broke
And lagging 'Oxen' bent beneath the yoke."
—Ovid.

As the Sun enters Taurus he shines with friendly trine ray upon Virgo and Capricorn the two companions of Taurus in this triune.



Taurus represents the animal world who feed on grain and grass and by the labor of the bull, (anciently the bull was used in place of the horse to draw the plow) Virgo who forms the other angle promises sustenance in the ripening grain of Autumn so essential to the welfare of the "lowing kine" which Taurus so worthily earned in the laborious work of spring. • The

Sun in Taurus also personifies the creative element of the animal world in spring as also the fecundity of earth's soil so beautifully illustrated by the sign of the Virgin or Virgo at the close of summer's reign holding a distaff, typical of "industry," or a sheaf of ripened wheat, typical of the fruits of the husbandman's labor in tilling the stubborn earth, this trine is completed by the earthy sign of the Goat "Capricorn," which illustrates the "improvidence" of many, for in the winter time after the garnering of the generous summer's fruits, the goat having laid by us store for long winter's dreary days, is forced to climb the steep mountain sides in search of green pasture and compelled to "browse" on the little tufts of verdure here and there. The spirit of this is: lay by of the fruits of "summer" and thus fortify yourself against this liability of being compelled to "browse" off the cold charity of a colder world.

The signification therefore of the earthly trine is the element of "work" or the "serving" trine. The characteristics of the Taurus nature is the "worker" or spirit of plodding ambition with the yoke of toil upon his neck. (Remember Taurus rules the neck). For with the toil of Taurus in the spring, the earth yields the sheaf of wheat in autumn's waning days. Venus and

the Moon rules this triplicity, and as they naturally represent the female element, so too the earth represents the "mother of all things." Metaphorically is the handmaid or servant of man.

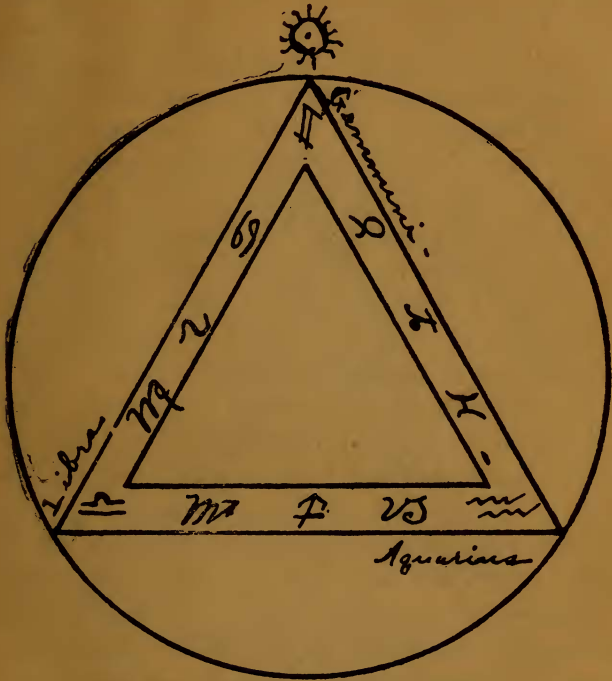
Venus rules the early days of spring's generous promise—Taurus—and the fruitful days of autumn's yield—Libra—and is the harbinger of pleasures and loves enjoyment to follow the days of toil. The spirit conveyed is that of the subserviency of the earthly or animal dominion to the overpowering direction of the spiritual or fiery trine.

The next triplicity to be examined is the "Airy," of which Gemini, "the twins," forms the leading asterism.

"Elate to fill the interval of space,
Air followed next in lightness as in place."
—Ovid.

As the Sun enters Gemini, the balmy air of later spring suffuses the zones of earth in genial embrace; and with friendly trine Sol sheds his vivifying, potent beams on the other airy signs—Libra and Aquarius.

This trine is ruled by Mercury and Saturn. As Mercury rules Gemini, his influence is here indicated as the "messenger who flies through the air." As the slightest flower seed is blown



by the balmy air of later spring to some far distant land, there to fructify, to reproduce and glorify with sweet incense the balmy air of autumn's dying days. So too, the mind by its thoughts can purify the atmosphere surrounding our own selves, and by kindly deed or noble act carry our own "elemental air" and send our

thoughts to permeate the ether surrounding our friends on distant shores, i. e., our thoughts expressed in writings will bring back the land, the home, the site, the very "air" of scenes so far away.

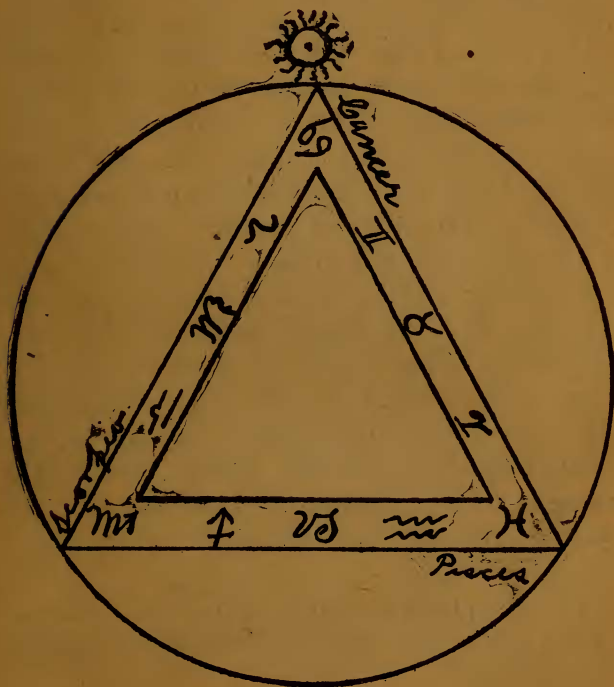
As the spirit of the earthly trine personifies the laborer, this personifies the idealist, the thinkers, the romancist, the educator or conferrant of intellect. The leader of this trine, Gemini, represents intellect in its primal state, childhood. The other asterism, Libra, is governed by Saturn and stands at the inner door of autumn with blindfold eyes and balanced scales light as air, as you have thought (or acted) during the passage from Π , innocent childhood, to the mature days of manhood and judgement—Libra, Justice—so shall you reap. By good deeds and proper works you reap a rich harvest. Your deeds alike, both good and bad are measured in the "balance" of inexorable time, and Saturn, the destroyer, stands ready at the fall with hour glass and scythe in hand, ready to cut down and scatter the chaff to the souging winds of autumns mournful dirge.

The lesson taught by this trine is: He who learns nothing of the "mind," from childhood to old age; has lived a life of worse than uselessness.

The next trine to engross our attention is the

“Watery,” of which Cancer, “the crab,” is the leading asterism.

“Water last in station as in birth
Embraced with humid zone the solid earth.”
—Ovid.



This triplicity is eminently termed the fruitful signs. When the Sun enters Cancer, his light falls in powerful trine upon the other two

signs of this trigon; Scpio and Pisces, all dwellers in watery habitations. As Cancer marks the Summer solstice, the Sun arriving there shines with fierce ardour upon earth, hastening the germination of the seeds and promising the ripening of the orchard fruits when he enters the fruitful sign Scorpio in the closing of October's days. The sense conferred by this trine is that fruitfulness is made a part of man's dominion over fire, earth and air, and symbolizes the divine injunction "be fruitful and multiply." So too, these signs denote that the power of the Sun's heat in Cancer is part of this mysterious, allegorical personification of the "sign" which promise the fruitfulness of the earth to those who have labored in the vinyards of the world. Therefore this trine denotes the ceaseless, reproductive, procreative element in nature. Either of these signs rising at a birth denotes in some measure the creative, generative powers latent in the physical and mental forms.

This completes in a short measure the treatise on the triplicities. And we will now examine the "squares."

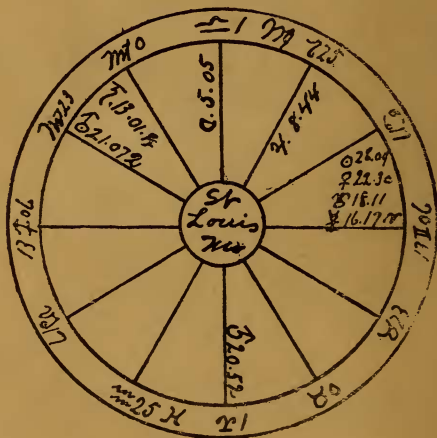
The first square we will examine is the movable cardinal, composed of ♈ ☊ ♋ ♌. They are called cardinal for two reasons, one is, because at the spring or beginning of the solar astrologi-

cal year they represent the 4 points. ♃ at the east, ☉ at the north, ♁ at the west, and ♄ at the south; the other is because they mark the Sun's entry into the 4 seasons. Called movable because when the Sun enters either of those signs, or Spring, Summer, Autumn, or Winter, the seasons are likely to be a trifle early or late according to local or atmospherical conditions prevailing. The next square is the "fixed," viz., ♈, ♉, ♊, ♋. When the Sun arrives at either of those signs, the season is "fixed" or in the middle of Spring S. A. or W. The next square is the common, ♌, ♍, ♎, ♏. The last month of the four seasons are governed by them, for by that time the season has become "common" and soon changes to the movable order again.

It will now be in order to examine each sign of the Zodiac so as to impress upon the reader the various attributes of the asterisms. For be it understood that when a sign ascends at the birth of an individual or at the commencement of a great enterprise, such a sign carries with it a fixed, occult, spiritual meaning which has significance in a potent, subtle manner over the subject under its influence. I will illustrate this peculiar power by two well known facts in history fresh in the minds of every one. The following horoscope shows the position of the

“signs of heaven” and the planets therein at the moment Chairman Thurston declared Major McKinley the nominee of the Republican Party at St. Louis, Mo., June 18, 1896, at 6.14 p. m., exact :

$\begin{array}{r} 6.14 \text{ P.M.} \\ 6.00 \text{ Noon Mark} \\ \hline 12.14 \end{array}$	}	$\begin{array}{r} \text{Siderial Time } 5.49 \\ + \text{ Past Noon } 6.14 \\ \hline 12.63 \end{array}$
- June-18 th 1896		



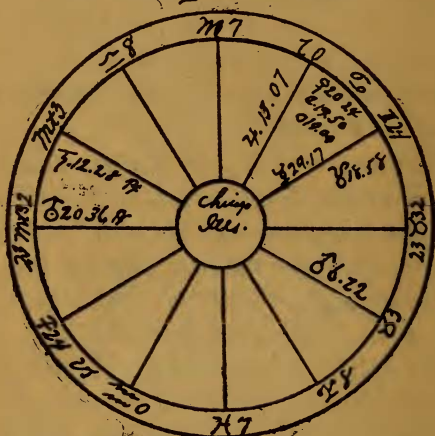
The celestial Saggitarius, the “bowman,” was rising on the eastern horizon. The bowman typifies the “hunter,” and this characteristic was conferred upon McKinley as the Republican

“hunter.” This sign is clearly referred to in Genesis xlix., 22 v. : “Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and *shot* at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.”

