

GOSPEL OF THE STARS

OR

WONDERS OF ASTROLOGY

BY

GABRIEL

(*JAMES HINGSTON, A.B., Graduate of Oxford*)

WITH INTRODUCTION BY GEORGE H. HEPWORTH, D. D.



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Gospel of the Stars

PREFACE.

My object in writing this book has been to aid in popularizing the once famous, but long neglected science or art of astrology. The facts therein contained I have gathered from many sources, but mainly from the works of the great dead star-readers, to whom I gladly acknowledge my debt of gratitude; for, even though they be dead, who can say that they are utterly beyond the reach of praise or blame?

I have aimed rather to interest than to instruct, for which reason, instead of a text-book, I give here a picture of astrology as it was in the past, dwelling to the best of my ability on the glories of its career, and showing why it is as worthy of esteem in our days as it was in the days of Ptolemy. I know of no book on the subject that has been written from this standpoint. There are some serviceable text-books for students, but there are hardly any astrological books that appeal to the people.

Sceptics cannot be converted by diagrams and logarithms. The easiest way to show them that astrology is not an idle dream is to tell them something of its past history and achievements. This I have tried to do, an additional spur to action being

the fact that the articles on astrology in our standard encyclopaedias and other works of reference are generally misleading and always incomplete. This is not surprising, considering the contempt in which astrology is still held in many quarters. What is surprising is that encyclopaedias, which are supposed to be infallible as regards facts, should contain on this subject so many statements which are not facts.

I ask no one to accept as true my views on astrology, but I do ask that the historical statements be accepted as true, unless they can be shown to be false. Some of my readers may be inclined to doubt the efficacy of astrology; if so, they can easily satisfy themselves. All they need do is to get their horoscopes cast. Then they will know whether star-reading is an unerring or a fraudulent science. They may not find their past or their future depicted always with unfailing accuracy, or in a manner that will please them, but they will always find enough to convince them that a striking picture of any one's life can be drawn by means of astrology.

On this point my friend, Dr. Hepworth, whose introduction to this book is one of its best features, writes very sensibly. The doctor does not believe in astrology as I believe in it; but he is too clear-headed, too scholarly, and too just not to see that much may be said in its favor. He says with refreshing candor that there are some statements in the book to which he gives no credence, but not

a word of condemnation does he utter. He accepts all that is not repugnant to his good sense; the rest he rejects, not because he knows it to be false, but because he cannot believe it to be true. This is the attitude of a fair and tolerant critic.

GABRIEL.

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INTRODUCTION.

My friend, who has assumed the name of Gabriel, has done me the honor of asking from me a word of introduction for his book. I accord with the request very willingly, because I know him to be a faithful and conscientious student, and also because, as an enthusiast on the subject of astrology, he will make a great many profitable suggestions on this long disputed question. I have had some prolonged discussions with him, and, though we have parted with disagreement, we have parted as friends.

The history of astrology is, of course, interesting. The world's best thinkers have a certain respect for it, for it gave the first impulse to science and philosophy, and was rather closely related to the religious life of early times. During the infancy of mankind astrology had full swing, and if in our adolescence it has fallen into innocuous desuetude, we must still be grateful to it as a marvelous stepping-stone to higher things.

It is said that the planets under which we are born rule our destiny to a large extent. To be entirely frank, I haven't much faith in that statement. I don't like to believe it. Of course, I am ready to admit that Sun spots are powerful enough

to extend their influence across the infinite chasm and produce a distinct and sometimes a disastrous effect on our atmosphere. I can also, in a far-off and wondering way, understand how our special companion, the Moon, should exert such attractive power that if the solid ground cannot leap towards it, the waters of the sea may. But all this is physical.

At this point, for Gabriel has debated this subject with me many times, I am told that the Moon can and does produce certain mental results. Those who are unbalanced are very seriously affected—at least, there are numerous instances in which this is true—by the waxing or the waning Moon. Then Gabriel joyfully exclaims that I must admit not only the physical effects, but also some that are mental, and, being rather a fair man, I am compelled to nod assent. After that he tells me that, if a planet or a star can touch us physically and mentally, there is a degree of reason in declaring that it can do so morally. I have generally dropped the argument at that point, for there are many things in life that are not dreamed of in our philosophy.

When he took the next step and cast my horoscope, naming quite a number of peculiarities which I am quite sure he could not discover as the result of our acquaintance, I confess to being staggered. The imperfections of the science, the mistakes of the astrologer, seem to declare that his knowledge is imperfect merely, while the startling

truths he tells seem to assure us that, if his knowledge were perfect, he could map out the incidents which will probably, but, I still insist, not necessarily, occur.

I believe that Gabriel is not a fatalist. He merely says that under certain planetary conditions you will be open to certain temptations or be in danger from certain diseases; and then he rushes to our rescue by adding that this knowledge on our part will enable us to avert the danger and to resist the temptations. In that aspect astrology may be very profitably used. For example, if I know that some unhappy star presided over my birth and gave me a thirst for strong drink, or introduced a tendency to acquire money by illegitimate means, that information would naturally lead me, if I have any honor or manhood, to develop resisting qualities of character.

I don't believe in fate, stars or no stars. I control myself, and propose to do so to the end of time, and also to the end of eternity. Jupiter and Saturn and the whole company of planets may create tendencies in me, but I am master of myself by a God-given and irresistible power of soul, and, if I am the right kind of a man, with a properly constructed soul, I can forbid their entrance into my life, and, if they get in there, I can turn them out of doors.

We shall know all about this some time when we get rid of our poor bodies and have a new pair of eyes, and our brains are stimulated by the air of

the New Jerusalem, but for the present it must remain more or less a mystery. In this age it is rash to talk about impossibilities, but it is well and healthy to talk about the strength of moral principle to overcome anything and everything.

I think Gabriel's book very interesting and instructive. There is a great deal in it to which I give no credence whatever, but he is an honest and an earnest man, and deserves a hearing. You have the same liberty that I claim for myself, namely, the liberty, after weighing his arguments, to accept or reject, just as your good judgment may dictate.

At any rate, read what he says, for that is only fair.

GEO. H. HEPWORTH.

SYMBOLS.

SIGNS.

Aries, the Ram : ♈	Libra, the Balance : ♎
Taurus, the Bull : ♉	Scorpio, the Scorpion : ♏
Gemini, the Twins : ♊	Sagittarius, the Archer : ♐
Cancer, the Crab : ♋	Capricornus, the Goat : ♑
Leo, the Lion : ♌	Aquarius, the Water-Bearer : ♒
Virgo, the Virgin : ♍	Pisces, the Fishes : ♓

PLANETS.

Neptune : ♆	Mars : ♂
Herschel : ♁	Sun : ☉
Saturn : ♄	Venus : ♀
Jupiter : ♃	Mercury : ☿
Moon : ☾	

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Ye are fallen, our lords, by what token ? we wist that ye
should not fall.

Ye were all so fair that are broken ; and one more fair
than you all.

But I turn to her still, having seen she shall surely
abide in the end ;

Goddess and maiden and queen, be near me now and
befriend.

—*Swinburne.*

CHAPTER I.

FOREWORD.

ASTROLOGY being a banned and proscribed science, I ought perhaps to apologize for publishing a book about it. Our most sapient Solons have decided that fortune-telling is a crime and even to hint that they may be in error seems like a slap in the face of authority and public opinion. The maxim that "the king can do no wrong" holds good, even in a republic, where the people are king.

In this instance, however, the people through their law-makers have acted somewhat rashly. Knowing that fortune-telling is often practised by knaves and charlatans, they assume, very improperly, that no one, who is not a knave and charlatan, will demean himself by adopting the profession of a fortune-teller. If they had taken a little trouble to study the subject, they would not have committed this ludicrous blunder. Even a slight investigation would have satisfied them that all fortune-tellers are not deserving of censure and punishment. There are unworthy men in every profession, but is that a reason why all professional men, should be branded as thieves and pariahs?

Fortune-telling, too, is a most misleading term.

Magicians, sorcerers, soothsayers, necromancers, spiritualists, palmists, graphologists and astrologers are all classed together as fortune-tellers. This is manifestly absurd, for what has an astrologer, who practises an exact and intelligible science, in common with magicians, necromancers or spiritualists, who practise occult and mysterious arts? Magic, necromancy, spiritualism and other occult arts may be all that their most zealous patrons claim. I do not know. I believe that much good, and I am satisfied that much evil, has been wrought in all ages by professors of occult arts. I know, too, that much good has been done in all ages by astrologers just as I know that some mischief is being done to-day by men who call themselves astrologers, but who know hardly any more about the celestial science than they know about the anatomy of the sea-serpent. A man cannot practise as a physician or a lawyer or a clergyman unless he has been properly licensed, but any one who can spend a dollar on an advertisement can style himself an astrologer and invite the gullible public to patronize him. He may know little or nothing about astrology, but that is no obstacle. A smattering of knowledge can readily be acquired and then he is prepared for all comers. The signs of the zodiac are his stock-in-trade. He learns something (very little) about them from cheap text-books and, as a result, is prepared to give a most graphic and most erroneous description of any person's life.

But, because there are some astrologers of this

type, let no one assume that all astrologers are of this type. There are in New York to-day, as there are in London, Berlin, Paris, Vienna, Constantinople and other great cities, a few astrologers, who have given long years to the study of the science and who are what they claim to be—revealers of the future. Theirs has been no primrose path through life. While men eminent in other sciences have obtained lucrative positions and public honors, these have, in some cases, been arrested, fined and imprisoned and in all cases have lost more than they have gained by their devotion to the science. The ignorant public has classed such high-minded men as these with shameless quacks and impostors. The ignorant public has been making the same mistake ever since the days of Claudius Ptolemy and will continue to make it until some effective method is discovered of separating the sheep from the goats. Bright days, however, seem to be dawning for the celestial science and it may be that a time will come when real astrologers will be held in honor and bogus astrologers will be hustled out of civilized society.

A promising future seems also in store for those admirable sciences, palmistry and graphology. Astrology has much in common with them—more indeed than is yet known. As an aid to delineation of character graphology is very useful and as a predictive science palmistry has long occupied a high rank.

Not a science of them all, however, deserves to

be placed in the same rank as astrology. Greatest and first of all sciences is this. The first physicians, the first divines, the first philosophers, the first poets were astrologers. Professors of the science have been loaded with riches and with felons' chains, but in adversity as in prosperity their belief in the gospel of the stars has remained unshaken. History tells us that they were frequently persecuted even unto death, but history does not tell us that any of them proved recreants to their high calling. Magicians and necromancers may have recanted; astrologers never. True, many famous astrologers of old times were also skilled in the so-called black arts and got into trouble thereby. It was their work as magicians, however, and not their work as astrologers that brought trouble upon them. An honest astrologer, who knows the rules of the science, can do no harm and is bound to do incalculable good; an ignorant astrologer, whether honest or dishonest, cannot do much good and cannot help doing incalculable harm. The expert star-reader can predict the future just as accurately as a mathematician can foretell the result of multiplying one set of figures by another. Those who doubt can easily satisfy themselves of the truth of this statement. Only let them be sure that those to whom they apply for proof are experts and not quacks. A friend of mine got his horoscope cast some time ago by a man who calls himself an astrologer. I read the seer's scrawl and found all those statements, concerning which I was in a position to

judge, entirely inaccurate. All I remember now is that he warned my friend not to eat aloes under pain of death. I know another man who sent to some soi-disant Western astrologer for a horoscope and who received in reply a printed circular, containing a glowing, but most erroneous description of his character and career. A similar circular is evidently sent to all persons born during the same month, so that a dozen sets of circulars—one for each month—are all that are needed by any one who desires to practise astrology in this fashion. Now, I do not say that these men are impostors. They have as much right to call themselves astrologers as our hysteric wishy-washy writers have a right to call themselves novelists or as boys in the office of a metropolitan daily have a right to call themselves journalists. But they are not astrologers.

That a science like this is not to be easily mastered will, I think, be readily seen by those who honor me by reading this book. So difficult indeed is the science that I have not thought it advisable to enter into any of its intricacies. I have given instead a good deal of curious lore on the subject, which will prove not only entertaining but instructive, especially to those who have never had their horoscopes cast but who yet are anxious to learn something about the future. In the old maxims and prophecies which I have set down they will find much that is wholly true and nothing that is utterly false. They will also find much that will surprise them and

that will probably help to convince them of the great truths of astrology.

If so, well. [Astrology may be banned now, but the ban must be removed as soon as the great thinking public begins to realize that this mother of all the sciences brings to us messages of eternal verity, which are as divine and consoling as those of any religion. We want a key to the future and here we have it. We have drifted aimlessly so long; why not begin to order our lives becomingly? We look for divine sustenance to the words of Christ, of Buddha, of Confucius, of Mahomet; why not look for help in time of need to a divine science, which flourished thousands of years before these leaders of men were born and which will flourish as long as the heavens are studded with stars and the earth is peopled with men and women?

The bands of materialism are strong, but spiritual light is stronger. Wise are they who can discern the true from the false and who, after discerning, have the courage to stand up for the truth against all opponents.]

CHAPTER II.

AN APPEAL TO COMMON SENSE.

ASTROLOGY is the logic of the stars. Through it we learn the lessons which the stars teach to mankind. While the world was still a huge, sprawling, ignorant infant, star-gazers after much study discovered that all things on this globe are subject to planetary influence and so gradually formulated the science or art of astrology.

Unlike religion, astrology is based not on faith but on facts. The religious man believes; the astrologer knows. Experience and observation are his guides.

The ancient star-readers noticed that certain events always happened on earth when the stars were in certain positions and naturally concluded that the immutable law of cause and effect was here clearly in force, the stars being the cause or harbingers of the events and the events being the result or effect of the stars' motions. They further and rightly concluded that both cause and effect were the result of a common cause or, in other words, that the great First Cause of all things was the force to which the harmony between the stars' motions and affairs on earth was due.

The science discovered by them has been handed down to us, and the London and New York astrologers of to-day work with the same tools, though not entirely in the same manner, as the star-readers of Arabia and Chaldæa worked centuries ago.

Astrologers reason inductively. They observe that a certain thing happens under certain circumstances and expect that a similar thing will always happen under similar circumstances.

For example, an astrologer observes that a child, born when the sign of the Bull is rising with Jupiter posited therein, differs in form, character and temperament from a child born when the sign of the Lion is rising with Saturn posited therein. He finds further that Ptolemy, whose great work is the Bible of astrologers, noticed the same difference two thousand years ago, that many of Ptolemy's successors have also drawn attention to it and that there is no case on record in which this dissimilarity was not found. He is bound to conclude that the nature of Taurus is unlike that of Leo and that the influence of Jupiter is different from that of Saturn.

The fact that certain phenomena always happen under certain conditions is an undoubted proof of their connection. Those who argue to the contrary are not serious; they scoff at astrology because they say they cannot see how any such "extraordinary" connection can exist. To such I say "that a philosophical mind will not allow the word extraordinary to have any place in its vocabulary of words employed in reasoning, but will stand pre-

pared to admit that any two phenomena whatever which constantly occur together are in some way related to each other."

Since we know that the planets influence human beings, we need not spend our lives in looking for the exact *modus operandi*. Locke tells us that "two bodies at a distance will put one another into motion by a force of attraction which is inexplicable to us, though made evident to us by experience and so to be taken as a principle in natural philosophy," and upon this principle we may justify our belief in planetary influence "although it is inexplicable by reason in our present state of knowledge."

Whether we will or not, we are subject to this influence. The weather affects us all; the Sun and the Moon make their power known to us. Neither the prince nor the pauper is proof against heat and cold. Nothing on earth can defy the planets. "In Demerara," says Martin in his "History of the British Colonies," "bamboos as thick as a man's arm are sometimes cut for paling, etc.; if cut at the dark moon, they will invariably endure for ten or twelve years; if at full moon, they will be rotten in two or three years; thus it is with most, if not all, of the forest trees. I have seen in Africa newly-littered young perish in a few hours at the mother's side if exposed to the rays of the full moon; fish become rapidly putrid and meat, if left exposed, incurable or unpreservable by salt. The mariner, heedlessly sleeping on the deck, becomes afflicted with night blindness; at times the face is hideously

swollen, if exposed during sleep to the moon's rays. The maniac's paroxysms are renewed with fearful vigor at the fall and change; and the cold damp chill of the ague supervenes on the ascendancy of this apparently mild yet powerful luminary. Let her influence over the earth be studied; it is more powerful than is generally known."

Weather changes have keenly affected some of our great men. In November, 1817, Schiller wrote to Goethe: "In these sad days, beneath this leaden sky, I have need of all my elasticity to feel alive and do not yet feel capable of serious work." Napoleon I. was disagreeably affected by the slightest breeze. Milton tells us that he always felt his power decline between the autumnal and vernal equinox. Alfieri says: "I compare myself to a barometer. I have always experienced more or less facility in writing, according to the weight of air; absolute stupidity in the solstitial and equinoctial winds, etc." Sidney Smith says humorously: "Very high and very low temperatures establish all human sympathy and relations. It is impossible to feel affection above seventy-eight degrees or below twenty degrees."

Men of all professions and trades, but chiefly sailors, scientists and literary men, are affected by the weather. The head of a factory employing three thousand workmen says: "We reckon that a disagreeable day yields about ten per cent. less work than a delightful day and we thus have to

count this as a factor in our profit and loss account."

Statistics have for some time been gathered with the view of showing how and to what extent the weather influences human beings. Sanitary climatology, as this new science is called, has received the approval of the United States Government and Boards of Health and physicians throughout America have been invited to assist in the work. Doctors Buchan and Mitchell, London specialists, have already shown that in New York city the deadliest months for infants are March and July and in London December and July. In New York city measles are at their height in July, scarlet fever in early May, whooping cough in September, heart disease in December, convulsions and nervous diseases in July, throat troubles in winter and intestinal diseases in summer. The most surprising discovery, however, was that both in New York city and in London far more suicides occur in spring and summer than in autumn and winter.

Again statistics show that in the spring and summer people are inclined to be much more immoral and unhealthy than in the colder seasons. The warm months, we are told, are par excellence the season of murders, suicides, divorces, assaults, duels, riots, wars and political revolutions, and during the same period there is also a conspicuous increase in the birth, marriage and death rate. The theory is that the light and heat from the sun in

spring and summer increase the action of the heart and unduly stimulate the nervous system, the result being much emotion and an increased tendency towards jealousy, combativeness, irritability, sentimentality, sexual passion and mental depression. There is ample evidence that in northern countries suicides are most frequent during the first half of the year, which is remarkable in view of the well-known fact that the distress of the poorer classes is always at its height in winter. The records of insane asylums of various countries likewise show that a sort of tidal wave of mental disorder begins with the advent of each spring and increases into the summer. Records also show that murders and criminal assaults on women are most frequent during the summer. In the same way we learn that in France there are more divorce cases in spring and summer than at any other time, and that in Italy more duels are fought in hot weather than in cold. Patriotism and riots also flourish in the warm months. The Declaration of Independence was signed in July and the first pitched battle of the Revolution was fought in June. The four great riots of New York, those of 1849, 1857, 1863 and 1871, occurred during May, June and July. The Pittsburg railroad riots (1877), the Homestead strike (1892) and the Chicago strike (1894) began in July. In France July witnessed the attack on the Bastille, the fall of the Bourbons and the declaration of war against Prussia.

This is very interesting but very trite. Astrology

has been telling us this and much more than this for many centuries. But we have paid little heed to the gospel of the stars and there is therefore a fruitful field for our sanitary climatologists. As to the ultimate value of their work it would be rash to hazard a conjecture. They will probably do much good, as they are working along correct astrological lines. Though they know it not, they are disciples of Ptolemy.

Astrology has been and is widely condemned as an unprofitable, ridiculous and impious science, but only by those who are entirely ignorant of its scope and aims and of the laws on which it is based. They cannot explain why they condemn it; they simply regard as an imbecile any one who ventures to contradict them. Sometimes they are stubborn ignoramuses, whose opinion is naturally worthless. Sometimes, on the contrary, they are honest scientists, who have had neither the time nor the inclination to study astrology and who yet unhesitatingly condemn it, because they imagine without any reason that it is based on the doctrine of fatalism and is also in conflict with the well-known laws of astronomy.

Now it is impossible to bring forward any arguments that will convince these men of their error. It has been well said that the truth or falsehood of astrology can no more be established by abstract argument than can the existence of gravitation or electricity or magnetism. It is by experience alone that we are made aware of any of Nature's influ-

ences; yet are there any who doubt their existence? Does the mariner refuse to put to sea because no man knows the cause of the magnet's polarity? A bird's flight seems a simple act, but has any one yet explained how a bird flies? John Ruskin says not.

✓ The most absurd argument against astrology is that it conflicts with the doctrine of free will. "How can man be a free agent," it is often asked, "if his entire life can be read in the heavens at the moment of his birth? If good fortune is foreshadowed for him, is he not certain to enjoy it and, if evil fortune, how can he possibly escape it?"

The answer is simple. The planets point out the lights and shadows in each man's life just as the great Bibles of the various religions point out the roads to ruin and the roads to salvation. Be the perils many or few, man can avoid them, for he is free and his strong will is all-powerful. Death he cannot escape, but he may defy it for a season. Diseases he may ward off by timely precautions, worldly misfortunes he may overcome by prudence and courage and infelicity in love may never be his lot if he will only duly curb his passions and never allow the animal in him to become exalted over the angel. "Forewarned is forearmed."

Though a clever man, the elder Disraeli wrote one or two very silly things. Here is one of them. In his "Curiosities of Literature" he says: "Nothing is so capable of disordering the intellect as an intense application to any one of these six things: the Quadrature of the Circle, the Multiplication of

the Cube, the Perpetual Motion, the Philosophical Stone, Magic and Judicial Astrology. In youth we may exercise our imagination on these curious topics, merely to convince us of their impossibility. but it shows a great defect in judgment to be occupied on them in an advanced age."

Indeed!

I wonder if this talented Hebrew bookworm, who will chiefly be remembered by posterity because he was the father of Lord Beaconsfield, the Apostle of Jingoism, knew that in all ages men of his own faith have been among the firmest believers in astrology. I wonder, too, if he ever took the trouble to glance through Ptolemy's or Lilly's works. Probably not. It is so easy to go with the crowd, so hard to champion an apparently lost cause. I know this—that Disraeli would never have written those foolish lines if he had ever consulted an expert astrologer, for there is not on record the case of any man who, after studying or being initiated even in a slight degree into the mysteries of astrology, has had the audacity to condemn it. True, one or two scientists, after studying it for years, have abandoned it and turned their attention to astronomy, but not one of them has condemned astrology. On the contrary, men have begun to study astrology with the sole object of writing against it and have become so fascinated with the study that instead of opponents they have become panegyrists.

CHAPTER III.

THE USE OF ASTROLOGY.

THE stars have been offering good counsel to mankind since the beginning of the world and will continue to offer it as long as the world lasts. Dynasties and faiths pass away but the gospel of the planets never changes. The same advice that was offered to the Chaldeans of old is offered to us to-day. Ours will be the loss, if we refuse to heed it.

To high and low, rich and poor, young and old astrology offers gifts of incalculable value. When the world was wiser and younger, these gifts were appreciated by all classes—by potentates as well as by hirelings; in our day they are only appreciated by a select few, though there is a vague notion in the hearts of thousands that the destinies of all persons born into this world are foreshadowed by the stars. The learned call such a notion superstition, but the unlearned steadfastly cling to it.

The services which a skilled astrologer can render are various.