This is typical of the good fortune and eventual success of the Saggiarius, or Jupiter man, (Jupiter rules Saggiarius), “his arm,” metaphorically his “cause,” was made strong by the ruler of his sign being placed in the royal sign of the Lion, one of the leading signs in the “fiery trine” previously explained; and being signified by the sign of the “Archer” denoted his success as a “hunter” or candidate, which was verified on election day *exactly* and in the *identical* manner I predicted on July 20th.

When Bryan was nominated the heavens had assumed the following positions :

<p>3.20 PM 6.09 Noon Mark + 9.11</p>	}	<p>Siderial Time 7.16 + Past Noon 3.20</p>	}	<p>10.36</p>
<p>— July-10th 1896 —</p>				



Moment, H. J. Bryan was nominated by acclamation. 3.20 PM. July 10th 1896

The malicious, evil sign Scorpio was rising. Jacob in blessing his twelve sons clearly describes this sign and its evil nature in the following language. (Gen. 49, v. 17):

“Dan shall be a *Serpent by the way*, an *adder in the path* that biteth the horse heels so that his rider shall fall backward.”

The spirit conferred by this sign is that of the "fighter," for it is presided over by Mars, the fierce "war god," herald of strife, bitterness, contention, riot, etc., and it is singular, in view of this fact, that the other side so soon raised the cry of anarchy, riot, disorder, etc. The ascension of this sign carried the spirit of a "fighter," and well did Bryan exemplify that characteristic. But the inner spiritual meaning of that sign was defeat and disaster. In order to explain this it will now be necessary to examine the following illustration :



[NOTE.—This period coincides approximately to the time the Jews set up the image of the “Golden Calf” worship. Which was really a ceremony symbolizing the entry of the Sun into the constellation Taurus, the bull, or calf, which at that time occupied the spring equinox. Taurus therefore metaphorically assumed the bright “golden hue” of the Sun and became the “golden calf” of sacred history.]

Let “E” represent the spring equinox and eastern horizon at a period about 3,000 years B. C. By glancing at “W” you will see the constellation “Scorpio” at the autumnal equinox. The symbols in the narrow circle represent the order of the signs contrasted with the positions of the constellation in the inner circle. These signs have precessed at the annual rate of $50.2''$ until at present the constellations and signs do not agree. At the period referred to in figure 4 the Sun in his yearly course through the Zodiac came to “Taurus” in the sign “Aries” at the spring equinox, and as the Sun rose in Taurus; Scorpio set opposite and passed below the earth into the darkness of “night.” At that time Scorpio marked the dividing line between Summer and Autumn for its position was at the Autumnal equinox. But he was not destined to hold this proud position forever, for about 2,000 years

later by the precession of the equinox he "fell backwards" and was "cast down" and out of his commanding post and condemned to wander for about 25,000 years, (the time it takes the Zodiacal signs to make a complete revolution), ere he regains his glory. Now he marks the middle of Autumn and as the Sun transfers the influence of Summer to the waning days of Autumn's sere and yellow, occasionally the days are very hot and close; metaphorically they "crawl backwards" as though to enjoy a few brief hours in the life giving sunshine of Summer's voluptuous embrace. But Scorpio must be revenged for having been "cast out" and he awaits his opportunity. As the Sun passes through Scorpio and enters Sagittarius the horse-man, (and hunter), he becomes his "rider," then as night approaches, Scorpio sets, head first, and dips below the vanishing horizon, and as he goes down he metaphorically "bites the horse's heels so that his rider falls backward," i. e., Sun in Sagittarius sets also, or "falls." Hence for this piece of treachery Scorpio enjoys the distinction of being the "sign of treason" and of malignant influence. But as Sagittarius sets, he turns on his foe as they go down together and discharges his arrow (rays of light) full on the declining form of Scorpio setting in the twilight's increasing gloom,

and conquers his ancient foe. The following cut will illustrate this clearly :



This cut represents the position now occupied relatively by the signs and constellations, it being remembered that by precession the signs and constellations have changed from positions in cut No. 4. Now turn this cut around so that S rep-

resents the west, or sunset, and you see the representation of the "hunter" or Saggiarius shooting at Scorpio. These two signs were opposed to each other in the last campaign, and to the competent Astrologer clearly signified the spirit and results conferred by each sign. It will be well to remember, that although the stars composing a particular sign no longer hold the same point, the spirit or essence of that particular point remains ever the same, and may be compared to the "spirit" of memory, for who amongst my readers can not remember vividly, some distinctly impressive scene enacted in their lives long ago? The fact and act have long since passed away, but the memory remains as distinct as the impression made upon the mind at the moment of occurrence, and will remain as long as consciousness exists. The "spirit" is there and stands ready to obey the call of mind, reportraying in vivid, living colors the scenes of the past. So too, the points in the ambient remain ever the same, though the stars which once composed it have long since "loosed their bands."

With this explanation of the "spirit" of the signs we will proceed to examine each of the 12 signs.

These twelve signs correspond to the 12 months of the year; and it is probable that their

astrological efficacy or signification were discovered to the natives of the oriental regions by the following observations :

The first sign, Aries, (March) denotes that about the time the Sun enters into that part of the ecliptic the lambs begin to follow the sheep.

On the Sun's approach to the second constellation, Taurus, (April) the bull, the cows are about to bring forth their young. The third sign, Gemini, (May) was originally two kids, and signified the time of the goats bringing forth, as these animals generally produce two at a birth while the former, the sheep and the cow, commonly produce only one.

The fourth sign, Cancer, (June) the crab, an animal that goes sideways and backwards, was placed at the northern solstice, the point where the Sun begins to turn back again from the north to the southward. The fifth sign, Leo, (July) the lion, as being a very furious animal, was thought to denote the heat and fury of the burning Sun when he has left Cancer and entered the sign Leo. The succeeding constellation, and sixth in order, received the Sun at the time of ripening corn and approaching harvest; which was beautifully expressed by one of the ancient female reapers with an ear of corn in her hand, viz., Virgo, (August) the virgin. The ancients

gave to the next sign, Scorpio, two of twelve divisions of the Zodiac. But this did not symbolize the season as it should, hence Scorpio was superceeded by another, and at the Autumnal equinox the days and nights are equally balanced hence the asterism of the maid holding the balanced scales, emblem of justice.

As ye have labored in the Summer so shall ye reap in the fall. And Libra (September) shall weigh the fruits of the season and with uplifted arm declare the division of Summer and fall, hence Autumn with its fruits in abundance affords the means and causes of disease, and the succeeding time is the most unhealthy of the year, therefore expressed in this venomous animal, Scorpio, that stings as it recedes here spreading out his long claws into one sign, as threatening mischief and in the other brandishing his tail as if to denote the completion of it. The fall of the leaf was the hunting season, for which reason the stars which marked the Sun's place at this season formed the constellation Saggitarius, (November) the archer, a huntsman with his arrows and club, the weapons of destruction he used for the large creatures he pursued. The season of the wild goats' being chosen to mark the Southern solstice, Capricorn, (December) when the Sun has attained his extreme limit that way, and be-

gins to return and mount again to the northward is obvious enough; the character of that animal being that it is mostly climbing and ascending some mountain as it browses. There yet remains two signs, Aquarius and Pisces, to indicate their origin. With regard to the former it may be said that the winter is a wet and uncomfortable season; this was therefore expressed by the figure of a man recumbent pouring water from an urn, this corresponds to January. The last of the classical Zodiacal constellations was Pisces, (February) a couple of fishes tied together that had been caught. The lesson was the severe winter is over, your flocks do not yet yield their store, but the seas and rivers are open, and there you may take fish in abundance.

From Aries to Virgo are the commanding signs. From Libra to Pisces are the obeying signs, the first six are Northern because they decline from the Equator to the North Pole. The latter six are Southern, declining in the opposite way to the Southern Pole. The obvious reason for calling the former six commanding is because they are far more powerful in their influence from the fact of being nearer to our zenith and *vice versa*. The Southern signs are correspondingly weak, hence of lesser influence; therefore subservient in action or effect.

These descriptions will seldom prove exact. They are to be understood in a general sense only, for in each case the ruler of the particular sign will bear rule in a great measure. The descriptions apply to males in particular. For females the characteristics are greatly modified, softened, refined and subdued.

ARIES



Is an equinoctial, diurnal, cardinal, movable, masculine, hot and dry eastern sign of the fiery triplicity, choleric, bestial, intemperate and violent.

GENERAL FORM OF BODY :

It endows the native with a dry body, lean and spare, of a middle stature, strong limbed, big boned; oval visage, sharp piercing sight, black eye brows, thick, full, well set shoulders, long indifferent neck, red or sandy hair; of a brownish, reddish, or swarthy complexion.

MENTALITY :

Very ambitious, courageous, enterprising, aggressive, contentious, desirous of public prominence, very active and ingenious and rather violent, hasty disposition; prone to anger and can not bear contradiction with ease.

TAURUS



Is a cold, earthy, feminine, melancholy, and nocturnal southern sign; bestial and furious.

PHYSICAL FORM :

Denotes a short, strong, well made, compact body; large, broad forehead, big face, large eyes, large full mouth, rather thick lips, heavy broad hands, coarse hair—usually black or brown—of shining swarthy complexion; short neck.

MENTAL CHARACTER :

Dull and unfeeling, slow to anger, furious and malicious when provoked, quite amorous, determined, laborious, careful at work, painstaking, proud spirited, obstinate as a bull, and somewhat melancholy.

GEMINI



Is hot and moist, aerial, diurnal, humane, western; double bodied; masculine and of the airy triplicity.

PHYSICAL FORM :

Tall, upright figure, straight, well composed body, sanguine complexion, not very clear; longish hands and arms, quick active step, a peculiar

hazel eye with bright sparkle, straight prominent nose, full high forehead ; short fleshy feet with high instep.

MENTAL CHARACTERISTICS :

Inclined to artistic pursuits, quick keen understanding, great manual dexterity, subtle, crafty, curious, inventive, humane in actions, a brilliant talker and free, easy writer, usually very busy, fond of learning, etc.

CANCER



Is cold and moist, phlegmatic, liquid, feminine, nocturnal and movable; the summer solstice and watery triune.

PHYSICAL FORM :

Represents one of middle stature, upper part usually larger than lower, stronger than looks would indicate, roundish face and indifferent complexion, sometimes the face is quite long and slender, broad forehead, hands and feet small ; low voice, usually gray eyes. If a female will be quite prolific.

MENTALITY :

This is one of the most subtle, keen, political signs of the whole twelve, though very changeful, restless, roving disposition, very careful,

prudent, sympathetic, a clear insight into things and inclined to a very busy career.

LEO



Is hot and dry, choleric, masculine and diurnal; bestial barren and commanding; eastern and the second of the fiery trine.

PHYSICAL FORM :

Usually a full large body above average, broad shoulders, and body tapering to waist. Yellow or light hair, full round head, large clear full deep set eyes—sharp and piercing—grip with hand strong, firm determined features ; bold, courageous, fearless, a noble disposition.

MENTAL POWERS :

Faithful friend and magnanimous enemy, opposed to deceit, despises small mean actions, proud high principles, resolute, haughty and extremely ambitious, generous, free and very courteous, slow to anger, but once aroused as terrible as the lion.

VIRGO.



Is a barren, earthy, cold, melancholy, southern nocturnal sign; the second of the earthy trigon.

PHYSICAL FORM :

Denotes a rather tall individual, (sometimes short), well made but rather slender, though compact. Face rather on the longoroval, though occasionally quite round, full large forehead, hair usually brushed back around ears, inclined to baldness, grey or dark eye, seldom blue; straight full nose, quiet subdued tone of voice, quick active walk.

MENTALITY :

Very studious, ambitious, learned even if they are not "schooled." Inclined to art and literature, benevolent, fond of occultism, very critical and precise, discreet, inclined to brevity, sharp, keen, and practical, sometimes keen politicians.

LIBRA.



Is a cardinal, equinoctial, movable masculine, diurnal, sanguine, hot and moist, humane western sign; the second of the aerial triune.

PHYSICAL QUALITIES ;

Produces generally the most perfect specimens of humanity, (though I have seen some rather otherwise), of tall elegant proportions, becoming stouter late in life, usually fair clear skin, which turns to ruddy and fine pimpled in

old age; light brown hair, fine clear liquid eye, finely modeled features, especially nose and chin, oval or roundish face, light quick elastic step.

MENTALITY :

Very equable temperament, generous nature, just, upright, the soul of honor, rather fond of display and in this they show fine taste and great refinement, very sensitive, good conversationalists, extremely ambitious, high spiritual development, artistic, very tidy and particular, amiable and high principled.

SCORPIO.



Is a phlegmatic, watery, feminine, northern, fixed, nocturnal; the second of the watery trinity.

PHYSICAL FORM :

Confers a very strong, well nit body, dark swarthy complexion, bushy curly hair of coarse texture, sad dark brown or jet black. Hairy body, beetling brows; full, sharp, piercing eye, short thick neck, usually short to middle stature, corpulent later in life, square jaws and round face.

MENTAL ABILITIES :

Very secretive, reserved, deceitful, active; a

remarkable genius for war; very bold and of undoubted courage, scorning danger, sharp, bitter tongue, sarcastic, thoughtful, selfish, fond of occult matters. Usually good surgeons have this sign strong.

SAGGITARIUS.



This is a hot, dry, fiery, choleric easterly, common masculine and bicorporeal sign; the last of the fiery trigon.

PHYSICAL FORM :

Usually above the middle stature to tall, well favored countenance, ruddy complexion, fine features, oval face, clear keen, quick eye, hair grows thin over temples, an intrepid horseman, good rider, fond of all sports and exercises; jovial nature.

MENTALITY :

High minded, good, generous, jolly, whole-souled disposition, averse to brutality, though this sign usually denotes a hunter—a patron of sports—inclined to the pleasures of life, very fortunate in most things, far-seeing, sharp analytical mind, capable of great learning.

CAPRICORNUS.



This is a cold, dry, effeminate, nocturnal, earthy, melancholy, cardinal, movable, solstitial, domestic, four-footed southern sign. The last of the earthy triune.

PHYSICAL CHARACTER:

Generally of medium to small stature, body is rather dry and spare, longish, lean, slender visage; chin long or pointed, thin beard, sad brown or chestnut hair, neck long and small, narrow breast and rather amorous.

MENTALITY:

Sensitive, melancholy, very energetic, inclined to brevity, with a keen collected disposition, quite witty, deep as an artesian well and extremely subtle, able in government, reserved, secretive, though occasionally quite loquacious, changable and a good politician, inclined to be revengeful.

AQUARIUS.



The last of the aerial triplicity is sanguine, rational, fixed, humane, diurnal, masculine, hot and moist western sign,

PHYSICAL DISTINCTIONS:

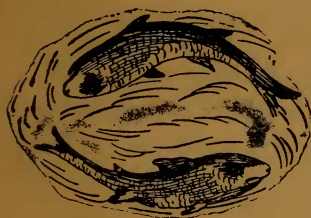
It personifies one of a full, well set and comely stature, well com-

posed but not tall figure, rather fleshy face, determined jaw, sanguine and moderately clear complexion, bright and fair or dark flaxen hair, clear skin, usually longish round or oval lovely face. Robust, healthy constitution.

MENTALITY :

Good disposition, kindly, generous, free, courteous, affable, humane, high principles, strictly honest and virtuous. Associates only among the intelligent, fond of study and deep research, a good orator and fond of music.

PISCES.



This is a nocturnal, watery, cold, phlegmatic, feminine, wintery, common bicorporal, north'n, idle, effeminate, sickly, fruitful sign; the last of the watery trine and of the Zodiacal twelve.

PHYSICAL FORM :

Short indifferent stature, ill composed body, rather large face, white, palish, wan complexion, body fleshy or swelling, rather stooping when walking, and holding down the head; quiet, slow heavy eye, very fond of the water and sometimes inclined to drink.

MENTALITY :

Indolent, dull, seldom achieve anything, nothing seems to worry, inclined to take life easy. Somehow always provided for, fond of pleasures and very amorous, secretive, fair judgment, though very changeable in opinion, etc.

We will now proceed to examine the natures of the planets—eight in number. And in doing so it will be necessary to part the veil which hides the material from the spiritual world. It will be necessary to again have recourse to the sages of the almost forgotten past and consult the ancient records preserved through countless ages by the learned pundits of India's mystic land and then to trace it to the Egyptian, Babylonians and Chaldean as well as to show the means adopted by the Theurgists of old to hold sacred communion with the spirits of the ambient.

The first we will examine is Uranus. This planet is the author of all the mysterious and psychic phenomena so much in evidence these closing days of the 19th century. He causes a deep love for all occult manifestations and is usually quite strong in the horoscopes of astrologers, hypnotists, mind-readers, mediums, Spiritualists and all metaphysical students, also authors of liberal thought works, writers, speakers

on all new subjects, electricians, and in fact all who have a direct interest or influence on any of the foregoing subjects. Uranus denotes great originality, independence, eccentricity, and denotes the "higher self," that is, the spirit mind of man. As Saturn denotes the sordid, selfish, miserly character, and usually the narrow minded bigot who can never see anything beyond the narrow confines of their limited horizon which may be their particular creed, dogma or belief, and who are ever ready to oppose any new venture or innovation with which they do not happen to be in sympathy, generally refusing to others that which they claim for themselves—freedom of thought, belief or opinion and its expression. So Uranus truly characterizes the other side and denotes the individual who is ever ready to see the good in all things. They are the true investigators; not the poor superficial smatterers who succeed in getting into one rut, be it Catholicism, Protestantism, Buddhism, Theosophy or Spiritualism and anchoring the frail craft of humanity to that one lonely rock in the midst of an ocean of overwhelming truth cry out like a lonely sea gull in search of its mate; I deny—I deny—my belief is the only true belief! mine! mine! mine!—Oh, ye bigots, little else do ye deserve than the contempt of all true mankind seek-

ing by the Uranian influence to open the door of honest investigation and allowing the flood of light—of reason—to permeate the innermost recesses of your darkened intellects. This is the spirit of the Uranus influence, the true occult investigator; the honest unbeliever of dogmatically revealed religion is denoted by his wonderful enlightening influence. He is opposed to mere belief, and spiritually personifies absolute knowledge. Under his regenerative ray we have entered the realm of invention and psychism. Under his beneficent rays today man stands forth in all his power, free from persecution for any belief, enjoys greater freedom from sectarianism, and lifting his eye to the blue dome o'erhead whispers,

“We see by the *light* of thousands of years
 And the knowledge of millions of men
 The lessons they learned through blood and in
 tears
 Are ours for the reading—and then—

“We sneer at their errors, their follies and dreams,
 Their frail idols of mind and of stone,
 We call ourselves wise, forgetting it seems,
 That the future *will* laugh at our own.”

The influence of Uranus when rising at birth confers the spirit of liberty, the deep thinker, the psychic, odd, peculiar, very eccentric

and extremely independent, he also confers extraordinary powers of hypnotism, thought reading, telepathy, gives a remarkable development of intuitional power, especially if ascending in either Π — ♁ — Υ , he renders the native very upright, honest, just and usually kind unless evilly aspected by Saturn or Mars, in which case he will likely invent some new mode of criminality. The unafflicted rising position is very good for the reason that it gives ability to read human character. They are great lovers of truth and thoroughly despise deceit or hypocrisy. They intuitively know whom to trust and whom to be wary of, hence are seldom imposed upon. They rarely belong to any particular Church or creed as they are just naturally opposed to dogmatism, their religion generally consists of the belief that to do good and act right is the main essential. They usually incline to all occult matters and make the best Spiritualists and explorers in the vast realm of the mysterious finer forces in nature.

SATURN.