He can tell those who consult him the fortunate and unfortunate periods of their lives, whether wealth or poverty will be their lot, whether they

will be happy or unhappy in married life, whether they will have children or not, whether they will be successful or unsuccessful in speculation, whether they will obtain legacies or marriage portions or not, whether they will have strong or weak constitutions, whether they will be subject to diseases and, if so, of what nature, whether they will have many or few enemies and friends, whether they will quarrel or live peaceably with their neighbors and kindred, whether they will travel much or little, whether they will be in peril while traveling or not, whether they will be successful in intellectual or in manual labor and whether they will live to a good old age or not. But this is not all. The astrologer can tell what trade or profession is most suitable for a person and what likelihood there is of success therein; he can tell what manner of man a woman will marry and what manner of woman a man will marry and whether the two will live happily together or be sundered by separation or divorce; he can also tell whether the life as a whole will be prosperous and happy or sad and unfortunate. The character, temperament and intellectual tastes he can describe with a precision that will astonish those who have been led to believe that star-readers are impostors and that astrology is an invention of the devil.

Young girls who desire to know their fortune in marriage, young men who are undecided as to what profession or trade they shall adopt, fathers and mothers who are anxious as to the education

and health of their children, all, who are worried about money matters, the sick, who would fain know whether they will ever recover their strength and the strong, whose duty it is to ascertain whether any disease threatens them in the future—all these may rest assured that they will find comfort in astrology. Aye, and so may all others, who honestly desire to know what the future has in store for them. In the heavens is mapped out the entire life of every human being with all its joys and sorrows, all its tragedies and successes, all its incidents and changes, both grave and trivial, and the story there told in seemingly unintelligible language can be made clear to any one who cares to hear it.

Do not misunderstand me. A complete horoscope or detailed picture of any person's life can be given, but in our days such a picture is rarely seen. The horoscope of to-day is simply a broad outline of life and character. For general purposes this is all that is needed. Moreover, it costs little money, whereas a complete horoscope with thorough directions for the future costs a good deal. A general horoscope can be worked out in a short time; a detailed horoscope cannot be made hastily and, moreover, can only be made by those who have a profound knowledge of the science.

Horoscopes are given both in writing and verbally. The former, I believe, are for many reasons preferable. It is a comparatively easy task for an astrologer to cast horoscopes for persons whom he sees and knows. Consciously or unconsciously he

learns from them during conversation much about their lives, which, of course, aids him greatly in making his predictions. Besides, from their faces and demeanor he learns a great deal. This is simply a personal opinion. Many reputable astrologers have given and still give verbal horoscopes and I have no doubt that their work was, and is, excellent. Still, a written horoscope, every statement in which is based solely on the positions of the planets and signs, seems to be preferable.

The notion that it is wrong to consult astrologers is clearly absurd. If it is permissible to make weather forecasts, it is certainly equally permissible to obtain by any means in our power all the knowledge attainable about the future either of individuals or of nations. Some of the greatest churchmen frankly admit the potency of planetary influence. St. Thomas Aquinas, probably the best logician and cleverest mind of his day, is outspoken on this point. This "great dumb Sicilian ox," as his companions in the monastery at Cologne scoffingly dubbed him, was a favorite pupil of the adept Albertus Magnus, and doubtless learned from him some of the great truths that form the key-notes of all occult sciences.

In the Bible there are many allusions to this celestial art. "They fought from heaven", we are told. "The stars in their courses fought against Sisera." Again, "So let all thine enemies perish but let them that love him be as the sun, when he goeth forth of his might." The Bible, too, tells us

of the "sweet influences of the Pleiades" and of the "bands of Orion." The memorable passage, "the sun shall not smite thee by day nor the moon by night," has a deep astrological significance and the assurance that "to every thing there is a season and a time to every purpose under heaven." could only have been given by one who believed devoutly in the doctrine of elections. Some writers even hold that the Bible is largely an astrological allegory and that the twelve tribes of Israel are typified by the twelve signs of the zodiac.

When Joseph dreamt that the "Sun, Moon and eleven stars bowed themselves to him," and asked his father to interpret the dream, Jacob promptly replied that his father, mother and eleven brethren would bow down and serve him. The eleven brethren were presumably typified by eleven signs of the zodiac just as the father and mother were represented by the Sun and Moon. There is doubtless a deeper meaning than appears on the surface in that passage in the Revelation of St. John, in which the writer, speaking of the heavenly Jerusalem, says that "there were twelve gates on the north, south, east and west, each three gates and named after the twelve tribes of Israel." Daniel's warning to Belshazzar is another proof that in Biblical times God's servants believed in and practised astrology. Daniel had been appointed by the king "Chief of Astrologers," and naturally had cast the horoscopes of all the royal family. Consequently it is only reasonable to

suppose that, when the awestruck Belshazzar summoned him, he saw at once that the monarch was beset by evil planetary influences, and that his memorable warning was based on this knowledge. Daniel again bore testimony to the truth of astrology when he said to Nebuchadnezzar: "Thy kingdom shall be sure unto thee after that thou shalt have known that the heavens do rule."

Isaiah served God through astrology. Seeing that Hezekiah "wept sore" at the news that his death was at hand, he asked again if death was so close, pointing out at the same time that the Sun's arc had not been correctly calculated and that the Sun-dial of Ahaz should be put back ten degrees. "And the word of the Lord came unto Isaiah, saying, behold I will add unto thy days fifteen years; and I will bring again the shadow of the degrees which is gone down in the Sun-dial of Ahaz ten degrees backward." The astrological significance of this passage is striking. A mistake had been made, but Hezekiah was not to suffer in consequence.

Balaam also practised astrology, but apparently more for his own profit than for the good of his fellow-men. He was known as a soothsayer and was supposed to have some mysterious knowledge of blessing and cursing. An arrogant pundit he doubtless was, and clearly no true star-reader. God, however, used him to confound Balak, and in this case at least he proved himself a true prophet.

In the days of Samuel men consulted seers not

only about the future but also about lost goods. Evidently these seers practised the branch of the science known as horary astrology. Thus Saul, when unable to find his father's strayed asses, consulted a seer as to their whereabouts and gave him as a fee the fourth part of a shekel of silver. Again David, while in Keilah, desired to know whether Saul was coming to besiege him or not and, if he was, whether the men of Keilah would be true to him or would betray him and, when his questions were answered and he learned that the men of Keilah would prove traitors, he fled into the wilderness of Ziph and thus escaped the impending peril.

The Pharisees were versed in astrology, and Christ himself refers to their skill as weather-prophets. He reproaches them in these words: "When it is evening, ye say it will be fair weather because the sky is red and in the morning it will be foul weather because the sky is red and lowering. And when a cloud ariseth out of the west, straightway ye say, a shower cometh and it is so. And when ye see the south wind blow, ye say there will be heat and so it comes to pass. Ye hypocrites, ye can discern the face of the sky but the signs of the times ye cannot discern."

There is another passage in the Bible, which is very similar to one in Shakespeare's "*Troilus and Cressida*." Shakespeare says:

"But when the planets
In evil mixture to disorder wander,
What plagues and what portents! What mutiny!

What raging of the sea! Shaking of earth!
Commotion in the winds! Frights, changes, horrors
Divert and crack, rend and deracinate
The unity and married calm of states
Quite from their fixture!"

The Bible says:

"And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken."

If astrology were not a useful science would we find so many references to it in the Bible or would it have engaged the attention of so many learned men in all ages?

CHAPTER IV.

THE ALPHABET OF THE SCIENCE.

THE alphabet of astrology is simple. It consists of the twelve signs of the zodiac and the nine planets, Neptune, Herschel, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. To one, who knows the various meanings of these, the past, present and future is an open book. Such knowledge, however, has not yet been attained. Though the science has been studied for centuries, we yet know far too little about it. From the little we do know, however, we are satisfied that no science is nobler than this or can be made in the proper hands a more efficacious instrument for good.

The rules to be observed are few. Each sign contains 30 degrees, and thus there are 360 degrees in the zodiac. Mars is most powerful in Aries and Scorpio, Venus in Taurus and Libra, Mercury in Gemini and Virgo, the Moon in Cancer, the Sun in Leo, Jupiter in Sagittarius and Pisces, Saturn in Capricorn, and Herschel in Aquarius. Neptune seems to delight in Pisces, but no sign has yet been accorded to him. When the planets are in the signs opposite to those in which they are powerful, they are very weak and unfortunate.

Planets influence each other when they are in conjunction and when they are 30, 45, 60, 72, 90, 120, 135, 144 and 180 degrees distant from each other. The parallel of declination has the same effect as the conjunction. The other aspects are known as the bisextile, semi-square, sextile quintile, trine, square, sesquiquadrate, biquintile, and opposition. Of these, the bisextile, sextile, quintile, trine and biquintile are always good and the semi-square, square, sesquiquadrate and opposition are always evil. These aspects begin to operate when the planets affected are within eight degrees of an aspect. The conjunction of Jupiter with any planet except Mars is good as is that of Venus with Mercury or the Moon and of Mercury with the Moon. All other conjunctions are evil. The most potent aspect is the opposition, after which come the conjunction, parallel, trine, square, and sextile.

✓ A horoscope, or map of the heavens, contains twelve houses, of which the first, or ascendant, rules the personal appearance and temperament, the second wealth, the third brothers and sisters and short journeys, the fourth the father, property and the condition at close of life, the fifth children, speculation and pleasures, the sixth servants and health, the seventh marriage, lawsuits and public enemies, the eighth death and legacies, the ninth religion and long journeys chiefly by water, the tenth the mother and the trade or profession, the eleventh friends, hopes and wishes and the twelfth private enemies, sorrow, and imprisonment. The

position of the signs and planets as regards these houses at the time of any one's birth will show conclusively the good and evil fortune and the causes thereof that will befall him or her during life. The strongest houses are the first, tenth, eleventh, and seventh, and the weakest are the fifth, sixth and eighth.

Every person is born under some sign, and the personal appearance and character are largely shown by that sign. Aries (the Ram) denotes persons of middle stature, rather lean, ambitious and inclined to be quarrelsome. Mrs. Annie Besant, we are told, was born under Aries. Persons born under Taurus (the Bull) are short, thick-set, conceited, and gluttonous. One who ought to know says that General Boulanger was a Taurus person. Those born under Gemini (the Twins) are tall, fond of science, and good members of society. Gemini predominated at the birth of Lord Tennyson. The children of Cancer (the Crab) are of medium height, timid, eccentric and careless. The famous Madame Blavatsky was a child of Cancer. Leo (the Lion) gives height, strength, generosity and love of sports. Adelina Patti is a child of Leo. Persons born under Virgo (the Virgin) are slender, ambitious, and eloquent. Virgo was most potent at the birth of W. T. Stead, the noted English reformer. Those born under Libra (the Balance) are of good height, loving, and good-tempered. Libra was ascending when Napoleon Bonaparte was born. Scorpio (the Scorpion) gives a middle

stature, strength, robustness, daring and some conceit. Thomas Alva Edison is supposed to have been born when Scorpio 5° was ascending. The symbol of this degree is: "a trefoil: faith, hope and charity; the projector of new schemes for the benefit of the race." Vaillant, the notorious anarchist, was also born under Scorpio. The children of Sagittarius (the Archer) are rather tall, comely, upright and generous. Among his children are the Prince of Wales, H. M. Stanley, Abraham Lincoln and Percy Bysshe Shelley. Capricorn (the Goat) gives a low stature, badly-formed body, subtilty, thrift, and fickleness. The Prince Imperial, Emanuel Swedenborg, Charles V. of Germany, and President Carnot are said to have been born under Capricorn. Persons born under Aquarius (the Water-Bearer) are of middle stature, studious, good, and gentle, and the children of Pisces (the Fishes) are short, stout and indolent. Aquarius was almost as potent as Capricorn at the birth of the Prince Imperial and at the birth of Edgar Allan Poe Pisces was the natal sign. These descriptions only hold good when there are no planets in or near the ascendant.

↓ A map or figure of the heavens is erected as follows: First learn where and when the person for whom the horoscope is desired was born, and then after you have drawn the map with its twelve houses, find in an almanac or ephemeris for the year required the sidereal time for the exact moment of birth. Next place the signs and planets in

the proper places, as shown by the ephemeris, always remembering to observe the correct latitude. The aspects can then be calculated and predictions made. Bear in mind that faultless work cannot be done unless the exact time of birth is known. Half an hour, or even an hour may not make much difference for all practical purposes, but still it is always desirable to obtain, as near as possible, the correct time. True, satisfactory work can be done even when the birth-hour is not known. In such cases an astrologer asks a few questions as to the height, weight and general appearance of the person who has consulted him, and thus usually ascertains at what hour of the day or night he or she came into the world. Those therefore are in error who think that, because they do not know their birth-hour, astrology can do no good for them. Knowing the exact time of birth, an artist can give a complete picture of life; knowing only the day of birth, he can give a general outline of life, from which no salient events ought to be omitted.

Planetary influence is a subject which cannot be grasped except after years of intent study, and even then much will remain to be learned. Some of the brightest men who have ever lived have given their lives to this study, and none knew better than they that even at the last their knowledge of the celestial science was still very limited.

Neptune was not discovered until 1846, and hence he is still much of a mystery to us. That his in-

fluence is potent is generally admitted, and, as he remains in a sign between fourteen and fifteen years, his position and aspects at birth are of prime importance. Those who have him prominently placed at birth are generally very enthusiastic, sensitive, romantic and impressionable. None are more independent than they, and, if the aspects are evil, none more likely to be eccentric and cranky. Indeed, when afflicted he is the author of much woe. To health, wealth, marriage prospects and professional success he proves very detrimental, the affliction in each case being shown by his position in the horoscope and his aspects with the other planets. When he is in the eighth house or in evil aspect to the Sun, he denotes a violent or unusual death. President Lincoln, the Prince Imperial of France, the Crown Prince Rudolph of Austria died violent deaths, and in each case Neptune was in evil aspect with the place of the Sun at birth. The death of Napoleon III. was the result of a surgical operation, and in his case too Neptune was in evil aspect with the place of his Sun. Neptune, however, is not naturally malignant and those, who have him well posited and favorably aspected at birth, may look for a goodly share of fortune.

Herschel remains seven years in a sign. His influence is most peculiar, and he is in some respects the strongest of all the planets. When well aspected and well placed, he gives great power. Those, who have him in good aspect with Mercury, readily become students of occult-

ism. His presence in the seventh house at birth is a sure token of matrimonial discord, which will probably lead to separation or divorce. Persons in whose horoscopes he is the ruling planet are always eccentric and extraordinary characters. Noble-minded and generous, too, they will be, if he is not evilly aspected, and among them will be found some admirable thinkers and seers. When in the mid-heaven, he causes strange reverses of fortune, which are often the result of unlucky speculation, and frequent quarrels with superiors or employers, which are the natural result of the native's disinclination to tie himself down to ordinary routine work. There is much of the gipsy in such persons, but much, too, of the hero and adventurer. Herschel deals his children many a hard blow, but he also dowers them with a bountiful supply of good fortune. He lorded it in the ascendant at the birth of Mrs. Annie Besant.

Saturn, though reputed to be the most evil of all the planets, is only truly malignant when evilly aspected. Those, whose natal star he is, are silent, reserved, careful, thrifty and patient. They will wait years to pay off a grudge, and will not undertake anything until they have carefully considered it from every point of view. When other planets afflict Saturn, various misfortunes are the result, according to the nature of the afflicting planets and the houses occupied and ruled over by them; but, on the other hand, when Saturn is well placed and well aspected, reasonable happiness and prosperity may

be expected. Though naturally evil, Saturn cannot withstand his colleagues' friendly influences, and, better still, whatever benefits he may give will be lasting. A person's health depends greatly upon the manner in which Saturn was aspected by the Sun or Moon at his or her birth. The Prince of Wales and H. M. Stanley owe much to the influence of Saturn.

Jupiter spends about a year in each sign. He is the kindest of all the planets, and those, who have him at birth in the mid-heaven, and well aspected, will unquestionably be prosperous. Riches, too, will be the portion of those, who have him in the house of wealth and well aspected. When Queen Victoria was born, Jupiter flourished in this house. In the other houses his influence is equally good over all matters ruled by them. In a word, those who have Jupiter strong at birth, and especially in favorable aspect with the Sun, the Moon and Saturn, will be eminently prosperous, and need never fear poverty. When his good influence is marred by the evil aspects of another planet, the natural results follow. Mars is notably hostile to him, and to this hostility many a spendthrift owes his ruin. Persons born under Jupiter are fond of out-door sports, and all manly exercises, and if Scorpio is the ascending sign, they will readily acquire skill as doctors and surgeons. A strong sense of justice is imparted by Jupiter when in Libra, and those born then are admirably fitted to become judges and arbitrators. When in the ninth house and suitably

aspected, Jupiter denotes divines noted for their piety and orthodoxy. Emanuel Swedenborg is a true child of Jupiter.

Mars is said to be malefic by nature, and is known as the "lesser infortune," Saturn being entitled the "greater infortune." Still, he, like Saturn, is often misjudged; afflicted, he does much evil; unafflicted, and in kindly aspect with some of the other planets, he does much good. He gives courage and daring, and some of the best surgeons and soldiers are his children. Those born under him will have much conceit, and will try to make their way in the world in spite of all obstacles. When posited in the marriage house, he causes much discord between husband and wife, and hence those, who have him thus posited at birth, should be careful to select as life-partners those whose horoscopes are in harmony with their own. Otherwise, they need not look for much nuptial bliss. As regards health, Mars is often beneficent, for, though frequently the herald of a violent death, there is little doubt that he strengthens the constitution and enables it to cope successfully with many ailments. His influence, when in evil aspect with other planets, is most malign. When at enmity with the Sun, he causes acute inflammatory diseases and vicious immoral acts are the result of his variance with Venus. Prodigality is shown when he afflicts Jupiter and shameless liars generally have Mars and Mercury in evil aspect at birth. A bad planet then, and yet not wholly bad. To his bracing stimulating influence

many a man owes much of his success in life. Mars was powerful at the birth of Vaillant, the anarchist.

The Sun is the royal planet, and those born under him will be proud, magnanimous, ambitious and upright. He rules the health of all men, as the Moon rules the health of all women, and those in whose horoscopes he is not grievously afflicted by Saturn or Mars, may look for a long life. Like Mercury and the Moon he partakes of the nature of whatever planet or planets may be in aspect with him. When unafflicted, he promises much good and some evil fortune. If he promises wealth, he will at the same time take care that it shall be spent. When posited in the house of health, he produces much illness, and when in the house of children, there is little chance that the marriage will be fruitful. Those who have him in the mid-heaven will probably hold high positions in the world and will call no man master. Altogether, a most potent planet and one whose aspects should be closely watched, as he makes his round of the zodiac.

Venus is a benefic planet. Like the Greek goddess of love, she presides over courtship and merry-making. Though more capricious and unstable than Jupiter, she yet confers many desirable gifts on mortals. Her children are comely, being noted for their fine eyes and love dimples. They are also good-natured and impulsive and very fond of pleasure. Hard work they abhor and they seldom become famous. Any aspect of Mars to the planet of love is undesirable from a moral point of view.

Musical ability is shown when Herschel is in good aspect with Venus, and success as a musical composer is shown when Mercury and the luminaries add their testimony. The disposition is also largely influenced by Venus. Lovely and loving are her children, and, though fortune may deal them many a hard blow, lucky indeed are those on whom the planet of love smiled at birth. Edgar Allan Poe and Tennyson were largely influenced by Venus.

Mercury is never more than 28 degrees distant from the Sun and like the Sun and Moon is a variable planet. He largely rules the mind and intellectual sanity is the lot of those who have Mercury and the Moon in good aspect with each other at birth and unafflicted. Ability for music, painting and other fine arts is shown when Venus and Mercury are in aspect and a love of astrology and occult studies is shown when Herschel and Mercury are in aspect. Those born when Mercury is above the earth are inclined to oratory, and, if Mercury is powerful, they may acquire a great reputation thereby. Those born when he is below the earth will be more inclined to be studious and may become distinguished for scientific or artistic attainments. In Gemini and Virgo Mercury is very strong and in Sagittarius and Pisces very weak. When in the latter sign, he denotes a shallow, frivolous mind and most foolish intellectual conceit. When in Scorpio he is strangely potent, giving a great love of mysticism, astrology and

other unusual studies. Mercury was strong at the birth of the Prince Imperial.

The Moon is in many respects the most important of all the planets and her aspects should therefore be most carefully noted. She is the swiftest of all the luminaries, completing her course through the zodiac in about 27 days 7 hours and 43 minutes. When well aspected, she confers benefits; when evilly aspected, she torments and does much harm. She plays an important part in the marriages of men. The planet, to whom the Moon first applies, denotes the future wife. Much unhappiness in married life is foreshadowed when the Moon is afflicted by Herschel, Saturn or Mars. When in a fruitful sign and unafflicted, she promises many children. Indeed, in all things she influences us throughout life more than we know or are willing to admit. Ever swiftly moving past the more ponderous planets, she is perpetually stirring up to action the good and evil spirits that ruled at the birth of each of us. She delights in Cancer and is generally supposed to be unfortunate in Capricorn. For this supposition there hardly seem to be sufficient grounds. Many distinguished men were certainly born when the Moon was in Capricorn, among them being Lord Palmerston, Sir Garnet Wolseley, Thomas Alva Edison and the great Napoleon.

The planetary cycles or periods are as follows: The Sun 19 years, the Moon 4 (some say 25) years, Mercury 10 years, Venus 8 years, Mars 19 years, Jupiter 12 years, Saturn 30 years, Herschel

84 years and Neptune 180 years. A little calculation will show that the yearly motion of the Sun is about 19 degrees, of the Moon 90 degrees, of Mercury 36 degrees, of Venus 45 degrees, of Mars about 19 degrees, of Jupiter about 30 degrees, of Saturn about 12 degrees, of Herschel about $4\frac{1}{2}$ degrees, and of Neptune 2 degrees.

"Each planet," says Raphael in his "Manual," published in 1828, "has a complete period of its own, entirely distinct from every other motion which it may acquire either in the zodiac or in the world. The changing of these planets from sign to sign and thus forming configuration with their actual places at birth, or with the luminaries, produces in some instances the most powerful good or evil fortune as the testimonies may warrant."

I have here briefly outlined the method pursued by scientific astrologers. As will be seen, intense study, great intuition, and considerable intellectual ability are necessary in order to thoroughly grasp it. Absolutely correct predictions can only be made by this method or by the abstruse, yet most fascinating, method used by the astrologers of the East. Considerable knowledge as to the future, however, may be obtained in a much easier way, and I will here set down some interesting astrological lore for the benefit of those who may desire to learn something about their own or their friends' future.

CHAPTER V.

OLD-WORLD SOOTHSAYING.

PREDICTIONS have been made from early times according to the hour of the day at which a person may be born. They are based on the Sun's position in his course through the zodiac, long experience showing when he is most and least powerful. At noon each day he is on the meridian or the cusp of the 10th house, and at midnight he is on the cusp of the 4th house. Persons born near the middle of the day will be exceptionally fortunate. In business they will prosper and their lives will be active and well spent. Girls born then will very probably obtain husbands, who will either be very rich or above them in rank. Of course, in all such cases due allowance must be made for talents and education. It stands to reason that stupid children will not fare as well as brilliant children, no matter at what hour they may be born.

Persons born about midnight will also become distinguished and may acquire a goodly share of renown, but they need not expect such notable careers as are granted to their brethren who are born about noon. Fortune, too, will shun them

until after the 30th year and up to that time they will attain no great publicity. After the 30th year, however, their talents will shine forth and many will honor them. In a word, they will enjoy during their latter years all those blessings which those born at noon will enjoy during all their years. Some of them, too, will be remembered long after death, and many of them will see strange visions, dream strange dreams and believe devoutly in the world of spirits. They will also have a strong imagination and much genius.

Those born near sunrise will also make some stir in the world, mainly by honorable work, and will rejoice in the friendship of notable men.

Finally, those born about sunset will, if boys, be successful in business, and, if girls, will be fortunate in marriage.

* * *

Predictions are also made according to the sign occupied by the Sun at birth. As the Sun, however, remains a whole month in each sign, and as thousands of persons are born each month, it is manifest that these predictions can only apply generally, and can never be made with certainty in regard to the events of any person's life. Still they often do come true. In delineating character they may always be used with good effect. Those who would obtain the best results should carefully note the Moon's aspect to the Sun at time of birth.

Those born when the Sun is in the Ram—March 21 to April 19—will meet with many accidents,

whereby, however, life will not be shortened. Injuries may come to them from horses, fire-arms or sharp instruments. A girl, born then, may be wounded on the head or may have a birthmark there or on the feet. She will have a quick temper and be somewhat eccentric. Children will be born to her and her first child will not live. Boys, born then, will never be wealthy or poor. Clever, studious and eloquent they will be, but their days will be embittered by enemies among whom will be their own kindred. Fortune and much renown will be theirs, and the girls' also, if born during the day; if born during the night, much affliction.

A tempestuous youth and a joyous old age is the lot of male children born when the Sun is in the Bull—April 19 to May 20. Over their enemies they will win many a victory, and many a hard enterprise they will bring to a successful end. They will also travel far from the native land. In youth they will be quick-tempered and hot-blooded and, if they marry then, sorely will they be disappointed. Sickness and accidents, too, will afflict them in early life, especially in the 28th and 35th year. In their later years they will prosper both as regards money and marriage. A girl, born then, will be sensible, witty and a great talker. She will rebel against control and will be too fond of the opposite sex. Slanderers will malign her in youth but their enmity will hurt her little. She will have many children and will marry more than once.

Children born when the Sun is in the Twins—May 20 to June 21—will be generous, witty, wise and careless about money matters. A good livelihood they may obtain, but wealthy they will never be. The boys may be chosen to offices under Government, or be employed by large corporations, and if so, they will be esteemed for their fidelity, steadfastness and attention to duty. Poverty they need not dread and wealth they need not expect. They will be general favorites and will delight in all elegant arts and sciences. Many will become skilled in mathematics and some will become eminent lawyers. Similar in all vital respects will be the fortune and disposition of girls born then. A critical year for them will be the 23d, when danger is threatened either through some weapon or a dog's bite.

The Sun being in the Crab—June 21 to July 22—causes boys born then to be sharp, argumentative, amorous and wonderfully fond of a seafaring life. Riches they will acquire for others but not for themselves. Fortune will not smile on them until after the 26th year. Among their friends and patrons will be some rich men. Girls, born then, will be stout, good-looking and active. Wisdom they will not lack but they will be more noted for craft and deceit. They will be in peril during childbirth and when traveling by water, and the first child will be a weakling.

A boy born when the Sun is in the Lion—July 22 to August 22—will have a large, strong body

and in disposition will be arrogant, scornful and headstrong. Eloquent he will also be and benefits will come to him from high officials. Enemies he will have many and by numerous perils he will be beset, but by good judgment he may escape all dangers. He will not be fortunate with his children and, if any grow up, they will cause him much sorrow. As with boys, so with girls. Hot-tempered they too will be, and prone to make a mischievous use of their tongue. They should beware of hot water and fire and may look for gnawing pains in the stomach. Money and preferment they will obtain through influential men, and as housekeepers few will excel them. They will easily get husbands but their children will be few.

A boy born when the Sun is in the Virgin—August 22 to September 23—will be comely, witty, honest, ambitious and generally fortunate. He will lose some property by thieves, or cheats, but in the end he will triumph over his enemies. He will be a lover of women and his wife will die at an early age. In the company of great men he will find much pleasure. Much happiness will be his and he will be respected by many. A girl, born then, will be prudent, honest, glib of tongue and rather irascible. She will marry about 16 and her first-born will be a goodly babe and a most persuasive speaker.

Those born when the Sun is in the Balance—September 23 to October 23—will be handsome, active, eloquent and of good repute. They will,

however, be unstable and will suffer much during life. Of fire and boiling water they should especially beware. The men will have trouble with their wives and will be over-fond of other women's society. Many will even separate wholly from their wives. Girls will be merry, light-hearted, favorites in society and will delight in country life. They will marry when they are about 23 and will live happily with their husbands.

Those born when the Sun is in the Scorpion—October 23 to November 22—will be full of courage and anger and much given to flattery. Many promises will they make and little will they perform. After the serpent's fashion they will beguile those who trust them and with smiling faces will lure their enemies to destruction. Great rank they may attain either in the service of wealthy potentates or as leaders of the common people. A girl, born then, will have trouble with her first husband but will live happily with her second. She will have pain in the side or stomach and moles or other marks on the head, shoulders or arms. Sometimes those born at this period become notorious robbers. Scorpio persons, too, often win renown as surgeons, soldiers or by their skill in the occult arts.

A boy born when the Sun is in the Archer—November 22 to December 21—will be a great traveler and home he will not return until he has amassed much gold. Through friends he will obtain promotion and many years will he spend in

the service of rich men. He will be strong of body and noble of soul and he will delight greatly in all martial and athletic exercises. A girl, born then, will be of a similar temperament. Evil men will try to ensnare her but will fail. She may marry at 17; if not then, she will marry at 24, and from this marriage will come to her many children.

A boy born when the Sun is in the Goat—December 21 to January 20—will be petulant, prone to anger and too fond of low company. He will love passionately and his sweetheart will cause him much woe. He will spend money liberally in youth but will grow covetous in old age. He will never be wealthy but will prosper somewhat in commerce and in travels to the East. Enemies he will have many but patience and a stout heart will enable him to overcome them. A great traveler will be the girl born at this period. Her enemies, too, will not be able to prevail against her. Still, she will lack courage and be over-sensitive.

The Water-Bearer is a goodly sign, but a boy born when the Sun is therein—January 20 to February 19—will have his share of misfortune. Fevers will attack him and water may do him harm. He will in early youth travel far abroad and make and waste some money, though not much. After middle life he will regret the errors of his youth and will prudently and successfully labor to amass a sufficiency for his old age. In marriage he will not be fortunate and from women he will receive few favors. His wife will be sickly and will not

live long. After she has passed away, some measure of happiness will come to him. A girl, born then, will meet with much good and much evil fortune. A legacy will come to her but she will never be rich. In early life her children may cause her trouble and she may make some strange journeys. In later life, however, fortune will favor her and she will in the end obtain moderate riches.

A boy born when the Sun is in the Fishes—February 19 to March 21—will lead a chequered life. Merry and good-tempered he will be and very fond of the society of upright men. He will be afflicted in youth and may not live long. If he survives his 35th year, however, there is every chance of a long life. Some legacy may fall to him but he will never be very rich. Women will exercise an undesirable influence over him and he will not prosper until after middle age. A girl, born then, will have much trouble in married life and will many times suffer with pains in the intestines. She will separate from her husband and, if she does not marry in early youth, she may throw herself away on a worthless debauchee. In disposition she will be quarrelsome and her tongue will be that of a shrew.

* * *

The Moon also exercises a peculiar influence according to the sign occupied by her at birth. This sign, or the age of the Moon at birth, is easily found.

TABLE OF CONSTANTS.

January 0	May 2	September 7
February 1	June 3	October 7
March 0	July 4	November 9
April 1	August 5	December 9

RULE.—Divide the year of birth by 19, multiply the remainder by 11 and divide the result by 30. To this remainder add the day of month and the constant according to the above table and divide the result by 30. The remainder will be the Moon's age.

To find her longitude on any date, multiply her age by 12, which will give the number of degrees that are to be added to the Sun's longitude at noon.

Example.—Find the age and longitude of the Moon on February 1, 1896.

$1896 \div 19 = 99 + 15$. $15 \times 11 = 165$ which, divided by 30, leaves 15 as a remainder; 2 being added to this remainder gives 17, which is the Moon's age. $17 \times 12 = 204$, which shows that the Moon is that number of degrees distant from the Sun. The Sun enters Aquarius each year on January 21st, and the Moon is therefore in Virgo. The exact degree in which the Moon is at noon on any day cannot always be found by this rule, but the approximate degree can always be found and the general reader will find this sufficient.

The Moon, when in the Ram at birth, gives strength of body, a quick temper, a keen intellect, some wealth and a good reputation.

When in the Bull, she gives much desire of the flesh, popularity, sound judgment and success.

When in The Twins, she is weak and causes neglect of business affairs and much recklessness of speech and action. The imagination, however, is lofty and much pleasure is gained thereby.

When in the Crab, her power is supreme and on those favored by her she confers all possible good gifts. Very sensitive are her children and none are more conscientious and dutiful.

When in the Lion, though a crowned queen, she yet lacks power to make her influence dominant; hence, her children are wayward and live as they please.

When in the Virgin, she is sad and melancholy and is inclined to take little interest in the real affairs of life.

When in the Balance, she confers fortune, but her children are too neglectful of business and too fond of good eating and drinking. In pleasures, such as singing, dancing and the society of the opposite sex, they will spend much of their time and in consequence will suffer somewhat.

When in the Scorpion, the Moon is very evil, and little can be looked for by those born then. Too often will they be base and unmannerly in speech and action and the inevitable result will be much sorrow for themselves and others. The good influences of other planets, however, will help much to lessen these evils.

When in the Archer, the Moon is vigorous and

causes those born then to delight in all warlike and manly exercises.

When in the Goat, she is a stately lady and her children may reckon on comeliness and a good reputation.

When in the Water-Bearer, she is a great huntress and makes those born under her unduly fond of traveling and of spending their time over useless and chimerical projects. Flighty they will be and not without many a struggle will they achieve success.

When in the Fishes, the Moon is a slovenly woman and her children likewise care not for neat attire and would fain spend their days and nights in junketing, card-playing, dice-throwing and other such ruinous games. As a result, little heed is paid to worldly affairs and money, that is much needed, is dissipated in folly.

Hippocrates believed that planets had much to do with diseases, and he maintained that physicians, who were not good astrologers, were unworthy of confidence. Galen, who was of the same opinion, held that the critical days in certain diseases—the seventh, fourteenth, and twenty-first—were the result of the Moon's influence, since they occur at the same time as her principal phases.

Cæsar informs us that in ancient Germany the matrons believed firmly in the influence of the Moon, and on one occasion predicted that the German army would be defeated if it engaged in battle before the new Moon. They believed that

either the new or the full Moon was the most favorable season for beginning any new undertaking. The descendants of these Germans, notably the English and Swedes, hold to this belief—that the Moon not only has great influence in regulating the weather but also in controlling worldly affairs generally.

The days on which the Moon forms a good aspect with the Sun's place at birth are favorable for work, for engaging in business, for dealing with the public or with business men, for opening places of business and for dealing with superiors. When she forms an evil aspect with the Sun's place at birth, do not enter or leave a place of employment, make no changes in business and avoid making enemies. A girl, born when the Sun and Moon are in evil aspect, will surely suffer from ill health unless the good aspects of the other planets are exceptionally strong. Note also the Moon's aspects to the places of other planets.

* * *

There are also quaint predictions as to the destinies of those born on the various days of the week. I give them for what they are worth. There may be more truth in them than appears at first sight.

Some of the old astrologers believed fervently in them and, I think, with good reason.

The day of the week for any date in the present century may be found by the following rule:

TABLE OF CONSTANTS

MONTH.		
January 3.	May 4.	September 1.
February 6.	June 0.	October 3.
March 6.	July 2.	November 6.
April 2.	August 5.	December 1.

YEAR.											
Decade.	0	1	2	3	4	5	6	7	8	9	
0	0	1	2	3	4	5	6	0	1	2	3
I	5	6	1	2	3	4	5	6	0	1	2
II	4	5	6	0	1	2	3	4	5	6	0
III	3	4	5	6	0	1	2	3	4	5	6
IV	2	3	4	5	6	0	1	2	3	4	5
V	1	2	3	4	5	6	0	1	2	3	4
VI	0	1	2	3	4	5	6	0	1	2	3
VII	5	6	0	1	2	3	4	5	6	0	1
VIII	4	5	6	0	1	2	3	4	5	6	0
IX	3	4	5	6	0	1	2	3	4	5	6
X	2	3	4	5	6	0	1	2	3	4	5
XI	1	2	3	4	5	6	0	1	2	3	4
XII	0	1	2	3	4	5	6	0	1	2	3

Add the constant for the month and the constant for the year to the date of the month, and then divide by 7. The remainder will be the day of the week required. In the table of constants for the year the Roman figures signify decades, and the Arabic figures signify units. Thus, 1897 = 9 decades and 7 units and, referring to the table, we find that 2 is the constant for that year.

In the case of any leap year, except 1800, subtract 1, if the date required is before the 29th of February.

Example: What day of the week was March 1, 1845?

$1 + 6 + 0 = 7$, which divided by 7, leaves 0 = Saturday.

Men born on Monday, the Moon's day, will be great travelers, happy in marriage, skilful in medicine and surgery and neither rich nor poor. They will be skilled in geography and mathematics and will be fortunate as navigators, printers or agriculturists. According to their calling and position in life they will become either ambassadors, or church dignitaries or sea captains or workers in precious metals. They will be subject to catarrh, toothache and colic and their lips may become swollen. There will also be a blemish in their eyes. They will love widows and will probably live to seventy years unless they are carried off by poison.

Men born on Tuesday, the day of Mars, will be short-lived, quarrelsome, amorous, skilled artificers and will be desirous of acquiring wealth in some fraudulent manner. Moreover, they will be in danger of wounds on the head and of hurts by steel instruments. They may become generals or military engineers, and for their bravery they will be highly esteemed by kings and princes. They may also become surgeons, bakers or cooks. Sudden death they need not dread and they sometimes live three score years and twelve. They will only marry once and they will not have many children.

Men born on Wednesday, Mercury's day,

though never rich, will attain eminent positions, most probably as judges. Their fortune, however, will not be assured until after middle life. In marriage they will fare badly and they may at some time be deprived of their liberty. Among them will be found astrologers, orators, philosophers, doctors, counterfeiters and vagabonds. They will marry three times and will have several children. They will be troubled with heart disease, gout and nervousness, and are not likely to live more than fifty years or so.

Men born on Thursday, will obtain great wealth and will live to a good old age. In marriage and all other enterprises they will be successful but trouble may come to them through accidents. Such men will become noted for their honesty, discretion and piety. In the courts of kings and in the church they will attain high rank. They may marry twice and there is little doubt that they will have many children. Their health will be good throughout life and they will probably live eighty years.

Men born on Friday, the day of Venus, will be true children of the goddess of love. In wine and the company of women they will find much pleasure and of all persons they will be the most merry. Of music they will be especially fond and they may become organists or skilled performers on other musical instruments. They may also become pastry cooks, glovers, perfumers, druggists or tailors. In all arts that pertain to the adornment of women, such as em-

broidery, lace-work and dressmaking, they will be proficient. They will be loved by women and will live to a hale old age. They will marry only once, and there will be more girls than boys among their children.

Men born on Saturday, Saturn's day, will feel to the full the influence of that malignant planet. Difficult for them will it be to acquire money and after a life spent in drudgery they may meet with a woful death. Melancholy and avaricious they will be and they may be imprisoned for debt. As to their dress they will be slovenly and disease will grip them in the legs and knees. Evil arts they will study and they may have much luck in finding hidden treasures. In appearance they will be uncomely and among their fellow-men they will not be popular.

Men born on Sunday, the Sun's day, may not be long-lived, but their life, while it lasts, will be spent in great achievements, whereby they will win much renown. Through marriage will come their chief trouble. They will learn many trades and will make and spend much money. They will be afflicted with fever, toothache and headache and will also be in danger of fire and the plague. As horse-dealers they will be lucky. Women will love them and they will marry more than once.

* * *

Moles are significant. They are, as it were, the seals of the signs and planets. Their full meaning we do not know, and doubtless much that has been written about them is pure conjecture. Let no one,

however, who has a mole on the body regard it as a mere accident. It means something and may mean much.

Here is some lore on the subject :

He who has a mole on his right breast will be undoubtedly wicked.

He or she who has a mole on the stomach will be a great glutton.

He or she who has a mole on the lip will have a good digestion and will be a great talker.

He or she who has moles on the feet and hands will have many children.

He or she who has a mole on the right side of the forehead will obtain great riches, but he or she who has a mole on the left side of the forehead will be ever in need of money.

A mole on the neck, throat or chin signifies riches.

Moles on the right ears of men or women signify riches and a good reputation, and on the left ears, poverty and disgrace.

A red mole on the nose of a man or woman generally betokens immoral conduct.

Moles on the ankles or feet betoken modesty in men and courage in women.

A mole on the left side of the breast betokens much ill-success and a mole on the thigh betokens much poverty and unhappiness.

The man who has a mole on or about his knee will be virtuous and wealthy, and the woman who has a mole on her left knee will be the mother of many children.

A mole on the neck indicates strength and one on the arm or shoulder shows great wisdom. According to an old writer. "when Englishmen (the common people) have warts or moles on their faces they are very careful of the great hairs that grow out of these excrescences ; and several said that they look upon these hairs as tokens of good luck."

James Percy, the trunkmaker, who claimed the Earldom of Northumberland in 1680, said in proof of his claim that he had a peculiar mole on his body. "I have," he said, "a mole like a half-moon upon my body (born into the world with it), as hath been the like with some of the Percys formerly. Now, search William Percy and see if God hath marked him so ; surely God did foresee the troubles, although the law takes no notice ; but God makes a true decision, even as he was pleased to make Esau hairy and Jacob smooth."

* * *

That some days in each month are fortunate and others unfortunate has long been a popular belief. Much has been written on the subject, but as yet no clear rule seems to have been laid down. As a result, it is hard, if not impossible, to classify these days. The following are said to be specially evil : in January, the first and seventh days ; in February, the third and fourth ; in March, the first and fourth ; in April, the tenth and eleventh ; in May, the third and seventh ; in June, the tenth and fifteenth ; in July, the tenth and thirteenth ; in August, the first and second ; in September, the third and tenth ; in

October, the third and tenth ; in November, the third and fifth, and in December, the seventh and tenth.

Lord Burghley, in his "Preceptes to His Sonne" (1636), says: "Though I thinke no day amisse to undertake any good enterprise or businesse in hand, yet have I observed some and no meane clerkes very cautionarie to forbear these three Mundayes in the yeare, which I leave to thine owne consideration, either to use or refuse; viz: 1st. The first Munday in April, which day Caine was born, and his brother Abel slaine, 2d, the second Munday in August, which day Sodome and Gomorrah were destroyed, 3d, the last Munday in December, which day Judas was born, that betrayed our Saviour Christ."

* * *

Planets rule hours as well as days. The diurnal hours begin at sunrise and end at sunset and the nocturnal hours begin at sunset and end at sunrise. The length of the hours varies as the days or nights are short or long. There are only two days in the year, those on which the Sun enters the signs Aries and Libra, on which the planetary hours are of equal length by day and night.

To find the length of such hours on any day, multiply the number of hours between sunrise and sunset by 60 and divide the product by 12; the quotient will show the number of minutes in each diurnal planetary hour. To find the length of

nocturnal planetary hours, apply the same rule to the hours between sunset and sunrise.

The planets rule in the following order: Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon. Saturn rules the first hour of Saturday, Jupiter the second hour, Mars the third, the Sun the fourth, and so on according to the order of the planets. In like manner Jupiter rules the first hour of Thursday, Mars the first hour of Tuesday, the Sun the first hour of Sunday, Venus the first hour of Friday, Mercury the first hour of Wednesday and the Moon the first hour of Monday.

The significance of the planetary hours and the manner in which they may be used to advantage are clearly explained by old astrologers. I give their teaching here, not only because it is curious and interesting, but also because it is apparently based on sound astrological rules.

In the hour of Saturn neither go to sea nor start on any long land-journey, for trouble of some kind will follow and the expected profit will not be realized. Furthermore, take no physic, hire no servants, for they will prove idle and worthless, neither put on new clothes nor cut your hair, and refrain from borrowing money. It is not good to fall sick in this hour, for such illness lasts a long time and sometimes ends in death. On the other hand, it is good in this hour to buy any kind of grain, to begin digging or ploughing and to buy or lease houses or lands.

In the hour of Jupiter ask favors of church dig-

nitaries, senators, judges, eminent lawyers and other persons of high rank. In this hour it is advisable to start on a journey and to sow all kinds of grain. A speedy recovery is also promised to those who fall ill at this time. Moreover, in this hour it is well to lend or borrow money and to take a husband or wife, but it is not a good hour in which to purchase cattle or to go on board ship.

In the hour of Mars begin no reputable work of any kind, for it is a most unfortunate hour in all things and ought therefore to be avoided as much as possible. It is an unlucky hour in which to begin a journey, for there is danger of thieves and of injury to the body and no one should in this hour start on a sea-voyage.

The hour of the Sun is a good time in which to ask favors of great men. Otherwise it is generally unfortunate. Do not at this time begin a building or put on new clothes, neither court any woman nor pay any money on account. It is a dangerous hour in which to fall sick and a likely one in which to receive promotion. The hour of Venus is a good time in which to go courting or to begin a land-journey, but not a voyage. It is a seasonable time also for taking physic or beginning any pastime, but an unlucky time in which to begin wearing any new garment. Business relating to women such as marriage and matrimonial contracts will succeed, if undertaken in this hour.

In the hour of Mercury it is well to buy or sell merchandise, to write letters, to send children to

school, to begin a journey, to lend money, to commence a building, to begin planting or grafting and to ask favors of great persons. It is not a good hour in which to re-enter one's home after a journey and no one should in this hour contract marriage, or hire servants or buy houses or lands.

The hour of the Moon is good for love affairs but it is not a good hour in which to buy cattle or to take physic or to commence building or to lend money or to make new clothes. Children may be sent to school during this hour and it is also a fit season for beginning a journey or pursuing an enemy. One may start on a foreign journey at this hour but, if so, care should be taken to return to the native land during an hour ruled by some other planet.

This doctrine of planetary hours has been much ridiculed, though chiefly by persons ignorant of the principles on which it is based. I can only say in the words of Coley, a noted authority on the subject: "Let every person make use of those rules he affects and finds verity in, and omit those he cannot easily digest or takes a prejudice against."

* * *

In the lives of all men there are certain critical or climacterical years. According to Moxon, whose "Mathematical Dictionary" was published in 1692, "there are certain observable years, which are usually attended with some grand mutation of life or fortune—as the seventh year; the twenty-first, made up of three times seven; the forty-ninth,

made up of seven times seven; the sixty-third being nine times seven, and the eighty-first being nine times nine; which two last are often called the grand climacterics, in which many famous men have been observed to die. Not only the learned heathens, viz., Plato, Cicero and Macrobius, have written much of these climacterical years, but several fathers and doctors of the church—as Sts. Ambrose, Austin, Bede and others—have justified the observation to be neither superstitious nor unprofitable.” He also tells us that “every ninth day of a sickness, or ninth year of one’s life, is thought to bring some great alteration in the disease or mutation of fortune.”