The ancients held Saturn to be the author of all sordid desires, of solitary gloom, deep reserve, secretiveness, the enemy of advancement, author of all human ills. He is the “prince of evil” or the personification of Satan. In the Hindoo cosmogony he is the embodiment of the destructive principle in nature, corresponding to the god-head “Siva” (of the trinity Brahma—Vischnou—Siva) the destroyer. His symbol the scythe (♄) suggests the weapon of the grim destroyer—Death. In the engraving he is pictured on an elephant’s back, this suggests his slow pace in the heavens, as he requires a trifle over 29 years to make a revolution around the Sun. He is the author of hate, envy, malice, vindictiveness the scourge of humanity, cold, cruel, bitter, unfeeling, constant, steady and firm of purpose, the soul of secretiveness and reservedness, thus we

hear of the "Saturnine" man, suggestive of slowness, dullness, heaviness, gloom and repulsion. However, he is not always entirely evil, for if well placed in the horoscope he contributes to solidity of intellect and great honest perseverance, a striking instance of inflexibility and firmness of purpose is the horoscope of the late Gen. Grant, who had Saturn rising in Taurus, and he died of a *throat* disease denoted by Saturn, *slow and wearing*. As Uranus denotes the psychic and occult, Saturn denotes the exact opposite or the strictly material, he is opposed to all new things or ideas, taking a delight in tearing down, destroying. Criticizing, self-opinionated characters usually have this planet quite strong. No matter what their own belief may be they usually object to a different belief in others. I have known Spiritualists who had Saturn strong, bitterly oppose and denounce Astrology, though I have never noticed one without a strong Uranus nature, afflicted, which merely indicated deficient reasoning powers. When Saturn is strong, the material spirit thoroughly predominates and generally denotes the bigot and sectarian, opposed to advancement, with a shibboleth of rule or ruin. It is a bad thing for any one to have too much of the Saturn nature, and if one studies the phenomena of rational Astrology he would

soon observe that it teaches the inner law of spiritual ideation and unfoldment, teaches that there is no fixed fatal necessity about the stars, teaches that the wise man rules his stars and the fool obeys them. The sooner one finds out whether he is subject to the Saturn or Uranus spirit the sooner will he become master of himself, thus "ruling his own stars" by bringing himself up to a higher spiritual development and the conscious knowledge of his inner weaknesses, but still more of his "grander" self.

JUPITER.



Jupiter, aside from the Sun, is the largest planet in our solar system. His influence is eminently benefic, being the author of power, wealth, place, honor, esteem, etc. As Saturn represents the "Siva" influence, Jupiter represents the Vischnou or preservative element in

nature. In the Hindoo, Jupiter is pictured astride a boar, an animal less wieldy and of more speed than the Saturn beast, hence conveying the idea that Jupiter is swifter in motion, requiring but 12 years to make a solar circuit. But in mythology Jupiter was fond of the hunt, and the boar was the favorite chase. In this engraving he is represented holding a book which suggest the character of a law-giver or an ecclesiast, and astrologically he frequently denotes both characters. It is the Saturnian mission to destroy, but the Jupiterian to build up and preserve by his wonderful spiritual rays the race from Saturn's destructive elements or the "Siva" influence. Jupiter is the embodiment of strength, power, wealth, honor, etc., and personifies the jovial character. He represents in an eminent degree the just, courageous, fortunate individual, kind, generous, free, open-hearted, never suspecting evil thoughts and deeds in others. He is devout, therefore a natural representative of an ecclesiast or divine; he delights in places of public worship and also in law. Ever ready to forgive and lending a helping hand, free from guile and deceit, courteous in his acts, ready to accord others full hearing and opposed to intense dogma. Saturn represents the narrow bigot, Jupiter personifies the impartial judge ever

ready to listen to reason, Saturn refuses to listen, but Jupiter opens the door and courts honest investigation. When Jupiter rises or is strong at birth, many of the foregoing traits are clearly marked, the native usually leads an honorable, upright life, is well beloved and is very successful, also generally lives a long, happy, peaceful life and seldom wants for anything.

SUN.



There is much in this engraving to attract the attention of the student of esoteric Hinduism, and especially the Astrologer. This picture requires a little examination. First we see what may be understood as the personified Sun seated on the back of a Lion. This merely suggests the power of the Sun in Leo, the lion, which is his Astrological house of power, dignity, etc. The

fierce heat-rays of the Sun in July and August is clearly indicated by the fiery and fierceness of the Lion. Therefore the picture represents the "Sun in Leo." The one below it is very beautiful when rightly understood. Sol is seen driving a seven-headed horse. This is explained by the fact that centuries ago the year was divided into but two seasons, Summer and Winter, the latter consisting of 5 months and the former 7 months. The first of the summer months was Taurus, the first of the winter months was Saggiarius. In this picture the Sun is represented driving the 7 months before him, signifying his power over this season. The other explanation of this symbol is the Sun in the character of the charioteer of the day and week, for without doubt such is the intention of the *one horse with seven heads*. The seven heads are seven days of one week, which is fully typified by one body of the horse. In proportion to the antiquity of this emblem is the evidence of the early division of the week into seven days. The dedication of horses to the Sun was a natural consequence of supposing him to drive the chariot of the day and week. The interested reader is referred to "Wells' Sacred Geography" and "Maurice's Hindoostan" for more extended research. Astrologically the Sun is a benefic, though at times when much af-

flicted he becomes extremely evil. The solar nature is that of power, mind, will force, the nature of grandees, princes, crowns, authority, etc., emanates from him, he is the spiritualization of life eternal and personifies the main head of the Hindoo triad, "Brahma," the creator, possessing all the characteristics of the other two he becomes the essence of life spiritual and eternal. As the Sun blinds or dazzles with his brilliance and by his wondrous revivifying powers brings a procreant earth to full bloom with the beautiful garb of verdure, so the solar character beoming conscious of his mental and physical powers attracts the elements of life and spiritual development, clothing himself in the garb of continuous spiritual unfoldment he becomes like the Sun, "A light shining on high." Materially the solar man becomes an arrogant, proud, haughty, self-opinionated individual, very aggressive, generally a very prominent figure in life locally or nationally. When strong at birth he usually denotes a successful career, one who by the exercise of great will power and a conscious knowledge of his superiority becomes a leader of men. As the Sun is leader of our solar system this spiritual attribute is conferred upon the solar man to an eminent degree.

MARS.



This cut is very suggestive. Mars in the personage of man is seated upon a war horse, in his hand he holds the sword of conquest and typifies the warrior, which is the principal characteristic of the Mars man. Mars is the true personification of the Ishmaelites, his hand against every man. Mars seems to be the significator of physical evil, but not so much of the spiritual. His is the spirit of the vicious, the depraved, the licentious and the libertine, his spiritual affinities correspond to the unbeliever, the foolishly obstinate, the unreasonable. Physically, the warrior, the extremely rash, violent, tempestuous and angry. Disagreeable tempers are conferred by this planet. But when well dignified he denotes the very active progressive, courageous, enterprising, bold nature, and gives a keen fine spirit-

ual nature. When badly placed the very worst attributes of hate, envy, malice, passion, fiery, cruel, bitter and extremely violent dispositions are engendered. But all of these weaknesses can be entirely overcome and are absolutely subservient to the higher spiritual, moral influences of the Solar and Jupiterian elements which every one has and which can be called into active life by the exercise of dormant will power if but acted on properly by the power of mind which is the Solar personification. When Mars rises at birth he generally denotes a warrior, one delighting in contests of every description, a progressive, keen, sharp, ambitious character, full of vanity and love of self, a notoriety seeker, no matter how gained. He confers a resolute, aspiring nature, brooking no interference with his plans, fond of displaying authority at all times, no matter whether the occasion demands it or not. He is eminently an egotist and praise is as incense burned at the altar of a devotee.

VENUS.



Venus is here represented on the back of a "ship of the desert," a patient, speedy animal. In her hands she holds a ring—circle—emblematic of eternal life by the union of the sexes. Those who desire to study the occult significance of this symbol are referred to "Black and White Magic" by Hartman. Venus is the most beautiful object in our stellar system, and what could be more poetically appropriate than that she should personify all that is lovely, beautiful, graceful and charming to the eye and senses? How she contrasts with the cruel and unfeeling Mars who shines with a sullen ruddy glow typical of his fierce violent nature, while Venus, the personification of love, beauty, harmony, pleasure, gentleness, refinement, shines with a soft, delicate but most brilliant glow in the cool of the twilight or balmy zephyrs of early morn; at once the

most charming object in the limitless expanse of the empyrean. By the ancients she was variously termed Hesperus, Aphrodite, Phosphorous, Vesper, etc., but by the magi, or wise men—Magicians or Astrologers—she was termed Lucifer, i. e., light. (Note. Centuries later Lucifer became the corrupt synonym for Satan or evil.) When she is rising at birth or otherwise well placed she confers an extraordinary refinement of nature and a very delicate, pure, spiritual unfoldment, this nature is seldom evidenced on account of the overstrong desire and love of ease; mirth and an inclined devotion to mere physical ease and pleasure. The Venus nature is essentially mirthful, full of music, poetry, etc. The harmonies of life are reflected by this beautiful influence. The ancients pictured her as forever holding a mirror before her, thus symbolizing the reflection of self in the spiritual surroundings. Thus, Venus is sensitive, soft, yielding to all external circumstances or surroundings. If the surroundings are happy this will more readily reflect in the Venus nature than in any other on account of the extreme delicacy and sensibility. If the environments are unhappy the Venusian nature is at once correspondingly depressed and thus "reflected." As nature is ever smiling to the happy, what could typify this more ap-

propriately than to personify nature as a woman constantly admiring herself in all her glory in a mirror? Change but the hand mirror for the placid lake, the limpid stream, the swelling ocean or the fleecy clouds and you have the spiritual simile of the personified Venus. Her nature is kindness, generosity, friendliness, averse to all forms of cruelty and the exact opposite of Mars. They usually become quite wealthy and have a comparatively easy journey through life. Have fine discriminatory powers, though they often fall victims to misplaced confidence, especially females, if Mars afflict.

MERCURY.