The life of man is generally divided into six parts—childhood, youth, early manhood, manhood, old age, and decrepit age. The period of childhood lasts according to some authorities, to the fifth year, that of youth to the twenty-fifth, that of early manhood to the thirty-fifth, that of manhood to the fiftieth, that of old age to the sixtieth and that of decrepit age to the end of life. Ptolemy wisely points out that the great divisions of man’s life are in accordance with the periods of the planets. He says “the first age of infancy, enduring for four years, agreeing in number with the quadrennial period of the Moon, is, therefore, adapted to her; after this the age continues for ten years, accommodating itself to the sphere of Mercury and the mental faculties develop themselves during this period.” Venus holds sway during the next

eight years and this is the period during which a man will most likely manifest "an unrestrained impetuosity and precipitancy in amours." The Sun influences the fourth age, which endures for nineteen years according to his period. The youth during this time "becomes a man and puts away childish things." Mars rules the age of manhood, his reign lasting for fifteen years. "He induces greater austerity of life, together with vexation, care and trouble." Jupiter influences the maturer age and holds sway for twelve years. "He operates the relinquishment of labor, of hazardous employment and tumult and produces greater gravity, prudence, foresight and sagacity, favoring the claim to honor, respect and privilege." Saturn "regulates the final old age, as agreeing with his chillness. He obstructs the mental movements, the appetites and enjoyments, rendering them imbecile and chill in conformity with the dullness of his own nature."

The Moon's period being about 27 days, it is clear that about the 7th day she forms a square aspect and about the 14th day she forms an opposition aspect to her own place at birth. These positions being evil, it follows that the years are likely to be unfortunate. Upon a like principle, during each ninth year the Moon is in trine aspect to the place occupied by her at birth and consequently, unless adverse influences are unusually strong, each ninth year is likely to be fortunate.

The evil climacterics then are the 7th, 14th, 21st,

28th, 35th, 42d, 49th, 56th and 63d years, and the favorable climacterics are the 9th, 18th, 27th, 36th, 45th and 54th years. The most potent of these are the grand climacterics, viz: the 49th and 63d years. The former of these is the square of 7, and the latter is the trine multiplied by the square. This explains why no periods of a man's life are considered more critical than these. When evil directions occur, they bring much trouble. The 63d year is especially considered the Grand Climacteric, and a careful observer will find that more people die in their 63d year than in any other year from 50 to 80.

On this subject Lemnius writes: "Augustus Cæsar, as Gellius saith, was glad and hoped that he was to live long, because he had passed his sixty-third year. For olde Men seldome passe that year, but they are in danger of their lives; and I have observed in the Low Countries almost infinite examples thereof. Now there are two years, the seventh and ninth, that commonly bring great changes in a Man's life and great dangers; wherefore sixty-three, that contains both these numbers multiplied together, comes not without heaps of dangers, for nine times seven or seven times nine are sixty-three. And thereupon that is called the climacterical Year, because, beginning from seven, it doth, as it were, by steps finish a man's life."

CHAPTER VI.

COMETS AND COINCIDENCES.

COMETS have ever been considered harbingers of the future. The Bible speaks plainly on this point. Daniel says that God "worketh signs and wonders in heaven and on the earth," and Christ, referring to the calamities which were to come upon Judea, declared that "nation shall rise against nation and kingdom against kingdom; and great earthquakes shall be in divers places and famines and pestilences and fearful sights; and great signs shall there be from heaven."

The Greeks and Romans also regarded them as ominous. Cicero writes "that in the civil war between Octavius Augustus and Mark Antony it was observed that comets were the harbingers of the miseries that then befel them," and conjectures "that great events are heralded in this way." Of the same opinion was Pliny, who writes: "A fearful star this comet is and not easily expiated, as appeared by the late civil troubles when Octavius was Consul and again by the intestine war of Pompey and Cæsar and again in our days about the time when Claudius Cæsar was poisoned and left the empire to Domitius Nero, in the time of whose reign and gov-

ernment a comet appeared, blazing continually." Seneca says: "Some comets are very cruel and threaten us with the worst of mischiefs; they bring with them and leave behind them the seeds of blood and slaughter." Socrates is even more emphatic. In reference to the siege of Constantinople by Gainas, he says: "So great was the danger which hung over the city that it was foreshown by a huge blazing comet that reached from heaven to earth, the like of which no man ever saw before." The historian Cedrenus says of the comet which appeared before the death of the Emperor Johannes Tzimicas that "it foreshadowed the death of the Emperor and those immediate calamities which were to befall the Roman dominions by reason of their civil wars." He also says that "a wonderful comet was seen in the reign of Constantine, which portended calamities that were to befall the world soon after." Anna Comnena, daughter of the Greek Emperor Alexius, speaking of a remarkable comet that appeared before the invasion of the Gauls, says: "This happened by the usual administration of Providence in such cases, for it is not fit that so great and strange an alteration of things as was brought to pass by that coming of theirs should be without some previous denunciation and warning from heaven." She also asks: "What evil doth this new light in the heavens come to warn us of? What strange tidings doth this messenger from above arrive with?"

Milichius, professor of mathematics at Maiden-burg, assures us that "there are good grounds for

the usual behavior of men as to comets, for they have reason to gaze at them with so much terror and astonishment as they do, since experience and observation prove that comets foreshadow great slaughter, sacking of cities, overthrow of kingdoms and other public disasters." The astute Machiavelli admits "that great commotions are the consequences of such signs as comets." Grotius observes that "comets and fiery swords and such like signs are wont to be the forerunners of great changes in the world," and Josephus, after commenting on the wilful obstinacy of his countrymen, remarks that "when they were at any time premonished from the lips of truth itself by prodigies and other premonitory signs of their approaching ruin, they had neither eyes nor ears nor understanding to make a right use of them, but passed them over without heeding or so much as thinking of them, as for example, what shall we say of the comet in the form of a sword that hung over Jerusalem for a whole year together?"

Charlemagne, the great Emperor, also believed that comets were divine messengers. Seeing one appear shortly before his death, he asked his astronomers what it foretold and then conferred with Eginhard, his secretary. "Be not dismayed at the signs of heaven," said Eginhard in scriptural language, to which Charlemagne replied that "he was not dismayed at such signs, but feared and revered the powerful cause and Divine framer of them, who, being incensed with anger against a

people or a prince, is wont by these to admonish them of his wrath and to call them to repentance that they may avoid it."

Raphael, the lucid English astrologer, who flourished during the first quarter of this century, says: "The great comet of 1680, followed by another lesser one in 1682, was evidently the forerunner of all those remarkable and disastrous events that ended in the revolution of 1688. It also evidently presaged the revocation of the Edict of Nantes and the cruel persecution of the Protestants by the French king Louis XIV., which was afterwards followed by those terrible wars, that with little intermission continued to ravage the finest parts of Europe for nearly twenty-four years." The Thirty Years' War, we are told, was also foreshadowed by four remarkable comets, which appeared in 1618. Again, it is claimed that a comet in 1807 foretold the Spanish troubles at that time. The great comet of 1811 is also supposed to have foretold Napoleon's marvelous career.

In 1870 a comet appeared in Aries, the sign ruling Germany, and very near the degree of right ascension of the Sun and Mars at the birth of Napoleon III., and in that year the Franco-German war began, and the following September Napoleon surrendered to the Prussians. Donati's comet appeared in 1858 and the Italian war broke out in 1859. The comet of 1861 appeared in Gemini, the sign of London and the United States, and the memorable events of that period were the American

Civil War, the assassination of Lincoln and the fire of London, which was the most destructive since the big blaze of 1666.

In 1881 comet B was first seen in Gemini on May 22, and on July 2 President Garfield was shot. The ancients say that the appearance of a comet in Gemini portends terrible storms and the death of some illustrious man, and in this instance the saying proved entirely correct.

Comets are supposed to portend earthquakes, and certainly there is ample evidence that earthquakes are due to planetary influences, and consequently can be predicted. Halley's great comet has been the forerunner of several earthquakes. One at Naples in 1456 destroyed 40,000 souls in about ten minutes; another at Lisbon in 1755 destroyed 60,000 persons; that of 1757 at the Azores killed 10,000 persons, and those which occurred two years later in Barbary, Peru and other regions also proved very destructive to life and property. For the earthquake of 1746, by which Lima and Callao were destroyed, a small comet was held responsible.

The abundant vintage and crops of 1811 were attributed to a comet. The deaths of several eminent persons, an epidemic of sneezing in Germany, an unusual number of births of twins, all these are supposed to have been foreshadowed or caused by comets. The discovery of Halley's comet is erroneously supposed to have put an end to this popular belief, for it furnished proof that comets have regular periods. Halley was satisfied that the comet

seen by him takes seventy-six years in which to perform its journey around the Sun, and that it had previously appeared in 1531 and 1607. He naturally concluded that it would next appear in 1758 or 1759, and, sure enough, it was seen on December 25, 1758. It appeared again in 1835, and it will surely visit us in 1911. In 1456, when it was first noticed, it frightened all Europe. And well it might, for it was wonderfully bright, and had a tail sixty degrees in length. The cry was raised that this portent boded ill to Christendom and was the cause of the rapid successes of Mahomet II. Pope Calixtus III. actually issued a bull against the heavenly messenger. He "ordered the church bells to be rung daily at noontide, extra Ave Marias to be repeated and a special protest and excommunication to be composed, exorcising equally the devil, the Turks and the comet." Lincoln, when first asked to issue a proclamation abolishing slavery in the South, replied that such an act would be as absurd as the Pope's bull against the comet. Almost as absurd as the Pope's bull is the scientific argument that comets are powerless to influence mundane affairs, because they have regular periods. All the planets have regular periods, and yet their influence on human affairs has been proved over and over again.

Neither papal bulls nor scientific arguments can kill a popular belief which is apparently based on reason. During the eighteenth century the belief

in the potency of comets was still strong, and in our days many yet believe in it.

Norman sailors, for example, augur great evil from comets, and even the learned Joseph de Maistre maintains that they are sent by God, and are a further proof that astrology is not a chimerical science.

Earthquakes, too, are still regarded with peculiar awe in many places. We read in a New England newspaper of 1727 that "a considerable town in this province has been so wakened by the awful providence in the earthquake that the women have generally laid aside their hoop-petticoats."

* * *

The doctrine that persons born at the same time and place will strongly resemble each other both as regards body and mind has stood the test of centuries, and we have a singular proof of its truth in the case of the twin brothers, Nicholas and Andrew Tremayne, who lived in the sixteenth century. These Devonshire lads were so like each other in appearance and even in voice that their parents could not distinguish one from the other. The mental similarity was quite as marked as the physical. "What one brother liked the other liked; what one loathed the other loathed; if one was ill the other sickened; and if one was pained the other suffered in the same part and in the same degree." Whether far apart or together, their sympathy for each other was ever the same. Both entered the army, and in 1564 took part in the campaign against the French, one being

a captain of horse and the other a private soldier. How it chanced that one became a captain while the other remained in the ranks, we are not told. Their fine sympathy, however, was not in the least affected by this difference in rank. When the day of battle came both bore themselves like men, and, one being slain, the other immediately stepped into his place and, "fighting with the utmost gallantry, fell dead upon the body of his brother." They loved each other well in life, "and in death they were not divided."

Another instance of strong sympathy between two brothers is mentioned by the Duke de Saint Simon in his Memoirs. These twins, the President de Banquemore and the Governor de Bergues, were exceedingly alike not only in their personal appearance, but also in their feelings. One day, according to Saint Simon, the President, while at a royal audience, was suddenly attacked with a sharp pain in the thigh, and at the same moment, as was afterwards discovered, his brother, who was with the army, was severely wounded by a sword in the leg, and in exactly the same part of the leg.

There is no reason to doubt the statement that antipathies, as well as sympathies, can be accounted for on astrological grounds. Certainly, many extraordinary stories as regards antipathies are on record. Marie de Medici would faint at the smell of roses. Erasmus fell into a fever at the mere smell of fish. Henry III. of France and the Duke of Schomberg detested cats. Ladislaus, King of Po-

land, became ill at sight of an apple, and, if that fruit were shown to Chesne, secretary to Francis I., his nose would begin to bleed. Cardan hated the sight of eggs, and neither Scaliger nor Peter Abono could drink milk. The philosopher, Chrysippus, died of laughing at seeing an ass eat figs out of a silver plate. Lord Bacon fainted at sight of a lunar eclipse. Cæsar shuddered at the crowing of a cock, Ariosto at the sight of a bath, and Tycho Brahe at sight of a fox. Of personal antipathy there is no more remarkable instance than that of Napoleon and his jailer, Sir Hudson Lowe. How can the intense and apparently unreasonable dislike manifested by the great Emperor be explained except on the theory of planetary influence?

* * *

Coincidences apparently inexplicable may often, if not always, be due to planetary influence.

Samuel Hemmings and King George the Third of England were born in the same parish on the same day (June 4, 1738), and nearly at the same moment. Hemmings went into business as an ironmonger in October, 1760, and on the very day that George III. came to the throne. Monarch and ironmonger married on the same day (September 8, 1761), and died on the same day (January 29, 1820), and nearly at the same hour.

The German proverb that a duke of Brunswick never dies at home proved true for the sixth time on the occasion of the death of the last duke, who followed in the footsteps of five of his predecessors:

his grandfather, who died at Ottensen from wounds received at Auerstadt; his father, who died at the battle of Ligny; his brother, who died at Geneva; his ancestor, Julius Leopold, who was drowned in an inundation of the Oder; and William, who died in a hamlet far from his estate, though nearer to it than the death-spot of any of the others.

In 1885 two men, each bearing the name of James Gibson, were living in Edinburgh, one at No. 5, St. Andrew's Terrace, and the other at No. 5, St. Andrew's Place, exactly opposite. At the same time a John Gibson was living at No. 5, St. Andrew's Square.

That history repeats itself is an old and a true saying. In 1793 among the French deputies were Hugo, Ferry, and Brisson—the first representing the Vosges, the second the Ardennes, and the third Loir-et-Cher. In 1894 the same places were represented by men of the same name.

When General Boulanger committed suicide on the grave of Madame Bonnemain at Brussels, it was pointed out that the units of the years in which they were born and died amounted, when added together, in each case to the number 19. The same held true in the case of the late Charles Stewart Parnell, who was born in 1846 and died in 1891.

In Christian countries Friday is thought to be specially unfortunate, probably because the Crucifixion is supposed to have taken place on a Friday. Sailors are notably superstitious on this point and an attempt which, we are told, was once made to

disabuse their minds of the conviction that Friday is unlucky proved a lamentable failure. The philanthropic individual who tried to convert them laid a ship's keel on a Friday, launched the ship herself on a Friday, shipped the cargo on a Friday, even found a Captain Friday to command the vessel, and started her on her maiden voyage on a Friday. But her maiden voyage was her last, for she never returned to port, and what her fate was no man knows.

Louis XVI. dreaded the number 21, because an astrologer had foretold that it would prove fatal to him. And certainly many of the disasters of his reign occurred on that date. His marriage, which was not prosperous, took place on April 21, 1770, and on the same day much havoc was wrought by a storm. He entered Paris on the following June 21, and on the same day there was a panic, during which fifteen hundred persons were trampled to death. He fled to Varennes on June 21, 1791, and he was guillotined on January 21, 1793. Moreover, royalty was abolished on September 21, 1792 and, according to some authorities, Louis was condemned to death by 21 votes.

The royal family of Belgium has always considered January an unlucky month. "All our disasters come in January," exclaimed the Queen of the Belgians on January 1, 1890, when news was brought to her that the palace of Lacken, with its invaluable treasures, had been burned to the ground. She spoke truly. In January Carlotta of Mexico, her

sister-in-law, lost her reason; in January 1869, her son died; in January, 1881, the palace of the Empress Charlotte was destroyed by fire; in January, 1889, the Archduke Rudolph, her son-in-law, met with a violent death, and in January, 1891, her nephew, Prince Baldwin, also died.

In Prince Bismarck's life the number 3 has apparently played an important part. There are three clover and three oak leaves in the family coat-of-arms, and cartoonists would have us believe that the ex-Chancellor has only three hairs on his head. He has three children and three estates; he took part in three wars, and signed three treaties of peace; he originated the triple alliance and arranged the meeting of the three Emperors; he served three Kaisers, and he lorded over three political parties—the Conservatives, the National Liberals and the Ultramontanes.

The title of Duke of Clarence has proved most unfortunate. Of the five dukes, who have borne it in English history, not one transmitted it to his heir. The first duke left no sons; the second was killed at the battle of Beaugé and also left no children; the third (George, brother of Edward IV.), was murdered; the fourth, afterwards William IV., died without legitimate issue, and the fifth, who passed away in 1892, being the eldest son of the present Prince of Wales, died on the eve of his marriage.

He died on a Thursday, which is noteworthy, as for nearly two centuries most of the royal person-

ages of Great Britain had died on a Saturday. William III., Queen Anne, the four Georges, the Duchess of Kent, the Prince Consort (Queen Victoria's husband), and Princess Alice of Hesse Darmstadt, her daughter, all died on a Saturday.

Thursday, however, was the unlucky day of many English monarchs before them. King Henry VIII., his son, Edward VI., Queen Mary and Queen Elizabeth, all died on a Thursday.

The number 13 played a notable part in the life of Richard Wagner, the composer. There are thirteen letters in his name and he was born in 1813. These figures, added together, give us another thirteen. He composed thirteen great works, and he left Bayreuth on September 13, 1861. September is the ninth month of the year, and nine, one and three make thirteen. Moreover, "Tannhäuser" was completed on April 13, 1845, and was first performed at Paris on March 13, 1861. Finally, death came to the great composer on February 13, 1883.

Many eminent persons have died on the anniversary of their birth. This is not surprising, as on certain birthdays some of the planets occupy the same positions which they occupied at birth, and their influence is bound to be felt. According to the Talmud, "Moses died on the seventh day of Adar, the same day of the same month on which he was born, his age being exactly 120 years." Shakespeare; Raphael, the artist; Sir Thomas Browne, the author of "Religio Medici;" General McLean Tay-

lor, a nephew of President Taylor; St. John of God, a great Portuguese Saint; and John Sobieski, of Poland all died on the anniversary of their birth.

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There are at least fifty-six different methods of divination. Many of them are utterly absurd, and very few are worthy of serious consideration. For example, how foolish it is to suppose that the future can be foretold by means of idols or birds, or fishes or ashes, or smoke or frankincense, or wax or a basin of water, or looking-glasses or swords, or rings or sieves, or saws or metal vessels, or dice or wine, or figs or cheese, or flowers or cocks or circles, or candles or lamps! On the other hand, divination by numbers, by names and by the hand is not to be treated with ridicule. Neither is divination by handwriting, for though graphologists can tell us little or nothing about a man's career, they can delineate his character with great accuracy. Divination by old shoes is the newest method of divination. All I know about it is that it is called scarpology and has for years been studied by one enthusiastic believer, the Italian professor who first conceived the brilliant idea of predicting a man's future from the shape and blemishes of his old shoes. A man who devotes his life to a study of this kind is either a madman or a genius.

CHAPTER VII.

HISTORICAL SKETCH.

THE art of predicting future events by the stars is as old as the world. According to Josephus, Adam studied it in the Garden of Eden, his teacher being Jehovah. He taught it to his descendants, and Seth was so impressed with its usefulness that, "foreseeing the flood and the destruction of the world thereby, he engraved the fundamental principles of his art in hieroglyphical emblems on two pillars of brick and stone for the benefit of after-ages." Josephus says that he saw one of these pillars in Syria, and further assures us that the antediluvians were skilled in many arts and sciences besides astrology, and that Abraham, having become an expert star-reader in Chaldæa, taught that science and also arithmetic to the Egyptians. Sir Isaac Newton, on the other hand, says that Nicepsos, King of Sais, aided by an Egyptian priest, invented astrology, and that, after the invasion of Egypt by the Ethiopians, those Egyptians, who fled to Babylon, carried thither the study of astronomy and astrology. Hence it was that the Chaldeans obtained a great and enduring reputation as astrologers, thanks to their able teachers, the exiled priests of Egypt.

The Assyrians and Chaldeans were certainly devoted students of astrology. With them it was a religion and their temples were watch-towers. The famous Tower of Babylon was dedicated to the seven planets. There were also sacerdotal colleges, the members of which handed down the mysteries of magic, sorcery, and astrology from generation to generation. In Egypt the stars were regarded with special awe and their influence on human affairs was believed to be vast. Egyptian priests were trained in colleges especially devoted to the study of the stars. The sky being usually serene, observation of heavenly phenomena was easy. The result of these observations was set down in sacred books, which have been attributed to the god Thoth, the reputed inventor of writing and the Hermes of the Greeks. This famous Egyptian priest and philosopher wrote about forty books on astronomy, geography, theology and mythology, and also taught the Egyptians agriculture, land surveying, and other useful arts. Noticing how the atmosphere affects the human body, the Egyptians and Greeks concluded that the various stars influence the various parts of the body. In their funeral rituals this doctrine is prominent. Each member of the dead man is placed under the protection of a particular deity. In Greece astrologers were first known as Chaldeans. Theophrastus says that they were consulted when children were born, and there is a tradition that the father of the poet Euripides consulted them

as to the destiny of his famous son. In Rome astrology flourished for many a century. So powerful did its professors become that in 139 B. C. the Praetor, Scipio Hispalus, issued an edict expelling them from Italy. They soon flocked back, however, and became ever more popular. When Octavius was born, Nigidius Figulus, who was a Senator as well as an astrologer, foretold that he would become Emperor. Livia, when about to give birth to Tiberius, consulted Scribonius, another astrologer, and received an equally truthful reply. Agrippa, being in company with Octavius, consulted one day the astrologer Theogenes, and was assured that he would have a most prosperous career. Octavius was fired with jealousy at hearing this prediction, and, fearing that an equally good future would not be pictured for him, refused to give Theogenes the necessary data for casting his horoscope. The astrologer urged him, however, and Octavius finally told him the time of his birth. Hardly had he done so, when Theogenes threw himself at his feet and adored him as the future master of the empire. The Emperor Domitian found astrologers of great use on one occasion. An insurrection having broken out in Germany, this monster seized the opportunity to gratify his lust for blood, and not only employed informers, but also caused the horoscopes of several prominent men to be cast by astrologers, his next step being to put to death those to whom the astrologers

promised any good fortune. Verily, this was an easy way to get rid of enemies!

Oriental records tell of many Egyptian rulers who excelled as astrologers, Kabalists and magicians. In the front rank stand the founders of the Misraimian dynasty. Of these the most illustrious were Naerasch, who, we are told, was the first to represent in symbols and figures the twelve signs of the zodiac; Gharnak, who boldly published this wonderful secret, till then concealed by his family; Khasslim, inventor of the nilometer; Hersall, the idol-worshipper; Schlouk, the fire-worshipper; Sourid, the builder of the first pyramids, and presumably the inventor of the celebrated magic mirror; and Firawn, or Pharaoh, who, with his entire family, was swept away by the flood. Noah warned him in time, but, instead of showing gratitude, the insensate monarch tried to kill the prophet, thinking that thus the predicted calamity might be averted. Too late he saw his mistake. A better fortune befell Efilimoun, the leading astrologer of that time. Being warned of the flood in a dream, he took refuge in the ark, and, allying himself with Noah's family, became the founder of the city of Memphis and the ancestor of the twenty-six kings of the second dynasty. Among his successors were the notable Misraim, who was the greatest astrologer and magician of his day; Elboud-Schir, who was versed beyond all men in the mysteries of the Kabala; Adine, in whose reign flourished the three famous magicians, Nedoure, Ha-

routh, and Marouth—Nedoure established the worship of the idol of the Sun and is supposed to be the inventor of the inexhaustible vase, and Harouth and Marouth wrought such wonders that they were looked upon as “two demons escaped from hell”—Schedad, the discoverer of the houses of heaven; Mennawousch, the first who divulged these mysteries in a book, several thousand copies of which are said to have been circulated throughout Egypt, and who is also supposed to have instituted the twelve religious feasts in honor of the signs of the zodiac, and to have discovered the secrets of the philosopher’s stone, thanks to his skill in converting simple metals into silver and gold, and Menawousch, who is said to have worshipped an ox, because, when grievously ill on one occasion, he heard a voice commanding him, under pain of death, to have recourse to the benign influence of that animal. In his reign the Arabians invaded Egypt and obtained their first knowledge of those wondrous arts, of which they afterwards became such distinguished exponents.