In this engraving Mercury is seen perched on the back of an eagle, i. e., the bird of Jove, the winged messenger of the gods. It is a singular

thing; but if Astrology is false and its teachings all wrong, that the science should have as its chief planet this diminutive and elusive globe, measuring only a trifle over $\frac{1}{3}$ the diameter of the earth and only about 1-30 the size of monstrous Jupiter's diameter, being visible to the naked eye only on extremely rare occasions, yet the fountain of wit, source of mind, intelligence, activity, eloquence and literature. It is singular that the ancients should have selected this diminutive planet to fill such an all important office. If they had selected the planets in a sort of haphazard indiscriminate manner it is hardly probable that they would have chosen this little speck in the heavens always dodging around the Sun as if afraid of being seen in préference to the brilliant Venus, gloomy Saturn, or majestic Jupiter for that station. Considering that the ancients were fully cognizant of the wonderful power and properties of mind, to the casual observer or reader it does seem as though they should have selected some planet which, judging by its sign or some other physical characteristic, had this seeming power or "greatness" thus completing the apparent influence. But no; experience, founded on observation determined this most vital point, and, astrologically the mind is governed by Mer-

cury. The rule of Mercury is clearly referred to in Acts xxviii, v. 2. "And after three months we departed in a ship of Alexandria * * * whose *sign* was Castor and Pollux." This is purely an astrological sentence. Castor and Pollux is another name for the constellation Gemini; those who have followed these lessons carefully will remember that Gemini is one of the "houses" of Mercury. As before observed, Mercury was the fabled swift-winged messenger of the gods and was the personification of speed. What, good reader, is more swift than the power of thought—mind—over which Mercury so strangely bears rule? It is probable that Paul chose this particular vessel on account of its speed and good sailing qualities, being desirous of making as quick a trip as possible. Hence the care exercised in selecting a vessel whose sign was Castor and Pollux, or in other words ruled by Mercury—speed—swiftness—etc. With this review of the Mercurial realm we will proceed to an examination of his astrological attributes. As Mars and Venus represented the two extremes of character, the brutal and the gentle, Mercury represents the controlling influence of mind over these two manifestations as well as the spiritual and material effects of mind on the

purely physical plane. He is the embodiment of speed, of lightness, symbolic of Wisdom, of thought, of brain power, he denotes the wit, the author, the literateur, the writer, clerk, bears chief rule over messengers and all who act in fiduciary capacities. When rising in a nativity he produces marked ability in oratory, language, statesmanship, very energetic, fanciful, poetical, though intensely practical. The spirit of this planet is extremely sensitive to surroundings, and when much afflicted denotes liars, thieves, embezzelers, cheats, frauds, deceitful and visionary characters, fond of low, lewd associates, full of mischievous actions, busy, talkative, fond of creating turmoil and formenting discord, but always cleverly covering their own footsteps wherein they exhibit considerable ingenuity.

MOON.



It will be observed that the rays surrounding

the Moon in above picture are different from those of the Sun. Those around the Sun are sharp and clear while those around the Moon are soft, diffused, thus typifying the reflective power of the Moon, as the Moon shines with reflected light, so her subjects reflect the light of all the other planets. Her spirit signifies unrest, change, etc. As the gentle orb monthly circles in her ever changing orbit what could be more poetical than to have this planet symbolize "change"? Her spirit is never satisfied with surroundings but is ever seeking pastures new, thus signifying this changeful element.

Amongst the ancients she was variously termed Diana, Deucalion, Ceres, Isis, etc. To the early erudite Brahmins she personified mother nature, and in support of this assertion Thos. Maurice—previously referred to—in his splendid work on Hindoostan exhibits a beautiful ornate engraving of the goddess Isis—Omnia in the character of omnipresent nature. In her hand she holds a basket filled with grain typifying the "fruits of the earth." On her head the first faint gleaming crescent symbolizes the source of her power—"the head"—or the reflection of the Sun. She is clad in a beautiful raiment of blue studded with stars, personifying the

firmament. She stands with one foot on the ocean, the other on the land, thus completing the symbolic representation of the power or rule she bears over the tides of the ocean and fruits of stubborn earth.

[NOTE.—The force of lunar attraction in proportion to solar force in the tides is about 5 to 2. At the Moon's quarters there is a marked diminution in the lunar effect of approximately 30 inches in the height of a tide!]

The moon has been held to govern the strictly material and sensual faculties of man and her influence can not be doubted by those at all observant of occult phenomena. It has been demonstrated time and again amongst the insane that there are certain phases of insanity which seems to be peculiarly influenced by certain phases of the Moon, becoming quite violent and unmanageable as the moon nears the opposition of the Sun—or fills—gradually diminishing in violence as she wanes, going through the same phenomenon at the next opposition. These effects are but the spiritual manifestations of the operation of this divine law of harmony and of its correlative cause and effect. In another course of lessons I may enlarge more fully upon this and other phases of Astrological forces.

As the Moon forms all the aspects with the other planets she becomes in a measure the hand-maid of all, thus reflecting the spiritual forces of all. She personifies the world and its people, or the public at large. Great public disasters as well as benefits are of her influence. She usually denotes public men and women, such as become famous politicians and are widely known. It is an Astrological aphorism that when the Moon reflects the rays of the Sun by harmonious angles upon the ruling planet in a nativity such a person will become famous in the world for eminent deeds. Her controlling influence is of the uncertain, erratic, changeful order fond of public life excitements and loud proclaim.

The following are the descriptions of persons according to the position of the ruling planet in any sign. The planet must also be taken in consideration also with the sign rising at birth.

ARIES (♈).

URANUS. Generally describes a tallish, slender person, fair complexion, auburn or brown hair, fond of arts, science, etc., very intuitive, quick perceptions, splendid linguist, rather eccentric and peculiar in behavior, likely

to be of an inventive turn of mind. A volatile disposition.

SATURN. Usually a large, raw-boned individual, ruddy, (though occasionally palish,) full face, sad brown hair, thin beard, generally a blow-hard, resolute, quarrelsome and possessing a bad temper.

JUPITER. Gives a tall stature, inclined to leanness, quick sharp eye, high full nose, oval features, generally pimples or peculiarly ruddy complexion, usually very kind, obliging, free, noble, courteous, generous disposition.

MARS. Denotes a middle to tall stature, well set, strong, large-boned frame, swarthy or reddish dark complexion, reddish or brown hair, severe look, bold, undaunted, fond of strife, turmoil and war.

SUN. Gives a good stature finely proportioned and well made body. Good complexion, usually fair, light flaxen hair, large, full clear sharp eye, noble disposition, courageous, valiant, delighting in activity, sports, etc., enterprising and a deadly terror to his foes.

VENUS. Venus gives a middle stature, rather slender build, light complexion and hair, very refined, delicate expression, usually mark or scar on face. Very fond of society, often in-

clined to the physical senses which impairs the health, rather improvident and unfortunate, unless Sun, Moon or Jupiter cast a favorable ray.

MERCURY. Generally gives a low, small, slender stature; thin, spare body, oval face, light brown hair, sickly complexion, quarrelsome, discontented, always dissatisfied, generally a lying, pilfering character; mean, nasty disposition.

MOON. Gives a person of rather an indifferent stature, plump round figure, roundish face, tolerable good complexion, light hair, quick, rash temper, hasty, angry, very erratic, changeable, ambitious, a life full of many varied mutations.

TAURUS (♉).

URANUS. Small stature but stout and plump, not a handsome person, brownish hair, grey eye, self-opinionated, selfish, gluttonous, eccentric.

SATURN. Gives fair height, but not comely a heavy, dull slow person who carries himself in an awkward manner, dark hair, usually an obscure person inclined to brutishness and vicious habits.

JUPITER. Medium stature, stout, well made body, rather plain features, swarthy,

oily complexion, of very good obliging disposition, sound judgment, fond of opposite sex, very humane, compasionate to the down trodden, a philanthrophist in most things.

MARS. Usually short, well set body, dark complexion, chestnut hair, which is coarse, broad face, wide mouth, usually mark or scar on front of neck, a treacherous, dissembling, false character, sottish in tastes and desires, inclined to drink and bad nature.

SUN. Sun usually denotes a short, well set body, broad, homely face, dark complexion, big mouth and large nose, a self-assertive, proud haughty person; strong as an ox, fond of displaying strength and a very boastful character.

VENUS. Describes a very handsome man or beautiful woman, not very tall. Plump, full rounded body, which is well made and finely proportioned, clear, ruddy complexion. Females are usually lovely brunettes with very dark expressive eyes and luxuriant brown hair, mild gentle and winning temper, kind, generous, obliging, humane and well liked by all acquaintances.

MERCURY. Denotes a middle size, rather stout, strong-framed person, darkish, sun-burned complexion, short, dark bushy hair,

rather an idle, slothful, lazy, gluttonous, sensual person, inclined to pander to low, base desires, and not to be trusted.

MOON. Gives a strong, stout, fleshy, well-knit body, rather short, good complexion, dark brown hair, gentle, kind, obliging disposition, sober, industrious, frugal and very painstaking, is generally very much respected, has high moral tone and generally rises above his station of birth.

GEMMINI (Π).

URANUS. Produces a tall, straight body, light brown hair and gray eyes, well made figure, oval, longish face, very fond of research and sciences, a good, clever-dispositioned character, somewhat eccentric in behavior and habits, generous to a fault, very changeable and flighty.

SATURN. Represents a tall personage, dark, sanguine complexion, oval features, dark brown or black hair, lacking polish of manner, quite ingenious, very unfortunate in most speculations and undertakings, rather more fond of physical pleasures than the mental.

JUPITER. Tall, well proportioned body, sanguine complexion, full, clear, bright, sharp, gray eye, graceful in bearing, courteous,

kind and affable in disposition and behavior. A great admirer of the opposite sex. Very fond of study, mild and generous, just and courageous, firm and friendly.

MARS. Usually gives quite a tall figure, straight as an arrow, brownish red or light hair. very restless and changeful, gray or blue eye, strong bones, long arms and hands, rather rash, impetuous and headstrong, free, generous, aspiring, brooking no interference with his plans and generally unfortunate in most things, by reason of changing his position frequently in life. An unstable character, living by his ability as a political schemer.

SUN. Gives a tall, finely proportioned body, light, sanguine complexion, fair haired, pale blue, sparkling eye. A courteous, affable disposition, kind and generous, though extremely proud and high spirited, but not self-willed, therefore he is easily controlled by others and thus frequently imposed upon. Inclined to reservedness and rather mild mannered unless his pride is affected, when he becomes bitter and angry.

VENUS. Causes a tallish though slender body, well made, roundish, oval face, brown or hazel eyes, fine, clear, smooth complexion, ovely disposition, fond of dress and ornament,

liberal, humane, just, kind, charitable, the soul of honor and righteousness.

MERCURY. Denotes a very tall, upright, well proportioned body, good, clear complexion, keen, sharp, witty, intelligent, an ingenious, pregnant mind filled with great thoughts and noble aims, a keen far seeing man, a brilliant lawyer, a clever politician, especially in his own interests, a good, keen logician, witty and gifted in discourse.

MOON. Gives a tall, well made body, comely figure, brown hair, good complexion, the mind is full of fancies, yet subtle and crafty, not a very cheerful disposition and of an unfortunate career, unless Jupiter or Venus aspect by trine or sextile.

CANCER (♋).

URANUS. Gives a short stature, rather plump body, sad brown hair, slender face, weak eyes, sharp nose, prying nature, jealous, lazy in work, but a great lover of recreations, very eccentric, inclined to drink, "puts on" for appearances sake, erratic and changeful disposition.

SATURN. Describes a middle or short stature, palish, sickly, weak complexion, weak

constitution, thin face, dark hair, languid, watery eyes, body sometimes deformed, jealous and deceitful, likely to die of pneumonia or consumption. A generally weak character.

JUPITER. Generally denotes a medium height, palish, sickly complexion, oval face, dark hair, plump body, out of proportions, a very busy talkative person, conceited, self-opinionated, and a meddler, fond of women and aquatics, a successful dealer in watery pursuits—as a fisher, sailor, boatbuilder, etc—lacking in courage; and great eater, almost a glutton.

MARS. Describes a short, ill-favored body, bad complexion, pale and vitiated, thin brown hair, a servile nature, idle, slothful, fond of brutal, low associates, mean, crabbed mind, lustful and vicious, snappish tongue, a leering look.

SUN. Personates short stature, sickly, pale complexion, freckled face, brown hair, turning to light, gray eyes, fond of females, a lover of ease and pleasure, consequently a sort of indolent nature.

VENUS. Gives short stature, fleshy body, round pale, sickly face, light hair. If rising with the Moon, face will be very white and wan. If 24 or 30 degrees arise the hair may be red.

(Astro as it is.) Small gray eyes, gentle, mild, good natured and improvident.

MERCURY. Short stature, palish, dull complexion, thin features and sharp hooknose, fond of drinking, likely to be light fingered, very deceitful, subtle, dishonest and changeful.

MOON. Represents a medium stature, well-favored body, roundish, full face, pale dusky complexion, changeable as the winds, fond of roaming around, cheerful, merry, and easy, peaceful, harmless, always cheery and fond of company; generally well liked and quite fortunate in most things, unsteady, and free from brutal or carnal thoughts.

LEO (♌).

URANUS. Generally denotes a large, full, strong, well-knit body, broad shoulders, light brown hair, firm, heavy, step. Generous, free, noble, courageous, kind, just, though rather proud and somewhat conceited.

SATURN. Usually personates a full, large stature, broad shoulders, large, heavy bones, but not very fleshy, rather austere, surly, etc., quite a braggart, passionate, revengeful, never forgets an injury or forgives a wrong.

JUPITER. Gives a large, strong, well-made body of splendid proportions, sanguine complexion, full, clear, deep-set eye and very penetrating, military walk and bearing, free, generous, courageous and noble, fond of praise.

SUN. Makes a large, tall, strong body of good proportions, light brown or sandy hair, very noble, ambitious, and aspiring, honest, truthful, a firm friend and a determined enemy. Very proud and a trifle too conceited; he scorns to do a mean trick and is above flattery. Very fond of rule or authority, in which he excells.

MARS. Gives a very tall figure, large bones, fierce ruddy complexion, light hair, large gray eye, quick, positive step, rather a boastful character, fond of all out-door sports, riding, hunting, shooting, etc. Ready for war at any time. A proud, arrogant disposition, always seeking the favor and smiles of ladies.

VENUS. Creates usually a tall, well proportioned body, clear complexion, clear cut features, roundish, full face which is freckled, light flaxen or reddish hair, somewhat passionate and petulant, but very kind, generous and free with their friends, quite good-humored, sociable and rather proud, but not of the arrogant order.

MERCURY. Tall body, brownish hair, sunburned complexion, roundish, full face, high nose, hasty, proud, conceited, ambitious, rather a volatile nature and seldom keeps his friends.

MOON. Denotes a person above middle stature, good proportions, sandy complexion, large, prominent eyes, light hair, a lofty, proud, resolute, aspiring nature. (Ex-President Cleveland had ☽ in ♉ in the 10th house at his birth). a very contentious, positive, firm, unyielding nature that binds others to his will force.

VIRGO (♍).

URANUS. Gives shortish stature but well proportioned, dark hair, brown or hazel eye, small bones very fine grained, a witty eccentric mind, fond of study and occultism, very close, sordid and miserly.

SATURN. Tall, slender body, lean, dark visage, ascetic, austere, melancholy, brooding, sad look or expression in eye and face, slow to anger, contentious, retentive mind, curious in beliefs and notions, fond of science and a deep student.

JUPITER. Denotes a stature above medium, black or dark brown hair, ruddy but

not clear complexion. A hasty disposition, very cheerful, boastful and improvident.

MARS. Gives a medium height, straight, well made body, gray eye, round face, quick tempered, revengeful, scar or mark or blemish on the face if rising, conceited, and of irritable nature.

SUN. Personates a tallish well made body, rather slender, a good complexion, brown hair and gray eye, ingenious, free, generous and kind; very analytical, keen, sharp, intelligent, progressive; with great self-pride, fond of honest recreations and pleasures.

VENUS. Usually a tall, well made body, brownish hair, long face, dusky complexion, a lively wit and clever orator, an aspiring nature, fond of the beaux-arts and all light recreations.

MERCURY. Indicates a tall, slender person, very quick, agile, nervous, sensitive; a brilliant orator and keen logician, deeply interested in science, art, learning and all the refinements of life, learns languages with great facility, subtle and careful in all his actions. A witty clever person.

MOON. Generally denotes a middle to tall stature, palish complexion, rather pensive, fond of notoriety, loquacious, selfish, somewhat

inclined to distrust and jealousy, grasping, covetous. Fond of reading, but seldom masters any subject thoroughly. A smatterer.

LIBRA (♎).

URANUS. Produces a full stature, strong, well made body, comely appearance, oval face, sanguine complexion, high forehead, gray eye, mild, gentle mannered, kind, faithful, trustworthy, learned mind, scientific, quick to anger when rights are assailed—independent.

SATURN. Indicates a tallish stature, rather handsome, brown or auburn hair, oval face, large nose and forehead, extravagant, fond of excitement, debate and controversy. He seldom leaves much wealth at his death.

JUPITER. Well made body, elegant and handsome, carriage erect and graceful, light brown hair, clear complexion, of an open, free generous nature; obliging, courteous, winning ways, fond of recreation, gaining much esteem and honor in the world, a fortunate individual.

MARS. Personates a tall, finely proportioned figure, light brown hair, sanguine complexion, disposition rather fickle, boastful and arrogant, too fond of the opposite sex, by whom

he is often a great looser—both in credit and esteem. Ambitious and fond of praise and quite conceited.

Shows a tallish, erect body, full, clear,
 SUN. sharp eye; oval face; light hair; extravagant, free and generous beyond all reason; too fond of display and finery, proud and rather self-opinionated.

Usually produces the loveliest and most
 VENUS. perfect specimens of humanity. Tall, graceful, sanguine complexion, light brown or tinge of reddish hair; blue or gray eye, very good looking, cheerful, affable, kind, obliging, exceedingly fond of fancy ornament and display, in arranging which they exhibit great skill and artistic taste. If ♀ be significator in a female's horoscope they are very fond of ease and luxury; usually quite voluptuous, and if Mars afflict are quite likely to be of an amorous nature and weak in morals, unless ♀ be otherwise fortified. They are, however, very refined in their tastes if Jupiter aspects Venus; or Moon also be favorably placed.

Indicates a well proportioned body,
 MERCURY. rather full than otherwise, light brown smooth hair, sanguine complexion, just, fearless disposition, virtuous, prudent, a lover of

learning, having many natural abilities and many acquired accomplishments, an ingenious, thrifty individual of pleasing manners and good habits.

MOON. Describes a well made body, light brown hair, ruddy complexion, good looking, fine face, quite merry, jolly and pleasing in their manner and deportment, agreeable and friendly, much admired and respected by all their acquaintances. If a female she is greatly admired by men, but she must exercise great care over the moral propensities.

SCORPIO (♏).

URANUS. Gives a short, thick set body, ill made and crooked, dark complexion, coarse hair, malicious, deceitful, cunning, avaricious, inclined to drink and sottish pleasures. Generally a very coarse but fearfully subtle, hypnotic nature. A desperate character.

SATURN. Gives a short stature, thick, strong, well set body, long face, dark complexion, a quarrelsome, mischievous nature, a violent though extremely firm, positive nature, one who will not stop to consider the means so long as the end is attained even though it be to his own detriment.

JUPITER. Indicates a middle stature, short, compact body, coarse, dark hair, full, fleshy face, dirty, dusky complexion; proud, lofty, ambitious and aspiring, resolute, covetous, selfish, subtle and one who ought to be handled warily.

MARS. Denotes strong, firm built, solid body, medium height, broad, full face, dusky complexion, curly black hair, passionate, fiery, rash, quick, violent, very revengeful, full of ambition, resolute and generally extremely successful in his pursuits.

VENUS. Gives a short stature, rather fleshy, broad face and dusky complexion, dark hair, an envious, contentious, debauched and very vicious, depraved person.

SUN. Personates a square, stockily built person, broad face, cloudy, sun-burnt complexion. An ingenious mind, but overbearing, abrupt temper, disagreeable manner, ambitious nature, one who will not admit of an equal. Generally become famous as great sailors, surgeons or physicians; rarely achieving success in other pursuits.

MERCURY. Gives a short stature, ill made body, broad shoulders, swarthy complexion, curly brown hair, in no wise pleasing or refined. Very ingenious, subtle, shrewd and far-seeing; studious and ambitious, very careful of

his own interests and delighting in company and argument, in which he surely excells.

MOON. A very ill composed figure, short, thick, ungainly and fleshy, dusky complexion, dark hair, treacherous, brutish, bad morals, sottish, vain of self without reason. If a female she is generally depraved in all her desires, conduct or ambitions. A despicable character and of vicious habits.

SAGGITARIUS (♐).

URANUS. Indicates a stature considerably above medium height, light hair, pleasant, clear, open countenance, large, strong boned, slender face, rather hasty or over enthusiastic, careful, prudent, rather bashful, a sincere friend and a veritable thorn in the side to his foes. Generous, free, noble and courageous, but withall very peculiar, original and eccentric.

SATURN. Denotes a large, strong body, tall and big boned—or raw boned—quite good looking, fair complexion, obliging disposition, quite saving and frugal; quiet, reserved; a deep thinker and philosopher, will not tolerate an affront nor permit familiarity, willing to do good to all, a true friend and inclined to forgive an enemy, courteous, just, and humane.