Star-readers were potent in those days, and when they told Pharaoh that he would meet his death at the hand of a young Israelite, he believed them, and, hoping to ward off an untimely end, ordered that all the male children of the Israelites should be thrown into the Nile. His order was obeyed, and as a result the monarch and his fighting men went down in the depths of the Red Sea. The throne being vacant, and no fit male to be found, the wid-

ows, we are told, chose Deluke, the oldest among them, as ruler. She, dreading foreign invaders, applied for counsel to the female magician, Nedoure, and was told to build in the center of her capital a splendid stone structure, the four doors of which were to face the four cardinal points and be decorated with figures and images, representing hosts of warriors. The Queen obeyed, and several thousand persons were kept at the work day and night until it was finished. Nedoure then said to Deluke: "Rest in peace now; your capital and empire are safe from invasion. If an enemy dares to approach, attack those figures which are on that side of the building to which he directs his march; cut off their heads, break their arms and legs, beat out their eyes; the destiny of these figures shall be that of your enemies." These strange words were spread abroad among the neighboring nations, and produced such an awesome effect that Egypt was left in peace and continued to prosper until the destruction of the miraculous building, which began in the reign of Licass and was completed in that of Cawmess. Nedoure had predicted truly. Cawmess was killed in battle by Nebuchadnezzar, and with him the glory of Egypt departed. Astrology, however, survived and became more popular than ever.

In Arabia astrologers were highly respected and Mahomet owed to them much of his success. Many fortunate predictions were made about him. A priest of Eukeaz assured his uncle that he would

become an extraordinary man and cautioned him to take the utmost care of the boy's life and health, and another astrologer, meeting young Mahomet at Bassora, exclaimed with delight: "Behold the Lord of the World, the Mercy of the Universe," etc. That the prophet himself believed in the occult arts is shown by his interpretation of a strange vision, which he made known to his followers at the beginning of his career. He said that in a dream he saw the two hemispheres recede in such a manner as to show him the extreme East and West, and he maintained that thus were revealed the vast territories reserved for those who obeyed the Koran and fought to the death for the true religion.

The early Ottoman rulers believed implicitly in astrologers, and undertook no work of any importance without first consulting them. They also honored and rewarded them munificently. Thus Osman I. gave very handsome presents to an astrologer who had predicted, and truly, that he would be successful in all his enterprises. Bayazed I. was not so fortunate. While he was warring with the ferocious Timour a comet appeared, and Timour, becoming terrified, was on the point of making peace with the Ottomans, when Abdullah Lissan, the greatest astrologer of the East, told him that the comet, having appeared to the west of his dominions and of the sign Aries, boded no ill to him but, on the contrary, threatened the utmost disasters to the Ottoman Empire. Timour believed him, and

at once invaded the empire at the head of a large army. The battle of Angora, which followed, showed that Abdullah Lissan had predicted truly.

Mourad II. was warned of his death in a strange manner. As he was returning from hunting near Adrianople a dervish, who was also an astrologer, placed himself in his path and exclaimed: "August monarch, you are fast approaching the last moment of your life. The angel of death is already at your door; open your arms and receive with resignation this messenger from Heaven." The Sultan was naturally amazed, but with true Oriental dignity he resolved to prepare for death. Returning to the palace, he performed his religious duties, made his will, settled the succession to the throne and died three days later. Mahomet II. was born under more fortunate auspices. Astrologers had foretold that he would be a great conqueror and he conquered Constantinople and overthrew the Greek Empire. The Koran also says: "God hath blessed the fifth and the seventh," and he was the seventh Sultan of the dynasty, and his proclamation was issued on Thursday, the fifth day of the week. A brilliant and a mournful end was the destiny of Selim I. An astrologer, whom he consulted as to the result of his conflict with Egypt, assured him that he would be victorious. The delighted Sultan then asked how long he would reign, to which the prophet at first refused to reply, but, being urged, he finally told him that his reign would come to an end within nine years, and that it would be glorious and

memorable. Deeply affected, the Sultan remained silent for some time, but finally inquired as to the horoscope of Prince Suleyman, his son. "He will be happy" was the reply, "and will reign for nearly half a century." The Sultan went his way and led his men to battle. He was signally successful, as foretold, but, remembering the second prediction, he became a prey to melancholy, and died in the ninth year of his reign. Suleyman I., as foretold, was very prosperous. Eastern astrologers attribute great virtue to whole numbers, and Suleyman was born in the 900th year of the Hegira, and was the tenth Sultan of his family.

Selim II., becoming frightened at the approach of a great comet, consulted his astrologers, and was told by them that it portended excessive rain and much calamity in consequence. "Forty days afterwards," says the historian, "they imagined themselves threatened with an universal deluge. Three cities were destroyed, many families and herds of cattle were swept away, and for several weeks the bridges and public roads were impassable." Mahomet III. and Mourad IV. were warned of their coming doom by astrologers. The former was accosted one day by a dervish, who bade him prepare for a melancholy event, which would happen in fifty-six days from that time. The Sultan grew sick soon afterwards and died on the fifty-sixth day. Mourad IV., becoming anxious as to his fate, consulted a mysterious book, which is supposed to mention the name and destiny of every Sultan and

of every ruler of Egypt to the end of the world. After long study he fancied that he had discovered his own name, and a prediction that his death was near at hand. Stricken with grief, he closed the volume and ordered that no one thenceforth should open it. His agitation was increased by the news that a sheikh, who was considered the ablest astrologer in Constantinople, had predicted that some most inauspicious event would happen in the month of Schewal of that year (1640), Schewal being the monarch's natal month and had counseled that all should unite in entreating the powers above to avert the evil. Mourad did as advised; he even set free all prisoners except murderers, but his hour had come, and he died on the sixteenth day of the month of Schewal.

Persia has ever been an alma mater of astrologers. The art has flourished there from the earliest times and flourishes there still to-day. Of Persian star-readers probably the most noted was Gjamasp, who was surnamed Alhakim, or the "The Wise." He is said to have been the brother and Prime Minister of King Darius Hystaspes. His renown rests chiefly on the prediction which he is said to have made concerning the birth of Christ. This prediction, with others of great importance, is to be found in a book by him, entitled "*Judicia Gjamaspis*." Wonderful, indeed, were these old Persian astrologers! From father to son the mystic lore was handed down, and at no time were the secrets of the science revealed to the vulgar. "But of all the

provinces of Persia," says a quaint writer, "Khorassan is the most famous for producing great men in that art, and in Khorassan there is a little town called Gennabed, and in that town a certain family, which for six or seven hundred years past has produced the most famous astrologers in Persia. And the king's astrologer is always either a native of that place or one brought up there."

In modern Persia astrology is extensively practised. All Persian astronomers are astrologers, and are known as "manegjim," which is equivalent to the Greek "astrologos." They are consulted by all classes, and are reputed to be exceptionally skillful. Malcolm, in his "History of Persia," says: "Nothing is done by a man of consequence or property without reference to the stars. If any measure is to be adopted, if any voyage or journey is to be commenced, if a new dress is to be put on, the lucky or unlucky moment must be discovered, and the almanac and astrologers are consulted. A person, wishing to set out on a journey, will not allow a lucky day to escape, even though he be not ready to start. He leaves his own house at the propitious moment and remains, till he can proceed, in some incommodious lodging, satisfied that by quitting his home he has secured all the benefit which the influence of good stars can afford him."

To practical go-ahead believers in modern progress this may seem very silly conduct, but the thoughtful among them will admit that a grave, decorous nation like the Persian would not have

clung fast to its belief in planetary influence through so many centuries if it had not repeatedly found the planets to be unerring guides.

Greek and Roman historians disagree as to the origin of astrology. Diodorus Siculus says that Hercules first introduced it into Greece, and Plutarch says that Hesiod practised the art. Philostratus claims that Palamedes, who lived before the siege of Troy, was a skilled astrologer, and was the first to define the seasons and months by the Sun's motion. Anaximander is said to have discovered geometrical astronomy, and Anaximenes the obliquity of the zodiac. Thales and Democritus acquired renown, the former by predicting a dearth, and the latter a plentiful crop, of olives. Hippocrates predicted the plague, and sent his scholars abroad that they might escape the epidemic. All Greece honored him, and "decreed to his name the sacrifice of Hercules." Anaxagoras studied the art so intently that he is said to have "accounted not the earth but the heavens to be his country." Thales predicted the eclipse of the Sun, which was followed by so many notable events in Asia. Apollonius of Tyana acquired such skill as a prophet that he "was reputed almost as a god in the shape of man." Vergil, in the *Georgics* and the *Aeneid*, shows his knowledge of the science. In the latter work he describes his hero as being born under the favorable influence of Jupiter, Venus, and the Sun, and in the former there are many allusions to

the signs and planets. Horace and Persius also thought highly of astrology.

Astrology has been practised in China from the earliest times, and at least one man, Chueni, was chosen emperor on account of his astrological and astronomical skill. This occurred in B. C. 2513. Star-reading in China, however, was a perilous profession, for death was the doom of those whose predictions proved false. Under such circumstances the use of ambiguous phrases was certainly permissible, and we cannot blame the Chinese astrologers if they couched their predictions for potentates in such obscure language that, no matter how they might turn out, they could be interpreted satisfactorily. Prevarication is pardonable when a man's life, even a Celestial's, is at stake. The purity of the art, however, was smirched thereby, as it has been smirched in so many other countries by quacks, whose sole aim has been to fill their purses. As in China of old, so to-day, wherever the art is practised, such impostors are to be found. Knowing little or nothing of the art, they yet promise wonders which they never perform, and thus live in comfort at the expense of a gullible public. Compared with them, the old Chinese star-readers, who occasionally prevaricated in order to save their heads, were honorable men.

There were astrologers in India three thousand years before Christ, and astrologers still flourish there to-day. Wonderful predictions indeed are being constantly made by the modern star-readers

of India. We of the West know a good deal about astrology, but there is much that we can learn from the Indian seers. Each sign of the Hindu zodiac is divided into 150 equal parts, known as "amsas." Each amsas is again divided into two parts, and there is a description for each part. Clearly a science of this nature is not easily grasped.

Astrology has been studied in Siam since the very earliest times, just as it is studied in Australia and every other civilized country to-day.

The Christian Church has always looked askance at astrology, and has more than once condemned it, placing it recklessly and wrongly in the same category as magic, sorcery, and other alleged impious sciences. Some Fathers of the Church have written bitterly against occult studies; some, on the other hand, have written in their favor. "If we could explain," writes Origen, "the nature of the potent names which the sages of Egypt, the magicians of Persia, the Brahmins and the wise men of India and of other nations use, we would be able to prove that magic is not a vain thing, as Aristotle and Epicurus contend, but that it is founded on reasons which are known to very few persons.

Storms and tempests were believed to be the work of evil spirits, who were thus manifesting their wrath against the world. Even Saint Thomas Aquinas was of this opinion. A belief in ghosts was also general. Many Fathers of the Church, among them Origen, seem inclined to believe that

the dead sometimes return to the earth and haunt churches in which they pray. There is a legend that the pious Saint Germain d'Auxerre went one day to a ruin which was said to be haunted by a ghost and had scarcely entered when the phantom appeared. Undaunted, the bishop asked: "In the name of Jesus Christ, who are you?" The ghost replied: "I am the soul of a dead man, who has not been buried." The bishop asked for proof, and the ghost showed him a pile of bones at a little distance. Saint Germain at once ordered that they be interred, which evidently satisfied the ghost, for it was never seen again.

For a long time France proved a promised land to astrologers. The esteem in which they were held is proved by the fact that, when Louis XIV. was born, a splendid medal, containing the twelve signs and the planets, as posited at the moment of his birth, was struck in honor of the event by order of the Academy of Inscriptions. Cardinal Richelieu and Charles V., surnamed the Wise, believed in astrology. The latter "held astrologers in great esteem and acted as they directed," says Abbé Lebeuf. Even Gerson, though he attacked the errors of astrologers, admitted like Kepler that there might be some connection between stellar influences and human beings. Charles VI. had as astrologer Michael Tourneroue. Charles VII. kept at his court Chevalier Jean de Brégy and Germain de Tibouville. Agnes Sorel, says Brantôme, used astrology to rouse the king from indolence.

Louis XI., who was very superstitious, placed great faith in Angelo Cattho, Archbishop of Vienne. The archbishop foretold the battles of Morat and Nancy and also the death of the king's enemy, the Duke of Burgundy. Besides the archbishop, Louis consulted Jean Marende, Bourgen-Pressé, who cast his horoscope, Manasses, a Jew of Valence, Pierre de Saint-Valerien, Canon of Paris, Jean Colman, Pierre de Gravelle, Conrad Hermgarter a German, and Arnoul, who predicted the great plague of 1466. He sought their advice about matters important and matters trivial—about politics, about his health, about the weather.

Charles VIII. had as chief astrologer Simon Phares, a converted Jew. Renée, daughter of Louis XII. and Duchess of Ferrara, was herself learned in the art. Francis I. had as astrologer Thiebaut, who was also his physician. His mother, Louise of Savoy, dabbled in astrology, and Cornelius Agrippa, who was her astrologer and physician, was dismissed from court in disgrace because he refused to consult the stars as to her future, his refusal being due to his objection to employ his divine art for such a silly whim. In the reign of Francis I. (1521) Jean Stofler, a German, plunged Europe into terror by predicting a universal deluge in 1524 "owing to the conjunction of several planets in watery signs." Others before Stofler had predicted that the world would be destroyed in the year 1000, and in September 1186. At the German's warning thousands fled to the mountains and others

took refuge in boats. Auriol, a Doctor of Law and Canon of Toulouse, even built a sort of ark on four pillars as a haven of refuge. There was no need of such excitement. No flood came. On the contrary, the season was calmer and dryer than usual. Stofler had indeed made a serious blunder. His fellow-astrologers were furious, and many, including Cardan and Origen, never pardoned him. Cardan himself, however, sometimes made mistakes. He predicted that Edward VI. of England, who died at 15, would live to old age, and that he himself would not live over 45. Having discovered the latter mistake, he made fresh calculations, which fixed his death at 75. When the time approached he resolved, according to Scaliger and de Thou, to starve himself to death rather than have his beloved art mocked at, and actually did so. A foolish act this, but for acts quite as suicidal and heroic many religious missionaries have earned the title of saints. Astrology was Cardan's religion and he was willing to die for it.

The golden age of astrology in France was the time of the Valois. Catherine de Medici fostered it and Henry II. had his horoscope cast by Cardan and Luc Gauric. Catherine never went to Saint-Germain, because an astrologer had predicted that she would die there. Cosimo Ruggieri of Florence was the artist in whom she placed most confidence. He was skilled in sorcery and magic as well as astrology. All the courtiers honored him and gave him rich presents. He was shrewd, worldly-

mind, and apparently knavish. Becoming implicated in a political plot, he was sent to the galleys on the charge that he had supplied the conspirators with an effigy of Charles IX. This was a heinous offense, and the wonder is that a magician, who furnished the king's enemies with such a potent weapon, was not straightway sent to the scaffold. Powerful friends at court doubtless saved him. At the galleys he never deigned to work. His reputation had preceded him to Marseilles, and some powerful patrons in that city obliged the captain of his galley to lodge him in his own house. Instead of making him row. There he held a daily levee and the captain's dwelling soon came to be recognized as a headquarters of the occult arts. True, Ruggieri was in custody, but his guard seemed one of honor rather than for restraint. Finally, we are told, the queen-mother gave him his liberty and even made him her most trusted confidant. He lived till 1615, in which year, according to a popular legend, he and another necromancer, named Cesar, were strangled by the devil.

The Guises, especially the Cardinal of Lorraine, consulted astrologers. The Landgrave of Hesse, an adept in the art, warned Henry III. that his life was in danger. After Ravallac's attack it was discovered that the assault had been predicted by twenty astrologers and in several almanacs. Marguerite de Valois, the first wife of Henry IV., inherited a taste for the occult arts from her mother, Catherine de Medici. She caused to be translated

"The Great Mirror, or the art of commanding celestial, aerial, terrestrial, and infernal spirits." His second wife, while giving birth to the dauphin, inquired anxiously as to the Moon's aspects at the moment, her great fear being that the coming child would be a girl. Heroard, the dauphin's physician, took care to note the exact moment of birth which was "37 and a half minutes past ten—fourteen hours in the new moon." La Rivière, the King's physician, cast the child's horoscope. Like many other physicians, he also was an astrologer. From time immemorial the arts of healing and foreseeing have been closely allied. The Faculty of Medicine at Paris was styled "*Facultas saluberrima medicinae et astrologiae*," and in 1437 the Rector of the University appointed a Commission to give advice as to the choice of favorable times for purging and bleeding, which were then much debated questions. Physicians claimed that the doctrine of fortunate and unfortunate days holds as good in the case of operations and remedies as in other ordinary affairs of life. In a word, they believed with Tycho Brahe that the signs and planets rule man's body, the seven planets then known corresponding to the seven principal parts of the body, and each influencing directly the corresponding part. La Rivière, though practising medicine, had no diploma, and his jealous rivals secured his banishment from Paris in 1589. He retired to Nantes, where he became physician to the Parliament of Bretagne. Later, being protected by the Duke de Nemours,

whom he cured of a severe illness, he obtained leave to return to Paris, and in 1594 was appointed chief physician of Henry IV.

Louis XIII. disliked astrologers, but made no attempt to suppress them. In his reign flourished Noel Mauregard, Jean Petit and Pierre de Larivey. Larivey published at Troyes an almanac from 1618 to 1648, and Mauregard was condemned to the galleys for nine years, because he made an erroneous prediction. The most notorious astrologer of that day, however, was Jean Baptiste Morin. This doctor of medicine and royal professor of mathematics at Paris made much stir in his time. He was first a protégé of the bishop of Boulogne, and won his esteem by predicting truly that he would be imprisoned. His next patron was the Duke of Luxemburg, with whom he remained until 1630, when he was appointed to the Royal Chair of Mathematics. At Paris the greatest personages consulted him. Richelieu sought his advice in 1642 and was warned of his approaching end. The Count de Chavigny, Secretary of State, consulted him very often, and, when starting on a journey, took the utmost care to select a propitious moment for setting out. Morin believed firmly in the doctrine of fortunate and unfortunate days and claimed that it could be applied even to State affairs with great success. About his mistakes he tells us nothing, but his enemies tell us much. He predicted that Gassendi would be attacked in 1650 by a mortal disease, which would carry him off by the end of July,

or the beginning of August. Gassendi disappointed him. His rivals taunted him with his failure, and a scurrilous paper war was the result. Morin pointed with pride to his many successful predictions. He had foretold that Marie de Gonzague would marry a sovereign, that Louis XIII. would recover from his dangerous illness at Lyons, that the same king would die on May 8, 1643 (he died on the 14th of May), and that Cinq-Mars would die on the scaffold. Indeed, no one, with the exception of Nostradamus, has ever interpreted the stars with more skill than Morin. It was he who cast the horoscope of Louis XIV., being concealed for the purpose in the room where Anne of Austria was giving birth to the child. The fact that he was hidden shows that the science was under a cloud. And, indeed, Sixtus V. had thundered against it, and the city of Paris had passed edicts against it in 1493, 1560, and 1570. The first of these ordinances was issued against "charmings, diviners, invokers of evil and damned spirits, professors of geomancy, and all persons practising evil arts, sciences, and sects prohibited and debarred by our Mother Church."

The great Condé and the Duke of Beaufort employed astrologers, and Kepler did not hesitate to place it among the mathematical sciences. Madame de Maintenon did not favor it, and many a luckless star-reader suffered through her influence. Under Louis XV. astrology fared well, but the glory of the past had departed. The Count de Boulainvilliers and an Italian named Colonna were

at the head of the profession. The former wrote a large work on astrology, which unfortunately has never been published. The latter, who died in 1726, also wrote several books on hermetic philosophy and the occult sciences. Voltaire, the irrepressible mocker, says: "These two men predicted that I would certainly die at the age of 32 years. I have been wicked enough to disappoint them for nearly thirty years, for which I humbly beg their pardon." This, certainly, was an unaccountable blunder. But do lawyers, physicians, and professors of other arts and sciences never make mistakes? If astrologers were infallible, astrology would be more popular and more potent than any religion.

Boulainvilliers has been styled the last of the French astrologers, and he certainly was the last to acquire a wide reputation. Excellent work, however, has been done since his time by French astrologers. Especially notable was the prediction made by one of them regarding the great Napoleon. Observing that in Napoleon's horoscope Saturn was in the house of honor, and afflicted, the artist predicted that his decline from power would be as rapid as his rise, and that he would in the end be deserted by almost all his friends. Saturn occupies a similar position in the horoscope of Napoleon III. and he, too, fell from power and met a grievous end. In the horoscope of the Prince Imperial a violent death was clearly foreshadowed, and, his hour being come, he was slaughtered in Zululand. A good astrologer can generally foretell the time of accidents and the

cause of death. Guido Bonatus, an Italian star-reader, being in a besieged city, informed the Earl of Montserrat that the time had come for him to make a successful sally, during which he would receive a slight wound in the knee, and to convince him, Guido sallied out with him, carrying the articles necessary to dress the wound. What had been predicted took place. The Earl was victorious and received a slight wound in the knee.

Of Valentine Naibod, the astrologer of Padua, a singular story is told. While working on his own horoscope, he discovered that a time was approaching which threatened him with death or a severe sword-wound. Hoping to save himself, he gathered a quantity of provisions and shut himself up in his house, which he barricaded on all sides. Thieves, seeing the house closed, and thinking that there must be a treasure inside, broke in and, meeting Naibod, incontinently murdered him. Michael Scot, who lived in the thirteenth century, was a master in the art. He foretold that the Emperor Frederick II. would die at Florence, and that he himself would be killed by a falling stone, and both events happened as foretold. While the astrologer was praying in a church, a stone fell from the roof and wounded him mortally.

In Germany there were many skilled astrologers. The Emperor Rudolph II. had several at his court, and his horoscope was cast by Tycho Brahe. He was a firm believer in occult sciences, and was greatly awed at the appearance of Halley's comet in 1607.

In England astrology found many adherents, much to the disgust of the ruling powers, who thundered against it quite as vigorously and quite as vainly as their brethren in other countries. An act of Henry VIII. declares the crime of magic and sorcery a felony without benefit of clergy, and under James I. condemned sorcerers were liable to be punished by death.

James I., however, believed in astrology, and Charles I. and Cromwell consulted astrologers. Sir Kenelm Digby also believed in the science. Many clergymen of that time, notably the Rev. Richard Napier, gave much time to its study. Napier was the son of Sir Robert Napier of Luton-Hoe, in Bedfordshire, and in 1689 he became the rector of Great Linford, in Buckinghamshire. He learned astrology from Dr. Forman, who bequeathed him his "rarities and secret manuscripts." He was a Master of Arts, and was distinguished for his asceticism and great piety. "He did," says Aubrey, "converse with the angel Raphael, and the angel told him if the patient were curable or incurable." He spent two hours daily in prayer. Among those who patronized him and protected him from officious magistrates were Lord Wentworth and the Earls of Sunderland and Bolingbroke. Among his pupils were many clergymen. Of his great skill many stories are told. "'Tis certain," says Aubrey, "he told his own death to the day and hour, and died, praying upon his knees, being of a very great age, on April 1, 1634. His knees were horny with fre-

quent praying." The parish register contains the following notice of his burial: "April 15, 1634. Buried Mr. Richard Napier, Rector, the most renowned physician both of body and soul." His manuscripts became the property of Elias Ashmole, who placed them in the library at Oxford which bears his name. Many of them are medical recipes which, the author says, were given to him by the angel Raphael.

Sir Isaac Newton studied alchemy for several years, his great desire being to discover a way of changing the baser metals into gold. His furnace fires were often kept lighted for six weeks at a time, he and his secretary remaining up on alternate nights to replenish them.

Francis Bacon spoke bitterly of the astrologers and alchemists of his day, but would have been the first to welcome a reformed astrology and alchemy. In his essay on "Prophesies," he refers to a curious prediction, which we also find among Nostradamus' prophecies. "When I was in France," he says, "I heard from one Dr. Pena that the queen-mother, who was given to curious arts, caused the king, her husband's, nativity to be calculated under a false name, and the astrologer gave a judgment that he should be killed in a duel, at which the queen laughed, thinking her husband to be above challenges and duels, but he was slain upon a course at tilt, the splinters of the staff of Montgomery going in at his beaver." Sir Thomas Browne was also favorably disposed towards the art.

If certain popular encyclopædias are to be believed, Dean Swift gave the finishing blow to astrology in England. Now the dean was a witty ecclesiastic, but he made an egregious blunder if he fancied that a science which had triumphed for centuries could be killed by an ephemeral satire. The dean was a joker, and in a happy moment published a squib entitled, "Prediction for the year 1708," under the assumed name of "Isaac Bickerstaffe, Esq." He begins by professing belief in the science, and then, after blaming the philomaths, as the almanac-makers were styled, for the vagueness of their predictions, he says: "My first prediction is but a trifle, yet I mention it to show how ignorant these sottish pretenders to astrology are in their own concerns; it refers to Partridge, the almanac-maker. I have consulted the star of his nativity by my own rules, and find he will infallibly die upon the 29th of March, next, about eleven at night, of a raging fever. Therefore, I advise him to consider of it and settle his affairs in time." Then followed "A letter to a person of quality," in which was given a full account of the death of Partridge, who was said to have died on the very day, and nearly at the very moment, mentioned in the prediction. Partridge was naturally dumbfounded. In vain did he protest that he was alive; in vain did a friend of his write a pamphlet, which showed most clearly that the almanac-maker was still in the land of the living; in vain did Partridge publish his almanac for 1709. The witty dean rebuked him for his want

of manners in giving a gentleman the lie, and then, after showing that his other arguments were worthless, he pointed out that the publication of his almanac for 1709 could not be accepted as evidence, "for Gadbury, Poor Robin, Dove and Way, do yearly publish their almanacs, though several of them have been dead since before the Revolution." The dean won the laurels in this paper war, but he no more killed astrology in England than Zola's novel on Lourdes has killed Roman Catholicism. Astrology cannot be overthrown. Pico della Mirandola tried to overthrow it and died in the prime of life; Dean Swift satirized it and died insane.

Astrology is studied by many persons in London to-day: Indeed, the science is more popular now, both in the Old World and in the New, than it has been for many years, and it really looks as though it would soon be impossible for any court to fine or imprison honest star-readers.

In Turkey astrology is extensively practised to-day. According to Ulugh-bey, an authoritative treatise on the subject, the 13th, 14th, and 15th days of each month are the most fortunate. The Sultan has always at his court a chief astrologer, who is consulted by the cabinet on all grave occasions. Dallaway tells us that, when the treaty of peace was about to be signed at Kainar Kainargi, in 1774, the Sultan's astrologer was called upon to name the most fortunate hour for that ceremony. To the honor of the Turkish astrologers be it said, that

they are generally credited with having predicted the great fire of Constantinople in 1782.

There are some wonderful astrologers in the Orient to-day. Where in Europe, for example, can we find a man like the Hindu astrologer, Pundet Kashmath Jotish Vidyaratua of Jhind, in the Punjab? A Jaghirder of the Maharajah of Jhurd and Jodhpore, and very wealthy, he devotes his time to the study of astrology. He also makes predictions, but takes no money or gifts from any one. Numerous princes and other potentates have testified as to his proficiency. They say that he "can tell a man's past, present, and future by merely looking in his face." A prominent official in his testimonial says: "He told me Sindia would die at a certain date, which really came to pass." Another testimonial, signed by thirty-six Europeans and Indians, says: "We thoroughly examined him, and, in spite of our prejudice against any such knowledge and experience of life, he is the only astrologer worthy of praise. We put him questions, and he wrote them down before we spoke them out."

CHAPTER VIII.

EMINENT STAR-READERS.

THERE are no biographies more picturesque than those of the great astrologers. Here are brief sketches of three: Nostradamus, Lilly and Cardan, who are quite as renowned now as they were centuries ago.

Michael Nostradamus, the greatest of French astrologers, was born at St. Remy, December 14, 1503, and died July 2, 1566. His life was spent in the study of astrology, mathematics, philosophy and medicine. He was twice married and had several children. He spent the latter part of his life at Salon, between Marseilles and Avignon. His knowledge of medicine was very great, and he once attracted great attention through his skill in arresting the progress of an epidemic. His first astrological work was an almanac, which became very popular and was widely imitated. In 1555 he published several extraordinary prophecies, which at once made him famous. Henry II. heard of them and invited him to Paris. Nostradamus went and gave the king advice about his children. Nine years afterwards, one of these children, who was then

king under the title Charles IX., visited the astrologer in his Provencal home. On another occasion, Charles visited him in company with his mother, Catherine de Medici, and not only presented him with a large sum of money, but also appointed him the king's physician. His works, indeed, made a great stir. Many of his contemporaries believed that he was insane, but the large majority looked on him as a true prophet. He was an indefatigable worker and was wont to spend whole nights in solitude, poring over abstruse calculations.

His skill never seems to have failed him. He was one day at the castle of Faim, in Lorraine, having been summoned to the aid of the sick brother of the Lord of Florinville, the owner of the castle, and as he walked through the yard with the proprietor, the latter, pointing at two little pigs, one black, the other white, asked him in jest what would be their destiny. Nostradamus pondered a few moments and then said: "We will eat the black pig, and the wolf will eat the white one." Florinville left him and secretly ordered the cook to kill the white pig and cook him for supper. The cook killed the pig, spitted it, and then left the kitchen to attend to some other work. During his absence a tame wolf stole into the kitchen and gobbled up the juiciest part of the pig. When the cook returned, he saw at a glance that the mangled porker could not be presented at table and so he killed and cooked the black one. As they sat at supper eating the savory dish, Florinville, confident of victory, turned to

Nostradamus and said: "We are now eating the white pig and the wolf shall not touch it," to which the prophet replied: "Not so; I know the black pig is on the table before us." The cook was summoned and made a frank confession.

In his line "*Le Senat de Londres mettront a mort le Roy,*" Nostradamus predicts the death of Charles I. Cromwell's success in Flanders is also foretold in the line, "*Le Oliver se plantera en terra firma*"—"Oliver will get a foothold on the Continent." The destiny of the Stuart dynasty occupied, indeed, much of his thoughts, and for this reason we are not surprised to learn that the luckless Charles Edward Stuart was very fond of consulting his works, evidently in the hope that he would find therein a prophecy of his family's restoration to power.

Here is a translation of another famous prophecy by him:

"The young lion will conquer the old one

In a single duel upon the battle field.

He will pierce his eyes in a gilded cage,

This is the first of two blows, after which will come a cruel death."

Henry II. proclaimed a tournament for July 1, 1559, in honor of his daughter's marriage with Philip II. of Spain, and challenged all comers. Among his opponents was the Count of Montgomery, a captain of his Scotch Guards. The Count did not want to fight, but the king insisted. When the two met, the Scotchman raised his lance and struck the king in the throat. The visor being

raised, a splinter struck the king above the right eye, and he fainted. Ten days he lingered in agony, and then passed away. The "golden cage" evidently refers to his gilded visor. The second blow refers to the murder of the king's son, Henry III., by Jacques Clement.

Nostradamus foretells Biron's downfall in these words:

"When the traitorous enterprise of Robin
Shall cause trouble to the nobles and a great
king,

La Fin betrays and the king beheads."

Biron, as foretold, was beheaded in 1602. Nostradamus does not use the word Biron, but his admirers insist that Robin, being an anagram of the name, can only refer to him.

Of this Biron, two curious stories are told. When he was quite young, he disguised himself as a servant and, calling on an astrologer named La Brosse, asked him to cast his master's horoscope. He gave the astrologer his own birth-hour, and in return was assured that he would some day rise to a very high position, and that, if it were not for a malignant fixed star, he might almost become king. Biron pressed him for further information and was finally told that he would meet his death on the scaffold. This angered him beyond control and, attacking the unfortunate astrologer, he beat him almost to death. On another occasion, he consulted Cesar, one of the most reliable astrologers of his day, and was told that he would be fortunate in

almost everything, and might even become king if it were not for a Burgundian who would smite him a deadly blow from behind. Biron begged for further information, but Cesar would say no more. Biron, in due time, was imprisoned in the Bastile, and one day he asked a friend to find out from what part of the country the executioner of Paris came. The friend brought back word that he was from Burgundy, whereupon Biron remembered Cesar's words and said sadly: "There will be no reprieve; I am as good as dead already." He was right; he died as Nostradamus, La Brosse and Cesar had predicted.

Nostradamus gave his attention entirely to events of world-wide importance.

He predicted the London fire of 1666 in a quatrain, of which the following is a quaint translation:

"The blood of the just requires,
Which out of London reeks,
That it be razed with fire.
In the year three-score and six.
The ancient dame shall fall
Down from her place on high,
And of the same sect shall
Many another die."

The latter part of the quatrain is supposed to refer to the destruction of the cathedral and numerous other places of worship in London. Where St. Paul's now stands in London, a pagan temple stood in ante-Christian days, and this was dedicated to the Moon, or Diana, truly an "ancient dame." The pre-

diction that many other places of the same sect, or character, would also be destroyed was awfully verified, "for from September 2d, when the fire broke out, in the space of three days, eighty-nine parish churches and 13,200 dwelling houses were reduced to ashes." Nostradamus also predicts that when Rigel, the notable fixed star in Gemini, passes over the degree and minute ruling London, namely, Gemini $17^{\circ} 54'$ (which, he says, will take place about the year 2077), England's capital will be brought to the verge of ruin by foolish laws and by the destruction of her commerce.

He also predicted that England would suffer greatly through a flood, and his prediction was fulfilled in 1607. This prediction, roughly translated, reads:

"Great Britain, by which England is understood,
Will suffer very much damage by a flood."

A graphic account of this flood is contained in a Latin chronicle of the year 1607. "About the end of January, 1607," says the author, "the sea broke out so violently in England that, after the breaking of fences and dykes, it caused very much damage to the inhabitants. In Somersetshire the water did overflow ten leagues in length and two in breadth, being twelve feet high in the most eminent places. In a little time the towns appeared like islands, and presently after were swallowed up so that the tops of the trees were scarcely seen. An exceedingly great number of people died of all ages and sexes. It would avail them nothing to get up into the upper

stories and on the roofs of their houses, nor upon the highest trees, and they had no alternative but to die patiently. Nobody could, without great grief, see the oxen and sheep drowning, for there were such numbers of them that afar off one would have thought them to be rocks in the sea, but, seeing them swimming and hearing them bleating and bellowing, one would have thought them to be a storm and hissing wind."

He also predicted the execution of Charles I. of England, the exact date of the French Revolution and the American Civil war. His prediction about the Civil war reads thus: "About that time (1861), a great quarrel and contest will arise in a country beyond the seas (America). Many poor devils will be hung and many poor wretches killed by a punishment other than a cord. Upon my faith you may believe me. The war will not cease for four years, at which none should be astonished or surprised, for there will be no want of hatred and obstinacy. At the end of that time, prostrate and almost ruined, the people will embrace each other in great joy and love." Another curious prophecy by him is supposed to refer to the assassination of President Carnot.

Nostradamus' son, Michael, came to an untimely end. He also practised astrology, and in 1563 published a treatise upon the subject. Eleven years later, being at the siege of Pouzin, he was asked by Saint-Luc, the commander, what would be the fate of the little town, and answered that it would be

burned. The town was taken, whereupon the astrologer forthwith resolved to bring about the fulfilment of his prediction. He was caught in the act of setting fire to a house and was led before Saint-Luc who, grinning, asked him if he had foreseen that any accident was about to happen to him.

"No," was the reply.

"I fancy you are mistaken," said the brutal Saint-Luc, and straightway he rode him down and killed him.

* * *

William Lilly, the father of English astrology, was born at Diseworth, in Leicestershire, May 1, 1602. He obtained an ordinary education at the grammar school of Ashby-de-la-Zouch, and in 1620 went to London to look for work. He obtained a position in the family of a retired merchant named Gilbert Wright, who is said to have been a tailor, and who was so ignorant that he could neither read nor write. Lilly's position was no sinecure, and, worse still, his duties were of a most menial character. Lilly says: "My work was to go before my master to church; to attend my master when he went abroad; to make clean his shoes; sweep the street; help to drive bucks when he washed; fetch water in a tub from the Thames (I have helped to carry eighteen tubs of water in one morning); weed the garden. All manner of drudgery I performed, scraped trenches, etc." In due time, however, the tailor died, and Lilly found favor in his widow's eyes and took her to wife. His

outlook was now better. In 1632 he began to study astrology, and after nine years' patient investigation he set up as a professional astrologer. England was then distraught with political troubles and many persons flocked to Lilly for advice, and for political forecasts. Seeing his success, quack astrologers sprang up like mushrooms, and for a while reaped a rich harvest. Roundheads, as well as Cavaliers, consulted star-readers and employed them as agents. Lilly was first on the side of King Charles, but he afterwards joined the Cromwellians. The king's party, it seems, employed other astrologers besides Lilly, and their jealousy and insults became so intolerable that he was forced to change sides. His enemies jeered at him for taking this step, but there is no evidence that his predictions were influenced thereby. There was no reason why they should. He could serve his employer far better by telling him the truth than by concocting fables.

His first predictions were published in an almanac under the title "Merlinus Anglicus." They became very popular and were used effectively by party leaders. Butler refers to these prophecies in "Hudibras," and also gives us a pen-picture of Lilly under the name Sidrophel. In spite of Butler's keen sarcasm, however, Lilly flourished, much to the disgust of the Presbyterians, who tried hard to ruin him. In their eyes, astrology was quite as much a diabolical science as witchcraft. While Cromwell was in power, Lilly made a good deal of

money, some of which he spent in purchasing confiscated estates. When Cromwell's star began to wane, he had the good fortune to prophesy the restoration of the Stuarts, and thus made his peace with Charles II. He was compelled, however, to surrender the estates which he had bought, and he never again made much money. During his closing years he took out a license as a physician and apparently gave more time to medicine than to astrology. These closing years he spent at Hersham, near Walton-on-Thames, and there he died June 9, 1681. Besides his astrological works he left an autobiography addressed to his friend, Elias Ashmole. His almanac, "*Merlinus Anglicus*," continued to appear with his name on the title page long after his death. In 1644 he published "*Merlinus Anglicus junior*," and "*Prophetical Merlin*," receiving eight pounds for the latter work.

Of the comet which appeared in 1677, he says: "All comets signify wars, terrors and strange events in the world. The spirits, well knowing what accidents shall come to pass, do form a star or comet and give it what figure or shape they please, and cause its motion through the air that people may behold it and thence draw a signification of its events." He further tells us that a comet appearing in Taurus portends "mortality to the greater part of cattle or horses, oxen, cows, etc.," and also, "prodigious shipwrecks, damage in fisheries, monstrous floods and destruction of fruit by caterpillars and other vermin."

He thus prophesied of the French nation in 1626: "And it shall come to pass when the king and people of France have committed an act of great and flagrant treachery towards this land that the Lord shall avenge his faithful people with vengeance a hundred-fold. For he shall send an angel of dissension among the perfidious Gauls; they shall massacre each other for years and prey upon their own flesh. The king shall seek an asylum he shall not find, and his desolate family shall beg their bread of their ancient enemies." Every school-boy knows how this prophecy has been verified.

His most wonderful predictions, however, were made by means of two hieroglyphics, which he published in 1651, and in which were represented events that were to follow each other in quick succession. In the first were depicted dead bodies in winding-sheets, a churchyard, in which sextons were employed, and yawning graves into which cartloads of corpses were being thrown. The second showed the city of London in flames. These were unquestionable predictions of the plague and great fire of 1666, that memorable year which has been so aptly called the "*annus mirabilis* of English history." Fifteen years after the fire Lilly was summoned to the bar of the House of Commons and was asked if he could give any intelligence as to its origin, to which he replied that "the House might readily believe that, having predicted it, he had spared no pains to investigate the cause, but that all his endeavors had been ineffectual, from

whence he was led to attribute the conflagration to the immediate finger of God." Two centuries have passed away since then and the fire of London is as great a mystery as ever.

Lilly's fame, however, was established long before 1666. Charles I. consulted him during the civil war. "I advised him," says Lilly, "to travel eastward, whereas he traveled westward, and all the world knows the consequence." From another source we learn that "the immediate use which Charles I. made of one thousand pounds, which was sent to him at Hampton Court, was to consult Lilly the astrologer."

* * *

Jerome Cardan was not only a great astrologer; he was also a profound mathematician and one of the ablest physicians of his day. An eventful life was his. He was born September 24, 1501, being the illegitimate son of a distinguished lawyer of Milan. He was educated at the universities of Pavia and Padua, his intention being to qualify as a physician. The stain of illegitimacy, however, was against him, and he only secured admission to the Milanese College of Physicians through the influence of powerful friends. He was subsequently appointed Professor of Medicine at the University of Pavia, at a salary, first of 240, and afterwards of 400 gold crowns. His renown as a physician quickly spread through Europe. Pope Paul III. invited him to enter his service at a handsome stipend, and the King of Denmark urged him to become his

medical adviser, offering him 800 gold crowns annually and a good sum for the maintenance of his household. Cardan, however, refused both offers. Pope Paul III. might die at any moment and be succeeded by a robust Pope, and the climate of Denmark offered no attractions to a child of Italy, like Cardan. John Hamilton, Archbishop of St. Andrew's and brother of the regent of Scotland, next called on him for assistance. The archbishop was sickly and was willing to pay handsomely for relief. Cardan received 200 crowns from him and went to Lyons, expecting to be met there either by the archbishop or by his regular physician, William Cassanate. He was disappointed, but yet he stayed at Lyons a month, ministering to many sick persons and making much money thereby. Cassanate then arrived with a letter from the archbishop, imploring him to continue his journey without delay. A second fee of 300 crowns accompanied the letter and, though he had never expected to go further than Lyons, Cardan went on to Edinburgh and for two months and a half prescribed for the sick archbishop. He treated him skilfully, and the patient showed his gratitude by giving him a final fee of 1,800 gold crowns. The end of this lordly churchman was lamentable. Charged with conspiracy he was found guilty and was hanged like any common malefactor on the gibbet at Stirling.

From Edinburgh Cardan went to London, where he attended Edward VI., who was then slowly dying of the fatal disease that carried him

off in the following summer. Thence he returned to his native country and spent there the remaining years, which were, indeed, full of sorrow. His eldest son, Gianbatista, had married most unfortunately, and finally got rid of his wanton wife by poison. His arrest, conviction and execution quickly followed. This blow broke Cardan's heart. He accepted a professorship at the University of Bologna and lived there many years. In 1570 he was charged with impiety and was thrown into prison, but was set free in three months on condition that he would publish no more books. He was at this time badly in need of money and, when Pope Pius IV. offered him a pension, he gladly accepted it and spent the remaining six years of his life in Rome, dying there September 20, 1576.

Though of scant physical strength, Cardan was a great worker. Though he burned many of his writings, he still left behind him 131 printed works and 111 manuscripts. His medical treatises added greatly to his reputation, but by posterity he will be remembered mainly on account of his great work on algebra, which contains the first enunciation of the doctrine of cubic equations. We have made great strides in mathematics and other sciences since Cardan's time, but it would be hard to point out any one man who has done more for science than Cardan.

CHAPTER IX.

REMARKABLE PREDICTIONS.

SOME astounding predictions have come down to us from all ages. For centuries, be it remembered, astrologers held high rank, not only in the East, but also in the courts of Europe. All classes consulted and heeded them. As a result, many grew wealthy. Not all, however, enjoyed their wealth. Monarchs are notably capricious, and woe to the astrologer who in olden times predicted untruly. As in our day, too, there were many so-called prophets, who worked for selfish ends, and their blunders and chicanery naturally helped to bring the art into disrepute. The contempt of certain learned men was also a thorn in the side of the prophets. Of such learned men the most distinguished of his time was Pico, Earl of Mirandola. A brilliant scholar, he scoffed at the star-readers in his own witty way, and twitted its professors so unmercifully that they dubbed him the "scourge of astrology." In the end, however, they triumphed. They had predicted that he would not live more than thirty-three years, and their prediction proved true. However, they were not always so fortunate, and, as a consequence, astrology was considered by

many worthy persons as fraudulent a science as magic, alchemy or sorcery. These uncanny sciences were practised extensively in those times, and by none more zealously than by astrologers. The natural result followed. Impudent claimants to supernatural power took the place of scientific star-readers.

The famous proverb, "There's many a slip 'twixt the cup and the lip," was first uttered by a star-reader. According to Lycophron, Ancaeus, a Samian king, had numerous vineyards, and in his zeal to obtain an abundant crop of grapes worked his slaves almost to death. A seer told him one day that, as a penalty for his cruelty, he would not live to enjoy the grapes. Ancaeus paid no heed, and in due time the crop was gathered and the wine made. The seer appeared again, and the ruthless monarch, who was just about to taste the first cup of wine, began to mock him, but was sternly reminded that "many things happen between the cup and the lip." At that moment news came that a wild boar had broken into the vineyards, and the king, setting down his untasted cup, rushed forth in pursuit and was killed by the boar.

Largius Proculus calculated the nativity of the Emperor Domitian and delivered it into his own hands. Procuring a copy, the expert astrologer, Asclatarius, rectified it and foretold the hour and manner of the emperor's death. When Domitian heard this, he summoned Asclatarius, and asked him if he was sure that his predictions would come true.

The astrologer calmly replied that he was. Domitian then asked him if he could foretell the manner of his own death, to which Asclatarius replied that he knew he would shortly be torn in pieces by dogs. Domitian fancied that he could easily nullify this last prediction, and straightway ordered that the astrologer should be burnt alive. Steps were at once taken to carry out this shameful sentence. Asclatarius was seized and bound, and the fire was kindled about him, but just then there arose a dreadful storm, which drove the spectators away and extinguished the fire, and the astrologer was afterwards torn in pieces by dogs, as he had foretold. When the cruel emperor heard the news, he was dumbfounded, and a deep sadness seized him. If he could only escape the death predicted for him! He certainly did his best to escape.

When the day predicted for his assassination arrived he feigned illness and locked himself in his chamber. Stephanus, the captain of his guard, went to his door, pretending that he had received some important despatches, and desired to deliver them to him, but the emperor refused to admit him until a certain hour was past. Stephanus assured him that it was much later than the hour specified, whereupon the emperor, concluding that all danger had vanished, opened the door and was confronted by Stephanus, who stabbed him to the heart at the very hour predicted by Asclatarius. It is said that Apollonius of Tyana, one of the most renowned prophets who ever lived, and who was then at

Ephesus before the magistrates, cried in ecstasy just when the blow was struck: "O, Stephanus, strike the tyrant," and after a pause added: "It is well; thou hast killed him."