JUPITER. Magnificent, tall, handsome, strictly upright figure, bold, free, open, courageous, chestnut or brown hair, ruddy complexion, (or clear), hair grows thin over and across temples, brown or hazel eye, honorable in all things, scorns a mean act, just, truthful, courteous, humane, affable and agreeable manners—polite and engaging. Very fond of field sports and all manner of recreation. A true “lord of creation.”

MARS. Gives a moderately tall stature, well proportioned body, compact and strongly made, sanguine, ruddy complexion, oval visage, quick, keen eye, sharp, hasty temper, though soon conciliated. A splendid judge of horses and quite fond of active outdoor life.

SUN. Describes a tall, well made body, oval visage, sanguine complexion, light brown hair, a lofty, aspiring nature, high minded and aiming at great things, quite austere and a severe judge. He is often honorably mentioned for good and noble deeds; but is inclined to disdain applause.

VENUS. Makes a middle stature, well balanced figure, fair, clear complexion, oval face, brown eyes and dark hair, (usually chestnut brown), very generous and free, good natured, free, obliging, extremely fond of music and art,

in which they often excell. Quite successful in most things.

MERCURY. Denotes a tall stature, well formed, not fleshy, large bones, brown hair, ruddy complexion and large nose, passionate, but soon appeased; rash to his own injury, yet well disposed, striving after honorable things, but seldom attaining them and not very fortunate.

MOON. A fine, tall, handsome, well favored body, oval face, bright brown hair, ruddy or sanguine complexion, a good even disposition, open, generous, but hasty and passionate, yet forgiving; honest, kind, fortunate and much respected.

CAPRICORNUS (♑).

URANUS. A middle, shortish stature, well made body, short neck, high forehead, very dark hair, plenty of whiskers, dull complexion, small, peering eyes, and some peculiarity in his gait; disposition reserved, firm in his dealings, austere, conceited and generally unprincipled in his propensities.

SATURN. Personates a low stature, thin and weak looking, but very enduring and hardy, rough, coarse skin, dark or obscure complexion, long visage, thin hair and beard, peevish,

melancholy, suspicious, selfish, avaricious, serious and austere; a sound, solid, keen judgment which seldom goes wrong. Once wronged never forgives, and usually grave.

JUPITER. Describes a short stature, small bones, thin face, small head, dark hair, scant beard, a sickly, creature, peevish, inactive, helpless, indolent, weak character, of no decision. Usually very frail in all his propensities and continually at war with himself and those around him.

MARS. Small stature, lean body, little face and head, lank black hair, bad complexion, keen eye, ingenious, courageous, quick and agile, possessing great prudence and firm determination, sharp, penetrating, able and successful in his pursuits.

SUN. Mean stature, pale complexion, brown hair, just, honorable, tolerable temper, yet very hasty when provoked, but soon over it. Gains love and friendship by his very agreeable, witty conversation; and gains much respect by his courteous and genteel manners.

VENUS. Denotes a small stature, thin oval face, dusky complexion, dark hair, courteous and obliging, fond of enjoyment, eating, drinking, etc. Rather unfortunate, subject to strange

changes in life and sudden catastrophies. Prudent but too speculative.

MERCURY. Personates a short, thin body, lean face, scrawny neck and body, dark, obscure complexion, bowlegged or some other defect of legs, a prominent nose, peevish and fickle, but very acute, sharp, active and penetrating, suspicious, dejected and changeable, (good natured with a selfish purpose), can be extremely disagreeable when aroused.

MOON. Gives a low stature, thin, small, weak body and face, dull, dusky complexion, dark hair, thin beard, knees crooked, ill-formed or weak. Inactive, dull, irritable and weak character, debauched in his conduct and seldom has any true friends. A most unfortunate being.

AQUARIUS (*♒*).

URANUS. Describes a middle stature, fine complexion, well made, handsome face, broad and long; very ingenious, fond of literature, science, etc., a profound ideality and high opinions, a good, clever disposition and agreeable temper. Original and inventive.

SATURN. Personates a middle stature, strong, well knit body, large head and face, dark brown hair and clear complexion, graceful

carriage, sober, industrious, perservering, careful, prudent, fond of research and science, yet somewhat bigoted or set.

JUPITER. Indicates a tallish stature, well set, compact, strong body, dark hair, large face, cheerful, obliging disposition, kind, humane, just, good-humored, mirthful, industrious and persevering, fond of science and learning.

MARS. Usually gives a well favored body, rather corpulent, hair red or sandy, clear ruddy complexion, fiery disposition and very unruly, fond of argument and display. Not a very fortunate character.

SUN. Denotes a middle stature, stout body, roundish face, clear complexion, light hair, good disposition, obliging and kind, though tinged with arrogance and a desire to "rule," ostentatious and fond of displaying authority, yet withal an upright, just person.

VENUS. Gives a very handsome, tall, well favored body, rather corpulent, clear, sanguine complexion; the hair brown, (on rare occasions flaxen), a kind, generous, quiet affable nature, not at all inclined to the vicious or turbulent, fortunate, obliging to all and generally well liked.

MERCURY. Ordinary stature, good, clear complexion; brown or black hair, a prepossessing countenance, disposition kind, just, obliging, humane, charitable. Inclined to study, fond of arts and sciences, very inventive, a brilliant mind, keen, sharp, active, restless, unwearied fancy and brilliant mental attainments.

MOON. Personates a middle stature, rather stout, though well made, brown hair, clear skin, sanguine complexion; ingenious, kind, obliging, inoffensive, mind well balanced, fond of research, a lover of curious and scientific studies and rarely guilty of a mean or scurvy act. Sharp, keen and a brilliant orator.

PISCES (♊).

URANUS. Personates a middle stature, pale, delicate, effeminate, oval features, large, large, thick shoulders, dark hair, high forehead, fond of debate and controversy, ingenious, fortunate but mutable, oftentimes addicted to bibulous habits.

SATURN. Short stature, pale complexion, dark or black hair, large head, full, dull eye, contentious and cross, a cheat and dissembler, though frequently he presents a prepossessing appearance.

Middle stature, fleshy body, dull,
JUPITER. dark, obscure complexion, lightish brown hair, a sort of harmless, careless disposition, quite studious, generous, good hearted, fortunate in journey and in most business dealings, a very respectable individual and leading a good life.

Short stature, fleshy body, brown hair
MARS. and gray eyes, bad complexion, which has a sort of debauched look, stupid, sottish, contentious, a libertine and roue, deceitful and idle, cruel, wanton and worthless, a wretched nature and contemptible.

Rather short stature, round face, indiffer-
SUN. ent complexion, light brown hair and gray eyes, rather corpulent, effeminate and indolent, while harmless to others, he generally succeeds in ruining himself by allowing his passions full license; of extravagant habits, a weak character.

Denotes a short, plump stature, round,
VENUS. full face, sweet or pleasing expression, dimple in the chin, good, clear complexion, merging from pale to light ruddy, good-humored, just, lovable, kind, generous, humane, peaceable, ingenuous; but somewhat unstable—moderately fortunate.

MERCURY. A stiffly made body, short stature, bad dusky complexion and hairy body, a peevish, repining sickly body, foppish, foolish, too fond of females, addicted to the flowing bowl, very weak character, changeable as the winds and of no decision. A very contemptible nature.

MOON. Personates a low stature, rather fleshy, pale, bloated face, dull, heavy eye, slow in action, given to drink, unfortunate to himself and others. This is when ☽ is free from all sustaining aspects of ♃ ♀ or ☉. When these planets aspect ☽ favorably the habits are much improved and even entirely overcome.

* * * *

When ♃ is significator or on ascendant he usually gives crooked or bad teeth. Jupiter ditto, gives good, clear teeth and frequently an apparent ridge on front teeth or else a slight division. In Airy signs broad fore teeth. In Fiery crooked, in Earthy discolored, in Watery the teeth decay suddenly, especially if he be in bad aspect to ♃ or ♂. If in Watery signs and ☐ or ♀ to ♀ he causes a defect in speech. In an Airy sign the body is more strong and corpulent. In a Fiery more square made. In an Earthy a well composed body. In a Watery more fat and

comely. When Mars is the significator and in \square or \wp to $\frac{1}{2}$ the whole nature and disposition is extremely evil and too frequently produces murderers and such other detestable characters.

* * *

Observe the following instructions carefully and do not try to go faster than the lessons. Follow each step carefully, explanations will follow in proper time.

* * *

First write the "data" in the upper left hand corner of horoscope.

The "data" consists of, 1, the place of birth, 2, the date, 3, the hour and minutes, a. m. or p. m., 4, sex, 5, race—white, black, etc.

In the upper right hand corner write down "sidereal time" corresponding to date of birth. the "sidereal time will be found in ephemeris as before stated, be sure and get the "sidereal time" for the year and *date* for which the horoscope is to be erected.

Under "sidereal time" write down the difference between the time of birth and local moon, example: If birth occurred at 3^h 30^m a. m. then the difference between 3^h 30^m a. m. and 12 noon is 8^h 30^m which place right under S-T and *deduct* this from S-T. If Sidereal Time (or S. T.)

is *less than the sum* to be subtracted. Borrow 24 hours and work with the total sum.

If birth was 3^h 30^m p. m. then *add* the difference, or 3^h 30^m to S-T, and if the amount exceeds 24 hours reject the 24 hours and work with the remainder.

The results of this operation is to be referred to the ephemeris to that section governing the "Table of houses," which will be found in the back of all of "Raphael's Ephemerises."

The noon—mark (N-K). This is merely the local time of any place on the earth corresponding to 12 noon at Greenwich. When it is noon at Greenwich, it is 4 minutes earlier one degree west; one hour earlier 15 degrees west; 6 hours earlier 90 degrees west, etc., or, in other words, when it is noon at Greenwich it is just 6 a. m. at St. Louis, Mo., it being 90° W. Longitude. All planets are calculated for Greenwich meridian.

Therefore instead of calculating the planets from Greenwich for a birth in this country, we simplify the operation by using a N-K and making the calculation for the difference in local and Greenwich time. The N-K of any place may be readily found by observing the above rule of 4^m

earlier than 12 noon for every degree west in longitude from Greenwich, or plus 4^m to noon for each degree if east.

Having thoroughly mastered the foregoing lessons it will now be in order to erect a horoscope and place the symbols of the planets and the signs in proper place, and first it will be necessary to know what an "ephemeris" is and how to use it. An ephemeris is a book containing the geocentric longitudes and latitudes of the planets δ ♁ ♂ ♄ ♃ ♅ ♆ and ♁ for every day in the year—past, present and future. This may be obtained through my publishers, the Light of Truth Publishing Co. Having obtained a copy—Zadkiels is one of the best—though any one will answer, you will open it at any page and find the divisions as follows—paying no attention to upper section at first. Even number page, first column, is headed "Siderial Time," odd page, first column, ♁ Longitude; then in order:

♁ lg.	♆ lg.	♅ lg.	♄ lg.	♃ lg.	♁ lg.	♂ lg.
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It is absolutely necessary to have a copy of an ephemeris for the year of birth for which the horoscope is to be erected.

HOW TO ERECT A HOROSCOPE.

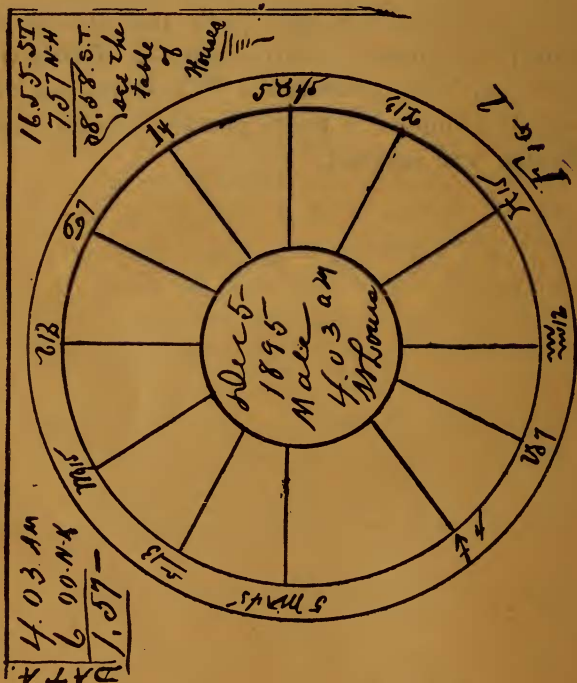
Now refer to "Data."

Under data write the N-K.

If birth occurred earlier than the data subtract *data* from N-K and mark the number of hours (or minutes, or both) minus —. If birth was later than N-K, subtract the *N-K* from data and mark the number of hours plus —|. In either case the rule is to subtract.

EXAMPLE :

Let it be desired to erect a horoscope for a male born at St. Louis, Mo., December 5, 1895, at 4.03 a. m.



Taking up a copy of Raphael's "Ephemeris" we refer to the last page under the head of "Tables of Houses." We see a table for London,

$50^{\circ} 32'$ N., but this is too far north, for we want to erect a horoscope for 38° N. lat., therefore we must find one nearer. This is found in the next table, "New York," which is $40^{\circ} 43'$ N., or only $2^{\circ} 43'$ out of the way. (I have made the horoscope for latitude $38^{\circ} 37'$ N., so there will be a slight difference in the degrees on the cusps of the houses, but for ordinary delineations this trifling difference will not effect it materially). Referring to the horoscope we see that the Siderial time required is 8.58. Now in the column headed "Siderial Time" run the finger down the line until it reaches 8.58 or nearest thereto, this we find to be 8.57, only 1 minute out of the way. Run the finger to the right across the first line and note the figure, which is 12, now run the finger up that column until you meet a sign, here we find Ω , This column is headed 10, which means 10th house. Then in this case $12^{\circ} \Omega$ must be placed on cusp of 10th house. Come back to 8.57 and cross over one more line, this operation brings 15 under the eye. A glance at the top shows 11, which means 11th house, underneath 11 is ♃ , which shows that 11°♃ is to be placed on cusp of 11th house. Repeat this entire formula for the 12th house; 1st house, or ascendant, but the ascendant must be written

with degrees and minutes, and instead of going to top of section for "sign" take the first sign you see, which is ♈ , and opposite 8.57 is $5^{\circ} 06'$, which is the sign and degree ascending. Repeat the operation for 2d and 3d houses, always bearing in mind that the first "sign" you strike going up is the one to insert. You have now reached the heavy black line dividing that section from the next, so close the book. When you come to the 4th house the sign is the opposite of the one on the cusp of the 10th with the same number of degrees; the 5th is the opposite of the 11th, the 6th is the opposite of the 12th, etc. When the signs have been placed in the proper places the horoscope will appear as in Fig. 1 on page 116, and is now ready for the calculation and insertion of the nine planets.

Now refer to Raphael's "Ephemeris" under date of December 5, 1895, page 24, 1st column, is headed "Siderial Time." December 5th is $16^{\text{h}} 58^{\text{m}} 08^{\text{s}}$ This is for Greenwich noon. But we are calculating for 90° W., and 8 hours earlier than local noon, hence the difference would be about one minute less in siderial time, and in order not to go too deeply into technicalities and confuse the student I will work in minutes and throw out the seconds.

Put sidereal time down as in figure.

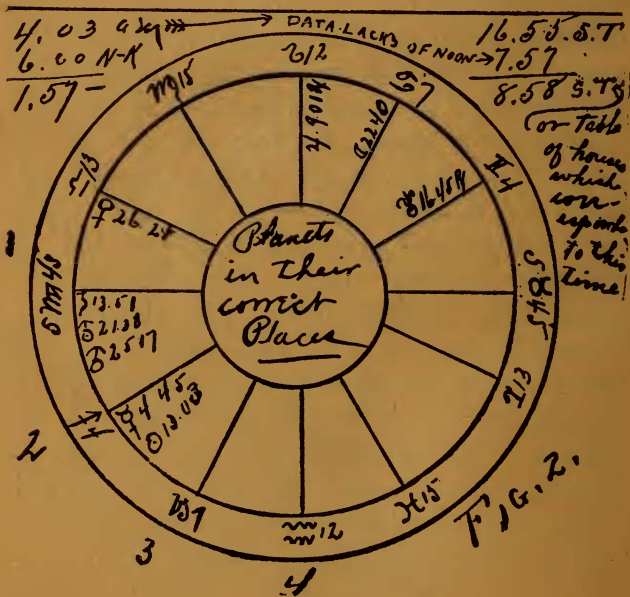
Work as previously instructed.

Now calculate the longitudes as follows:

☉ LONG. on Dec. 4th: $12^{\circ} \uparrow 7'$, on Dec. 5th $13^{\circ} \uparrow 8'$. Difference $1^{\circ} 1'$. Rule: If ☉ moves $1^{\circ} 1'$ in 24 hours how much will it move in 1 hour 57 minutes? (The time for which horoscope must be made). Answer: 5 minutes. As the data is—(minus)—subtract this 5 minutes from longitude of ☉ on Dec. 5, 1895, and it leaves longitude as $13^{\circ} 3'$ at 4.30 a. m. on that date. [NOTE.—Had the data been plus, this 5 minutes would have had to be *added* to ☉ long.]

Next is the Moon. On Dec. 4th ☽ LONG. $9^{\circ} \overline{59}'$. On 5th $23^{\circ} \overline{54}'$. Difference, $13^{\circ} 49'$. Rule: If ☽ moves $13^{\circ} 49'$ in 24 hours how many degrees will she move in 1 hour and 57 minutes? Answer: $1^{\circ} 8'$. This must be subtracted from longitude of Dec. 5th, which leaves ☽ longitude $22^{\circ} \overline{54}'$. The balance of the planets are calculated in the same manner. In looking over the planets in this horoscope we come to ♃ who is marked "R", this means retrograde, and whenever a planet is thus marked it must be so noted in the horoscope. The rule in calculating R positions is, when data is — you *add* the difference, when marked -|- you

subtract the difference from date and proceed as otherwise in the regular manner. Having calculated the planets' longitudes we will place them in the horoscope. In placing them the following rule must be observed: First, notice what signs the planets may be in; second, note the number of degrees the planet has, then the number of degrees the same sign holds on the cusp of horoscope. Start at No. 1, Fig. 2, put



the planet having least number of degrees nearest the cusp, provided degrees of planets are more than cusp. Example: h has $13^{\circ} 51'$ of m ; the cusp is $5^{\circ} 45'$. If h had only had $5^{\circ} 44'$ or less, he would have been placed just above the cusp in the 12th house. Whenever a planet has more degrees than the cusp, the planet is placed in the house governed by the sign, always remembering that from 1 to 2 is ruled by No. 1—from 2 to 3 is ruled by No. 2—from 3 to 4 is ruled by No. 3, etc. In this Horoscope J is the only planet which is not placed in the house ruled by Leo (L), for the cusp is 12° and J is only, 9° lacking 3° of being placed in the 10th. However, in reading the figure, J would be read as though he was really in the 10th, owing to the 5° orb explained in the first part of this work.

READING THE HOROSCOPE.

The student will now refer to the previous descriptions and try to master the esoteric or inner spiritual meanings of the remarkable positions which this horoscope shows. This child is destined to fill the world with amazement and wonder. In hundreds and thousands of the most famous horoscopes I have ever examined I have never noticed its equal. The careful stu-

dent will notice some remarkable testimonies. But to the beginner these aspects are not so apparent, so a short sketch would be in order.

The first thing to observe in this figure is that a martial sign (\mathfrak{m}) is rising and a similar sign rules the 10th house, or house of profession, honor, fame, etc., δ rules \mathfrak{m} . A fiery, ambitious planet, delighting in war, etc., the \odot rules the M. C., or midheaven, or 10th house, which is all the same. \mathcal{A} , significator of great honors, renown, fame, etc., is in the house of honor and Δ to \odot and \mathfrak{z} . δ his ruler is strong by dignity, by position and in \acute{o} with Uranus. Fixity of purpose and unbending will is indicated by Saturn, sproximity to asc, \mathcal{D} Δ to \mathfrak{h} and δ , while \odot is Δ to \mathcal{A} and in mutual reception with mighty Jove who presides in all his wonderful majesty over the destinies of this child. The reader will hence see from the testimonies adduced that this horoscope plainly points to but one profession, the career of a military genius, one who scarce forty years hence when the final conflict between two mighty forces, the parallel of which the world has never witnessed, and which

“Shall dye a procreant earth
With the blood of countless hosts,”

Shaking to its foundations the very institutes of

American freedom, and shall put to blush the glories of on Alexander, a Cæsar or Rameses. At that time this child shall ride triumphant by virtue of his "stars" at the head of ten times "ten legions" amid deeds of valor and courage, with the continent trembling beneath the daring of his mighty martial hosts, he rises to the pinnacle of power, the summit of man's ambition, and rights at last the conflict and battle for the brotherhood of man.

VALE.