Petrus Leontius, a celebrated physician and astrologer of Spoletanum, cast his own nativity, and foretold that water would cause his death, and in due time he was found drowned in a pond, into which he had fallen during a dark night. He cast the horoscopes of Vespasian and his son, Titus, and truly predicted that they would both be emperors.

Cervinus cast the horoscope of his son, Marcellus, and foretold that he would obtain a lofty position in the church, and this made so strong an impression on the young man that he gave up all thoughts of marriage, telling his mother, when she urged him to marry one Cassandra Benna, that a better fortune was promised to him than marriage could ever give. And he was afterwards really made Pope.

Centuries before the time of Columbus men predicted that a new continent would be discovered. Plato narrates the Egyptian legend, which tells us of the island of Atalantis. May not this mysterious island, sometimes visible, but more often engulfed beneath the Atlantic, have been America? Fifteen centuries before Columbus Seneca wrote these prophetic words: "After many years a time will come in which Ocean will relax his chains around the world and a great continent will be discovered,

and Tiphys will explore new countries, and Thule will no longer be the uttermost end of the earth." Dante, in his immortal work, and Pulci, in his "Morgante Maggiore," utter similar prophecies.

Predictions are sometimes fulfilled in an unexpected manner. Johannes Martinias, an artist, went once to Italy, and was told by an astrologer that his death would take place at Geneva. The painter soon afterwards went to Berne at the request of Thomas Schopsius, a physician, who desired him to do some statistical work and make some maps of the district. Martinias labored zealously, and all went well until he began work on the town of Geneva. As he was writing the word Geneva he was seized with the plague and died as predicted.

Raphael I., whom many rightly consider the best English astrologer since Lilly, once made a wonderful prediction. A lady called on him in August, 1822, and asked him to predict as to her immediate future. After drawing the necessary figure, he told her that she was in danger of being poisoned through the carelessness of a servant, and he therefore warned her to be very careful as to what medicine she took during the next six months. The lady thought little of this warning at the time, but before the six months had passed the astrologer received a letter from her, stating that the cup was actually raised to her lips when recollecting the injunction, she was induced to examine it and discovered it to be poison, delivered by the servant in mistake.

A prediction even more wonderful was made by Fowler, a queer old astrologer of Abbots Leigh in England. Though unable to write even his own name, Fowler by sheer hard study had acquired a thorough knowledge of astrology. He spent his nights on the porch of his house studying the stars, and thus in time became so skilled that he could "discern in the heavens the horoscope of an infant without the aid of tables or calculations." He foretold Napoleon's downfall and Wellington's success many years before the battle of Waterloo. This was good work, but not to be compared with the prediction which he made to a rustic of Abbots Leigh. As he was chatting about astrology with a constable in the village inn, this rustic entered, and in a bantering tone asked him whether it would be dangerous to undergo the operation of bleeding on that day. As bleeding is not a dangerous operation, those present, of course, thought that the astrologer would answer in the negative. Great was their surprise, therefore, when he told the rustic that if he was bled on that day he would surely lose his life. At this warning the country bumpkins simply laughed, and immediately went to have the operation performed. This was done successfully, but afterwards the bandage became undone, much blood was lost, and finally mortification set in and death followed in a few days.

In 1531, the following couplet was found written on the wall behind the altar of the Augustinian

monastery of Gotha when the building was taken down:

M. C. quadratum LX. quoque duplicatum
ORAPS peribit Huss Wicklefque redibit.

Translation.

After M when C is quadrupled, and LX. is
doubled

ORAPS will perish and Huss and Wickliffe
will return.

M=1000, C quadrupled=400, LX. doubled=120.
Total—1520.

ORAPS is an abbreviation for Ora pro nobis (pray for us). The meaning is that during the sixteenth century the worship of the saints will cease and Huss and Wickliffe will again be recognized.

The Archbishop of Pisa, being very anxious as to his destiny, consulted several astrologers at different times, and all told him that he would be hanged. His rank and power being so great it seemed impossible that such a prediction could come true, but it did. During the sedition in the reign of Pope Sextus IV., he was seized and hanged by the infuriated mob.

Gerbert, who is better known as Pope Sylvester II., was not only a great mathematician and astronomer, but was also reputed to be a necromancer. Before he became Pope he tried to find out if he would ever attain to that dignity, and also if he would die before saying mass in Jerusalem. The answer to the first question was "Yes," and to the second "No." He became Pope and prospered

until one day when he was taken suddenly ill while chanting mass at a church in Rome. He asked the name of the church, and learning that it was named Jerusalem, he prepared for death, which soon came. We are told that he had looked forward to a long life, as he had interpreted the second prophecy literally, and had made up his mind never to go to Jerusalem.

Merlin is said to have foretold the downfall of Richard of England, and the usurpation of Henry IV.

William de la Pole, first Duke of Suffolk, died as had been foretold. "Beware of water and avoid the tower," was the warning given to him. When trouble came and he was ordered to leave England within three days, he hastened to France, assuming that he would be out of danger as soon as he had set the Channel between himself and the Tower of London. While he was crossing the Channel, however, he was captured by one Walter Whitmore, who commanded a vessel named Nicholas of the Tower, and was straightway beheaded. Thus, the prophecy was fulfilled. In like manner Cardinal Wolsey was warned to beware of Kingston. Assuming that the town of Kingston was meant, he took care never to approach it, and often went miles out of his way to avoid it. All in vain, for when his fall came, Sir William Kingston was the man who arrested him. "Father Abbot, I am come to lay my bones among you," said the princely

churchman to the Abbot of Leicester, since he knew verily that his end was at hand.

Gadbury tells us that astrologers were often called upon to make predictions regarding the voyages of vessels from London to Newcastle and elsewhere. Referring to one of these voyages, which was most prosperous, as had been predicted, he says: "Under so auspicious a position of heaven it had been strange if she had missed so to have done; for herein you see Jupiter in the ascendant in sextile aspect of the Sun; and the Moon, who is Lady of the Horoscope and Governess of the hour in which she weighed anchor, is applying ad Trium Veneris. She returned to London again, very well laden, in three weeks' time, to the great content, as well as advantage, of the owner."

We of to-day may say that reliance on such predictions is ridiculous, but the wise men of former days thought otherwise. "All our kings," says Henry, in his "History of Great Britain," "and many of our earls and great barons had their astrologers, who resided in their families and were consulted by them in all undertakings of great importance."

Antiochus Tibertus was another star-reader, who will long be remembered on account of his three famous predictions. One of these was made about himself, another about his bosom friend, Guido de Bogni, and the third about his patron, Pandolfo Malatesta, the ruler of Rimini. He prophesied, though very reluctantly, and only after much pres-

sure, that Guido de Bogni would die by the hands of one of his best friends, and that Pandolfo would die in the common hospital at Bologna. That he himself would die on the scaffold he saw clearly. Guido was soon afterward placed in command of Pandolfo's army, whereupon the Count de Bentivoglio, Pandolfo's father-in-law, informed him that Guido was intriguing with the Pope and intended to deliver Rimini up to him. Pandolfo believed him and straightway prepared a grand supper to which, among others, Guido and Tibertus were invited. During the entertainment Guido was stabbed (as predicted) and Tibertus, who was also suspected of being a conspirator, was arrested and thrown into a dungeon. There he found a friend in the jailer's daughter and soon obtained through her the means of escape. His plan was to cut a way from the dungeon to the prison ditch. Once there, he could easily escape. Meanwhile Pandolfo had become satisfied that his suspicions were unfounded, and he resolved to set Tibertus free. The star-reader had almost worked his way to freedom; he was lying in the prison ditch when Pandolfo's messengers arrived. When they came back and told him that the astrologer had almost effected his escape, his former suspicions returned and he promptly ordered that he should be executed next morning. The sentence was carried out, and thus another prediction was fulfilled. Pandolfo's end was also as predicted. Escaping from Rimini when it was seized by the Duke de Valentino, he sought

refuge in various places, but finally fell ill at Bologna, and died there in the common hospital.

The Emperor Frederick II. was warned that he would die a violent death in Firenze (Florence) and accordingly he took good care never to set his foot in that city. He did, however, visit Firenzuele in the Apennines in 1250 and was treacherously slain there by his illegitimate son, Manfred.

Henry IV. of England was told by an astrologer that he would die in Jerusalem, and he did die in a chamber of that name, in the residence of the Abbot of Westminster.

A curious prediction by Lady Davy is on record. She told William, Earl of Pembroke, that he would die on his birthday in the year 1630. The day arrived, and nothing untoward happened, whereupon the Earl remarked that he "would never trust a female prophetess again." Nevertheless, he was found dead in his bed next morning.

"Even Sir Isaac Newton," says Edwin Paxton Hood, author of a book on the foibles and vices of great men, "gave credit to the idle nonsense of judicial astrology, and Dryden, his contemporary, believed in the same absurdity." Sensible men, both. Dryden calculated the nativities of his own children and foretold that one, Charles, would not survive his thirty-fourth year. "If he lives to arrive at the eighth year," he told Lady Dryden shortly after the boy's birth, "he will go near to die a violent death on his very birthday, but, if he

should escape, as I see but small hopes, he will in the 23d year be under the same evil directions and, if he should escape that also, the 33d or the 34th year is, I fear——." Charles on his eighth birthday was buried under a fallen wall and, though dug out, was seriously ill for six weeks. In his 23d year he fell from one of the Vatican towers at Rome, and again recovered, but in his 33d year he was drowned at Windsor.

Rev. Robert Burton (1576—1640) was a good divine and an able astrologer. He foretold the time and manner of his own death, and death came to him at the time and in the manner foretold. Bishop Hall (1574—1656) calculated his own nativity and it was found in his pocket-book after his death. He was imprisoned in the Tower of London, which was foreshown in his horoscope.

Sir Kenelm Digby, the famous alchemist and philosopher, also believed in astrology. A remarkable prediction was made by him in a work which he addressed to the Royal Society two centuries ago: "I doubt not," he wrote, "but that posterity will find many things that now are but rumors verified into practical realities. It may be, some ages hence, a voyage to the southern unknown tracts, yea, possibly to the moon, will not be more strange than one to America. To those that come after us it may be as ordinary to buy a pair of wings to fly into the remotest regions as now a pair of boots to ride a journey. And to confer at the distance of the Indies by sympathetic

conveyance may be as usual to future times as to us in literary correspondence."

Flamsteed, the first astronomer-royal of Great Britain, was also an astrologer. An old woman once called on him at Greenwich Observatory and asked him if he could tell her the whereabouts of a bundle of linen which she had lost. He drew a horoscope and presently told her that she would find the linen in a ditch near her cottage. She looked in the ditch and found the linen. Some of Flamsteed's biographers claim that he merely guessed and intended to rebuke the old woman, whose search he felt sure would be fruitless. It is far more probable, however, that he answered her according to the rules of horary astrology. Even an astronomer-royal cannot make lucky guesses on demand.

The wonderful events of Empress Josephine's life were foretold to her long before there was the faintest likelihood that they would happen. While she was still quite young and wholly unknown, being merely the daughter of a French naval officer, who was stationed at Martinique, an old mulatto woman named Euphemie, who had taken a fancy to the imaginative, high-strung girl, told her fortune in words to this effect: "Your husband will be a fair man, and you will marry twice. Your first husband will be a native of Martinique, but he will spend his life in Europe with girded sword. With him you will not be happy and a lawsuit will separate you. He

too will come to his death by violent means. Your second husband will be a dark man. He will be a European and his worldly possessions will be small. In time, however, all the world will resound with his glory and fame. You will then be a great lady, and your rank will be greater than that of a queen. In the end, however, after having acquired unparalleled renown, you will die unhappy." Josephine's life was entirely in accord with this prophecy. Her first husband, the Comte de Beauharnais, was a fair man and a native of Martinique. They lived unhappily together and finally he went from Paris to Martinique to hunt for evidence as to her conduct before marriage, the result being a lawsuit and separation. Josephine spent the next few years at Martinique with her children, Eugene and Hortense, after which she was reconciled to her husband. Their happiness, however, did not last long. In 1793 the Comte de Beauharnais got into trouble with the ruling powers and was promptly handed over to the guillotine. So far Euphemie's prophecy had proved unerring. In her darkest hours Josephine remembered it, and when she was imprisoned and her companions were lamenting their fate, she more than once said to them: "I shall not die; I shall be queen of France." This sally amused them, and the Duchess d'Aiguillon, one of her companions, with gentle sarcasm requested her to "name her future household," to which Josephine replied: "I will make you one of my ladies of honor." Her astounding

assurance was too much for the courtly ladies and they burst into tears, satisfied that she had lost her reason. Josephine, however, had spoken truly. Robespierre fell, she was set free, and three years later she became the wife of the victorious young General Bonaparte, who was, as Euphemie had foretold, a dark man of European origin and small fortune. In 1804 he became emperor, and then truly Josephine's rank was "greater than that of a queen." The entire world, too, as had been prophesied, resounded with her husband's glory and fame. But evil days were now dawning for Josephine. She had no children by Napoleon, and the emperor was naturally very anxious that a son should be born to him, who would succeed him as ruler of his great empire. Ambition, too, urged him to become a suitor for the hand of the Archduchess Marie Louise of Austria. Josephine saw that her reign was over, and in a heart-breaking scene consented to give Napoleon up to another. For her, the divorced wife, happiness was now at an end, and she did indeed "die unhappy," as Euphemie had foretold.

Lady Burton, when young, had her horoscope cast by a gipsy woman, named Hagar Burton, who wrote her predictions in Romany and asked her to present the document to the man whom she might choose as her husband. It contained these words: "You will bear the name of our tribe, and you will be right proud of it. You will be as we are, but far greater than we. Your life will be all wandering,

change, and adventure. One soul in two bodies: in life and death never long apart." "All that Hagar Burton foretold," said Lady Burton in 1891, "came true, and I pray it may be so to the end—namely 'never long apart in life and death.'"

In 1890 the consort of the Shah of Persia was suffering from chronic glaucoma, and her physicians decided that iridectomy was necessary. The Shah summoned his astrologers and asked them if they foresaw any danger from the operation, which would have to be performed in Europe. They assured him that there would be no evil result, and they were right. The operation was entirely successful, much to the Shah's delight, who willingly paid the physicians' fee of £1,500.

In 1828 a courtly stranger visited a noted London astrologer and requested him to predict his future. The stranger did not know the exact time of his birth, and asked, therefore, that the problem be worked out by horary astrology. The artist complied, and, after making the necessary calculations, said: "You are of high rank, and have been the favorite of fortune. Your sojourn on earth, however, is short."

"How short?" asked the stranger eagerly.

The astrologer again studied the horoscope attentively, and replied gravely: "You will die in two years."

Deeply agitated, the stranger remained silent for some time, but finally inquired as to the destiny of his descendants.

"Rest assured they will be prosperous," was the reply; whereupon the stranger presented his card and went his way. The astrologer read the card, and found to his surprise that his visitor was George IV., King of Great Britain. Exactly two years from that day George IV. passed away.

* * *

For centuries there have been prophecies in regard to the succession of Popes, and there is no doubt that these prophecies have been widely consulted, and in many instances have proved to be correct. Two of these prognostications have attained special celebrity. One of them appeared in the earlier part of the fourteenth century, and was attributed to Joachim. In it the Popes, from Nicholas III. to Clement V., are described by means of allegorical figures, each Pope being designated by a few short, pithy words, which express in a symbolical way the chief events of his reign.

These so-called Joachimite prophecies are generally considered to be spurious, and the only wonder is that they attained such wide repute and popularity, as they were not couched in flattering language, and, indeed, represented the various Popes, with the exception of Celestine V., as serious transgressors and despots. The Bolognese Dominican, Pipin, mentions these oracles and emblems in his chronicles, which appeared at the beginning of the 14th century. Subsequently they were continued by less skilful hands, the former ones being still attributed to Joachim and the latter being under

the fictitious name of a bishop, Anselm of Mar-sica. As prophecies they are decidedly disappointing, for, though some are clever, almost all are written in language that is either unintelligible or meaningless to modern readers.

Long since have these Joachimite pen pictures passed into oblivion, but another series of prophecies of much greater interest has come to take their place. According to those who ought to know, these later prophecies are still very popular, and there are many persons to-day who believe in and reverence them. There is in them none of the incisive criticism of the Joachimite vaticinations. They do not delineate the moral character of the Popes or their mode of administering ecclesiastical affairs, but attempt to make each one of them known by two or more words descriptive of some circumstance in his life, or by alluding to some single notable event in his career.

Malachias, Archbishop of Armagh, and a special friend of St. Bernard, is generally supposed to be the author of these prophecies. Others, however, claim that they are the work of Arnold de Vion, a Benedictine monk, who published them in 1595. Whoever the author may be, he can flatter himself on having produced a work which has occasioned abundant controversy, in which both Catholics and Protestants have taken part.

In these predictions one hundred and eleven Popes are described by as many concise sayings, some of which are quite characteristic, while others

are simply a play upon words or allusions to external facts. Lucius II. is described as "*inimicus expulsus*," which means "a foeman driven out." Now his family name was Caccianemico (*caccia* meaning "chase" and *nemico* "foe"), and the Romans, too, expelled and stoned him. Innocent III. is described as "*comes signatus*," and he was a relative of the counts of Conti, who had possessions in Segni. The words "*de capra et albergo*" are used in describing Pius II. (Aeneas Sylvius), and he was at one time secretary to the Cardinals Capranica and Albergati. More characteristic are the words about Gregory XI.—"*de tribulatione pacis*," which refer to "a disturbance of the peace"—for he lived just before troubled times (1621), and those about Alexander VIII.—"*custos montium*," which mean "guardian of the mountains"—for he bore six mountains on his coat of arms, which led the daughter of Gustavus Adolphus to apply to him the proverb, "*Parturiunt montes, nascetur ridiculus mus*."

Of immediate interest, however, are the prophecies regarding the Popes of modern times and the successors of the present head of the Church. Of the former the following are the more remarkable: Clement XI. is described as "*flores circumdati*," "a garland of flowers," evidently an allusion to his great eloquence; Innocent XIII. as "*de bona religione*," "a man of good religion;" Benedict XIII. as "*miles in bello*," "a soldier in war;" Clement XII. as "*colonna excelsa*," "a lofty column;"

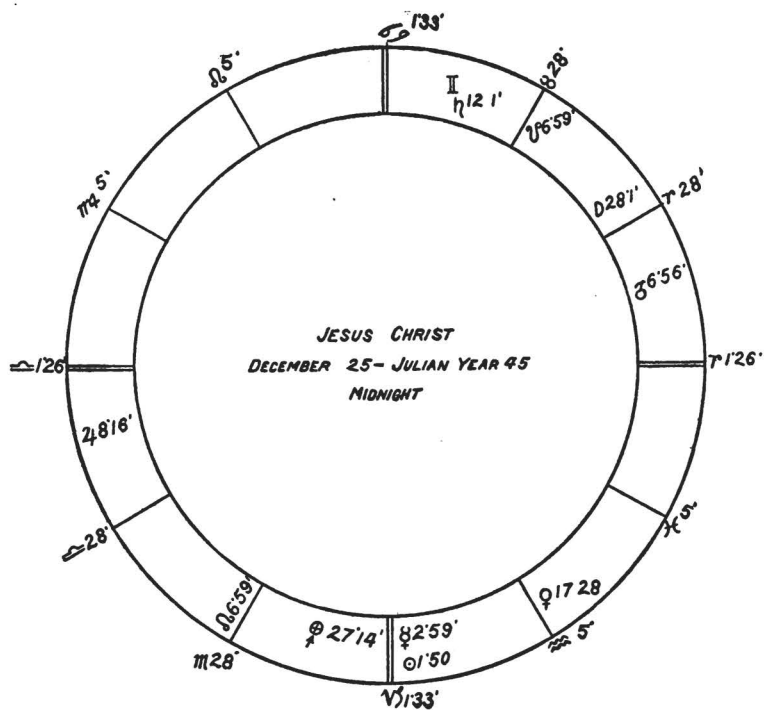
Benedict XIV. as "animal rurale," "an animal from the country;" Pius VI. as "peregrinus apostolicus," "a foreign apostle;" Pius VII. as "aquila rapax," "a rapacious eagle;" Leo XII. as "canis et coluber," "a dog and a serpent;" Pius VIII. as "vir religiosus," "a religious man;" Gregory XIV. as "de balneis Etruriæ," "from the baths of Tuscany;" Pius IX. as "crux de cruce," presumably a reference to the crucial troubles of his reign, and lastly Leo XIII., who is appropriately described as "lumen in coelo," "a light in heaven."

The eight Popes who will successively sit on the throne of St. Peter after the death of Leo XIII. are described as follows: "Ignis ardens," "a burning fire;" "religio depopulata," "religion laid waste;" "fides intrepida," "a fearless faith;" "pastor et nauta," "a shepherd and a sailor;" "flos florum," "the flower of flowers;" "de medietate lunæ," "of the half moon;" "de labore solis," "of the labor of the sun," and "de gloria olivæ," "of the glory of the olive." The author of the prophecies concludes with a weighty Latin sentence, in which he informs us that "during the last persecution of the Holy Roman Church a Roman Peter shall be raised to the Pontiff's chair, who will pasture his flock amid many tribulations, and, when this grievous time is past, the City of the Seven Hills will be destroyed and the redoubtable Judge will judge the world."

If any faith is to be placed in these predictions no American need hope to become Pontiff—at least for several years. Four Popes will pass away

before the "pastor et nauta" ascends the chair of St. Peter, and this "shepherd and sailor" may be an American priest. It is hard to see what other significance the word "sailor" can have. The next Pope, the successor of the reigning "light in heaven," will be a "burning fire," and those who have given some thought to this subject are satisfied that these words apply to an eminent Italian dignitary, whose strength of character and ecclesiastical enthusiasm are well known, and who is considered by many as the most probable successor of Leo XIII.

It will be seen that these prophecies, if at times vague and misleading, have proved in some instances startlingly correct; and, since they are unquestionably genuine predictions, it is not surprising that they have lived through all these centuries.



CHAPTER X.

NOTABLE HOROSCOPES.

OF the many thousand horoscopes that have been cast since the birth of astrology the most interesting by far, at least to Americans and Europeans, is the horoscope of Jesus Christ, which was calculated in 1688 by the Rev. Doctor John Butler, Rector of Litchborough, England, and chaplain to the Duke of Ormond, and which was published by him soon afterwards with a very elaborate introduction and several chronological tables, the object of which was to point out with mathematical precision the exact date of Christ's birth. The result was a goodly volume, which created a good deal of talk in its day, and which is now very scarce, having been many years out of print.

The Reverend Doctor's style is quaint and his language is most reverential. As to his knowledge of astrology there can be no question. He knows his Ptolemy from cover to cover, and it is safe to say that, with the possible exception of Lilly, no Englishman of his time had a more thorough knowledge of the marvelous science. Here and there he is a trifle verbose, and he uses so many astrological terms that general readers have seldom, if

ever, cared to read him. His subject, however, is so important, and the skill with which he treats it is so remarkable, that his book will long be treasured.

The author shows first that Christ was destined to die a violent death. In the house of death we find the Dragon's tail, the Moon in conjunction with that malignant star, Algol's Head and, worst of all, Mars, the god of war, opposes Jupiter, and is in square to the Sun and Mercury in the fourth house, which signifies the end of all things. "It is true, indeed," explains the author, "as He came into the world without sin, so was He above the power of any influence of Heaven to be able to hurt Him, and had He not voluntarily submitted unto the infirmities of nature, they had never in the least reached Him. And, though the signification of His enemies was stronger and better armed than such stars were which stood for His own person, yet was His armor of innocence easily able to have overturned all, would He have used His mighty power to that purpose; but such was His love that He was willing to lay down His life, and therefore He put Himself under the power of nature in order to lose His life. And hence by means of this submission Mars, in the house of enmity and lord thereof, being stronger than Venus, lady of the house of life, or Jupiter, her associate placed in that house, rendered his enemies too strong for Him, and backed them with bitter spite, choler, and malice against Him!" The Sun, being afflicted, caused the magistrates to oppose

Him, and Mercury, being afflicted, foreshadows the enmity of churchmen. Moreover, Mars stirred up the military, and the Moon caused the common people to cry Him down.

From the ascending sign as well as from the position and aspects of the planets the author concludes that Christ was a man of very level temper, a sanguine complexion, cheerful yet sober in conversation, inclined to melancholy, of exceedingly good judgment, an admirable orator, arbitrator and divine, and of a truly majestic presence. Grave troubles, however, are foreshadowed. Mars would fain spoil the life through anger and malice, and the Sun and Mercury infuse far too much pride and recklessness. "But what now?" asks the author. "Was Jesus thus, or rather does not astrology belie him? No, neither. For had these aspects courted an ordinary nature unto evil manners naturally, yet would they not have forced Him, but He might have overcome all by gracious habits. But much more than this must we note in our ever-blessed Lord Jesus Christ. For He, being born without sin in His nature, the heavens wrought upon Him in a different manner of influence from what they do by us. For, seeing that the divine nature withheld so as no sin could enter Him, the worst of aspects became the best unto Him. Thus, the opposition of Mars, falling into His head, instead of fury and choler, administered the greater courage in Him, and the quartile of the Sun, instead of pride and ambition, gave Him the greater majesty and wisdom, and the

quartile of Mercury, instead of lies, gave Him the more prodigious wit, and the Moon, with Algol's Head, instead of peevish, made Him the more soberly wise. But we must remember that, though Christ could not sin, yet die He could, and thus, therefore, trines and oppositions and evil stars were as evil to Him in as high a degree as unto the meanest of us, for in all things saving sin was He as we are."

Of Christ's personal appearance a glowing description is given. He was inclined to be tall and fair, we are told, with handsome features, gray eyes, brown hair, and an oval countenance, which was grave yet pleasant, and probably dented with a few wrinkles. Of ill health there are no indications in the horoscope, though untoward accidents are clearly shown. There is no sign of wealth, and the position of the Sun shows plainly that Christ's kingdom was not of this world. True, the Moon is in good aspect to the Sun, but this only seems to show that He will obtain His kingdom by death or after it. Of unrelenting enemies there are many signs. "The fifth house, or house of children, has a rich jewel in it, and the lord thereof looks pleasingly upon the ascendant, which argues that He had a body sufficiently fruitful for issue. The lady of the ascendant also in the house of children, in trine to the lord of that house, and both in good aspect unto the house of marriage and the lord thereof, do all agree that it was no hinderance in nature which rendered Our Saviour wifeless and childless.

No, it was his great gravity, or rather His infinite piety, which, for the kingdom of Heaven's sake, led Him to despise nature's treasures; and hence came it to pass the Church was His only spouse, and by her hath He a numberless offspring of holy saints unto his children."

The fidelity of all His followers, except Judas, is clearly shown, as is the fact that His friends were men of low condition, who befriended Him more by night than by day. We note, too, that many of His neighbors were envious of him. Lastly, the Sun upon the cusp of the fourth house "seems fitly to comply with that sovereignty which attended upon His death and appeared by His resurrection and ascension into heaven. When Adam entered the Sun was just upon setting; when Jesus Christ was incarnated, he was upon rising, but at His birth he was at lowest. For it was not the Sun of the Firmament, but the Sun of Righteousness, who arose with healing in His wings."

Turning now to the horoscope of death, we find it indeed ominous. First we note that at the time of His apprehension the sign of the fourth house in the horoscope of birth, which always carries with it the character of death or the end of every matter, was ascending, and the Sun, which was therein at birth, was then in the turbulent seat of Mars, which was at that point of time the fourth house, or bottom of heaven—a sure token that His earthly life was coming to a close. Moreover, the malignant Saturn is now in the house of pleasure; Mer-

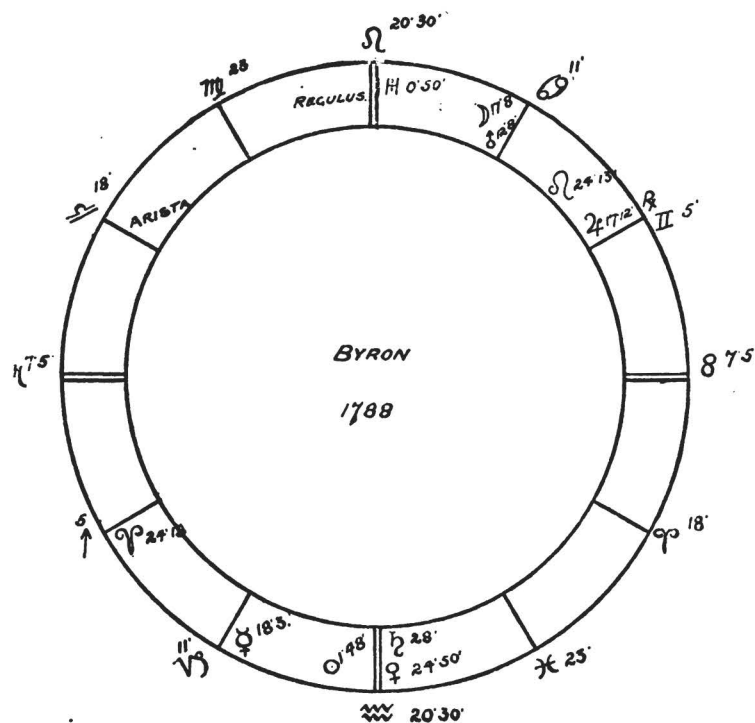
cury, the significator of Judas, also portends a grievous affliction; "and, lastly, the Moon is now lady of death, and, being advanced unto the top of heaven, seemeth to stand there trampling on the head of the Sun in the fourth, as it were in his grave, with the worst of rays, and they too not a little poisoned with the nearness of the Dragon's tail. Such was the state of heaven at His apprehension by Judas and his companions at twelve o'clock at night on the evening preceding Friday, the third of April."

An admirable description of Christ's person is contained in a manuscript which was once supposed to be the work of Publius Lentulus, President of Judea, but which is now pronounced a forgery. "His person," says the writer, "is tall and elegantly shaped; his aspect, amiable and reverend; his hair flows in those beauteous shades which no united colors can match, falling in graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head; his dress, that of the sect of Nazarites; his forehead is smooth and large; his cheeks without blemish and of roseate hue; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parting in the middle below; his eyes are clear, bright and serene. He rebukes with mildness, and invokes with the most tender and persuasive language—his whole address, whether in word or deed, being elegantly grave and strictly characteristic of

so exalted a being. No man has seen him laugh, but the whole world beholds him weep frequently, and so persuasive are his tears that the whole multitude cannot withhold their tears from joining in sympathy with him. He is moderate, temperate, and wise; in short, whatever the phenomenon may turn out in the end, he seems at present to be a man of excellent beauty and divine perfection, every way surpassing man."

* * *

The splendid abilities and tumultuous career of the great Lord Byron are fully marked in his horoscope. Mercury rules the intellect, and at his birth she is oriental in the sign of the Goat, and approaching a good aspect of the ascendant. A person born when Mercury is thus posited will, according to Ptolemy, be "clever, sensible, capable of great learning, inventive, expert, logical, a student of nature, speculative, of considerable genius, ambitious, philanthropic, skilful in argument, of good judgment, and likely to become interested in science and occult studies." This is all excellent, but Mercury is in opposition to the Moon, which accounts for Byron's hatred of control, contempt for conventional usages, and general eccentricity of conduct. Noteworthy also is the fact that the Moon is in conjunction with Mars in a cardinal sign, and that Mars is almost in exact mundane trine with the ascendant. Do not these aspects foreshadow the striking originality, the keen satire, the caustic wit, the dauntless courage, the unbridled passions, the



indomitable energies and the matchless talents for which Byron became distinguished? Does not Mercury's semiquartile to Saturn also foreshadow the frequent gloom and sadness that blighted so much of his life?

The renown which he obtained is further indicated by the trine aspect of Jupiter, Venus, and Saturn from scientific signs. Moreover, the eminent fixed star Regulus is in the mid-heaven, and is also a testimony of lasting honors. Thus, though the opposition of the Moon and Mercury showed that the poet would be unpopular during his life, there are abundant testimonies that he would be ranked among the Immortals after his death.

That he would travel to distant countries, and that he would die far from his native land is shown by the position of Mars and the Moon in the ninth house, which is the house of long journeys, in the sign of the Crab. The position of Mars in that house and the fact that neither Mercury nor the Moon have any perfect aspect to Jupiter, the planet of religion, show that his views on religious subjects were decidedly unorthodox. That he would be unfortunate in marriage and in some of his love affairs is shown by the conjunction of Saturn and Venus in a fixed sign. As Jupiter, however, throws a friendly ray to these planets, we may confidently assume that the poet often represented himself as far more immoral than he really was.

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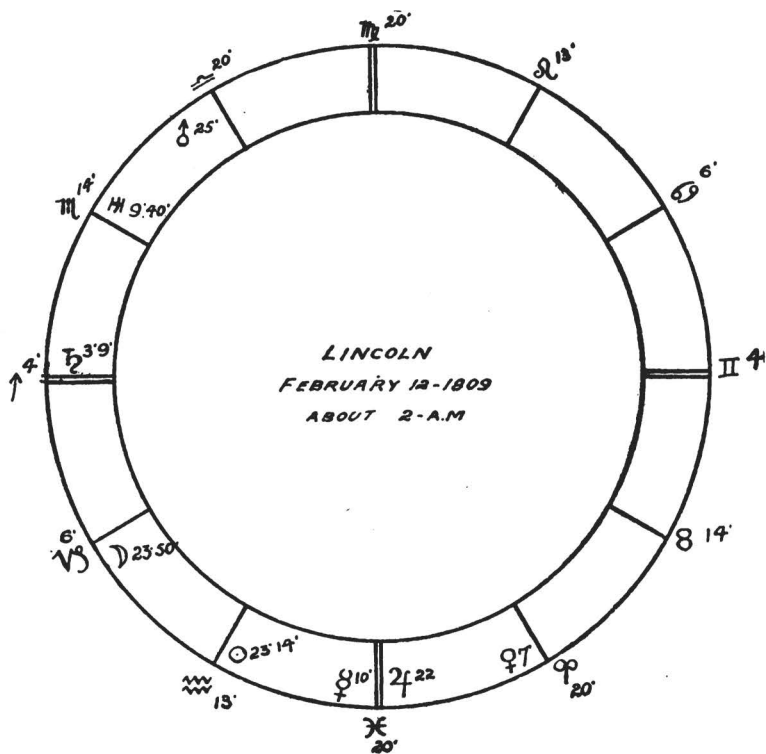
George Washington was born a few minutes

after midnight on February 22, 1732. At this time Scorpio was ascending and Virgo was culminating. His natal planet is Mars, who is found in his own house and strong in the ascendant. Mars is the ruling planet of many famous commanders, and in this instance he clearly foreshadows Washington's great career. Herschel, the giver of original talents, is also in the ascendant, and looks favorably on Saturn and on Mercury. Intellectual ability of a high order is shown by this harmonious configuration. The Moon also looks kindly on Mercury, which is a further testimony of intellectual ability. Worldly prosperity is shown by the fine position of Jupiter, the planet of wealth and good fortune, in the tenth house in admirable aspect to the Moon. The Moon too is in the sign Gemini, which is a further indication of Washington's great popularity.

* * *

Abraham Lincoln was born February 12, 1809, The exact moment of his birth is not known, but there are many indications that it took place about two o'clock in the morning. The sign of the Archer was ascending at that time, and Saturn was in the ascendant, Jupiter, the other ruling planet, being in the fourth house. Lincoln's personal appearance and temperament are clearly described by Saturn in Sagittarius. The horoscope shows that he was rather tall, slim and ungainly, with a swarthy complexion and dark hair and a strong, bony body. There is no evidence of stoutness or

of constitutional weakness. As regards disposition, we see that he was of rather a quick temper, and was a man who would not stand an insult. At the same time, he was most lovable and ever ready to forgive his enemies. The society of his fellow-men he loved, and he was ever ready to assist his friends. He was a true leader of the people, and was bound to win their love. He had a great fund of common sense, and was by no means a dreamer. From the harmony between Mercury and Herschel, we know that he will think and act for himself, and that he is not one of those who follow the crowd. We know, too, that he will marry, and we can draw a good sketch of the lady who will become Mrs. Lincoln. We conjecture that he will not outlive his wife, and from the evil positions of Herschel and Mars we are confident that he will not have many children, and that one or two of them will die at an early age. That he was destined to meet a violent death is shown by the square of Mars and the Moon from cardinal signs, and by the predominating position of Mars. And on the day of his assassination (April 14, 1865), the Sun the giver of life, was almost opposite to Mars and was also afflicted by Saturn. The Sun and Jupiter were then near the fifth house in the sign Aries. The fifth house is the house of amusements, and the assassin struck him down in a theater; Aries rules the head, and the bullet struck him in the head. Long before this dire event happened, a few astrologers had plainly shown that a danger of this kind threatened the



President; but their warnings were apparently unheeded. Perhaps Lincoln could not have escaped, but he certainly could have guarded himself against the perils that threatened him at that time. Other evil influences of a similar nature would have come later, but "forewarned is forearmed," and wise is that man who watches the planets and does as they bid. A violent death was foreshadowed for Lincoln, but if he and his counselors had used ordinary prudence and had obeyed the mandates of the planets, his life need not have come to an end on April 14, 1865. Astrology would, indeed, be a barren science if it only showed men their doom. It does far more. It shows men the perils in their path, but it also shows them how to avoid them, if not altogether, at least for a season.

The great President had a presentiment that he would come to an untimely end.

"No man," says Mrs. Stowe, "has suffered more and deeper, albeit with a dry, weary, patient pain, that seemed to some like insensibility, than President Lincoln." "Whichever way the rebellion ends," he said to her, "I shan't last long after it is over." "I feel a presentiment," he said on another occasion, "that I shall not outlast the rebellion. When it is over, my work will be done."

He narrowly escaped death by assassination while he was on his way to be inaugurated at Washington. A gang of assassins, led by an Italian, who assumed the name of Orsini, had plotted to kill him, and would probably have succeeded

if he had carried out his original programme. But he arrived in Washington twelve hours earlier than he had intended.



CHAPTER XI.

ACCORDING TO THE KABALA.

SATISFACTORY as the ordinary method of astrology is it is still far from perfect. At the best, only general predictions can be made by means of it. An astrologer, using this method, can tell a man what will happen to him during life, but he cannot always tell him the exact date at which any momentous event will occur, and he will fail to tell him many an event which, though apparently of minor importance, may yet have an important influence on his life. A single example will suffice. It was confidently predicted that Queen Victoria would die during the latter part of 1895, and, as a careful study of her horoscope will show, this prediction was in strict accordance with all the known rules of astrology. But the queen did not die, doubtless much to the joy of an Indian astrologer who had predicted that she would live to the year 1913. True, she was in poor health during the latter part of 1895, but at no time was her life apparently in danger. This example shows that no one, relying on the ordinary astrological rules, can predict with unerring accuracy the exact time when any event will occur.

The method used by Eastern astrologers is more satisfactory in this respect, and, unless pains be taken to render the Western method more clear and precise, it may not be long before the Eastern method takes its place.

At times even the best astrologer feels dissatisfied. The time of birth, the calculations, the inferences may be correct, and yet the picture drawn is colorless and lifeless. All the known rules of the art have been applied, and he naturally looks for that flood of natural magic which, as a rule, is the result of his labors. But he is disappointed. He has failed, and cannot account for his failure. His intuition tells him that the picture is blurred, that the panorama of life, as depicted by him, is vague, common-place and unsatisfactory.

But cannot the blurs be removed and the vista be made clear? They can, if not always, at least in most cases. For help in such time of need we must look to symbolism. The Kabala, the Tarot will enlighten us. Recognition of the unquestionable fact that there is a deep meaning in all names and numbers will enable us to remove many an obstacle from our path.

A man's name, as given to him at birth, has a significance, which only those can understand who have looked deeply into the art of divination as taught by the Kabala. The Kabbalist can tell from a boy's name whether he will develop into a noble man of genius or into a spendthrift and a debauchee. The name, the sign rising at birth,

and the degree of that sign furnish him with a key to the mystery.

That there is a certain potency in names is evident. Is not a certain lack of virility generally a characteristic of persons with soft, tender names? Are not girls with very feminine names generally very different from girls with strong, sonorous names? Is there not in such names as Cæsar Augustus, Napoleon Bonaparte, and Bismarck a rare strength and grandeur?

Every babe born into this world receives a family name and one or more given names. The family name shows the destiny of the family, and the given name or names serve to distinguish the babe throughout life from other members of the family. All that is necessary to ascertain how the babe will fare in life is to turn the full name into numbers, and then apply the astrological rules according to the teaching of the Kabala.

Take, for example, the case of Otto von Bismarck, who was born on April 1, 1815. The Ram was rising in the second decanate on that day, and Mercury and the Moon were in the house of life. The Ram in the second decanate signifies magnanimity, great success, authority over men and statesmanship. Mercury in the Ram and in the house of life shows oratory, a turbulent career, and danger of a fall from a high position. The Moon in the same sign and house shows danger of wounds, many perils in life, great popularity and a lofty intellect.

Finally, the conjunction of the Moon and Mercury in that house shows great adroitness, considerable professional success, and much strong common-sense. Again the key-note of the nativity gives us the Sword (Point 55 in the Planetary Circle), and this shows unbounded energy, a will-power that will overcome all difficulties, and in this case many high honors.

As a contrast, let us take the horoscope of General Boulanger, who was born on April 29, 1837. The Bull was in the ascendant in the first decanate, and this shows much good fortune, followed by much evil fortune, prominence in public affairs, acquired not so much by merit as by luck, many enemies and many friends, and a passionate sensual nature, which, if uncontrolled, is very likely to lead to ruin and disgrace. In the house of life are Mars, Saturn, and the Moon; and these, posited in the voluptuous sign of the Bull, indicate in this instance much amorousness, likelihood of great unhappiness in marriage and fitness for a military career. The accursed sign of the Scorpion is on the cusp of the seventh house, and all the world knows the story of the General's luckless marriage and of his fatal liaison. The violent sign of the Ram afflicts the house of death, and posited in that house are the Sun and Moon, givers of life, and Mars, the author of violent deaths. Malefic rays from the house of pleasure and love and the mutual affliction of the luminaries from the four angles of the figure

are clear signs of suicide in consequence of disappointment in love. As we look at these significant symbols, we see, and not as through a glass darkly, the figure of the despondent French hero, as he stood beside his sweetheart's grave and shot himself to death. This occurred in the month and year foreshadowed in the figure—September 30, 1891—and, much as we prate of free-will, the General could hardly have avoided his untimely doom. We can avoid many afflictions, but we cannot avoid death. When the fatal year comes to us, our end is surely at hand. Not always, except in the case of suicides, can this fatal year be foretold. Nor is it necessary for us to know it. If I see great danger of early death in a horoscope, I simply give such advice as I think is warranted. For example, if I see that death will come through dissipation, or drowning, or a gunshot wound, or suicide, or in any other untimely manner, I warn against these perils in the strongest possible language.

I dwell on this point because I believe that much harm is done by reckless predictions in regard to death. A friend of mine consulted one of these unscrupulous prophets a few days ago, and was gravely informed that he would surely live to a good old age, but that his wife would as surely die in 1897. Fortunately, my friend is not very credulous, and I easily convinced him that there was no authority for the latter prediction. The man who made this rash statement knew nothing about my friend's

wife, and, simply, because Saturn was in close evil aspect to the Moon in the horoscope, he had the effrontery to predict that the lady would die in 1897. She may die in that year but, if her own horoscope is strong, she will not. Whether true or not, the prediction should not have been made.

Indeed, there are only two classes of persons, the old and the very young, concerning whom predictions of this kind are permissible. If an astrologer sees in an infant's horoscope that the babe cannot live beyond childhood, I think that he has a perfect right to inform the parents if they press him on this particular point. Similarly, if a man or woman, well advanced in years, desires to know the length of life's journey, I see no reason why an astrologer—bear in mind, I mean an expert—should not comply with the request.

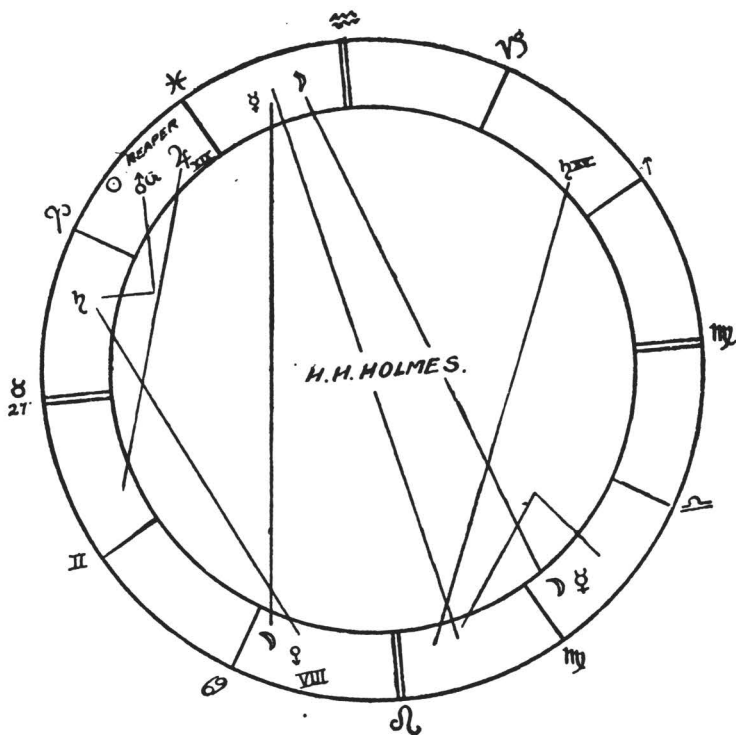
But even in these permissible cases it is better not to make decisive predictions concerning death. The fact is, even the best astrologers are at sea on this vital point. The impending sword does not always fall at the hour foretold. Many mysteries concerning life and death are still veiled in the Kabala and the planets. The time may come when these secrets will be made clear; meanwhile, let us be honest, and frankly admit that our vision is not yet keen enough to unerringly perceive the footsteps of death. When he comes armed and blustering with suicide and violence as his weapons, we can see him even at a great distance, but when he comes as a thief in the night and with

lingering illness and general decay as his gifts to mortals, our sight is blurred and ere we are aware the Destroying Angel has done his deadly work.

Properly applied, the Kabalistic rules are of infinite service; improperly applied, they are worse than useless. A thorough knowledge of them can only be acquired after long study; an imperfect knowledge of them will prove harmful to the student, since it will tempt him to follow many an elusive will-o'-the-wisp. Many examples could be given of the wonderful light which the Kabala throws on a man's life, but two must suffice.

H. W. Mudgett, who in later years acquired world-wide notoriety as H. H. Holmes, the murderer, was born in America, on May 16, 1860. I do not know the exact time of his birth, but for several reasons I think that he was born during the afternoon. The horoscope, however, remains practically the same whether he was born during the forenoon or afternoon.

On the day when this callous, cowardly murderer, this Cæsar Borgia of the nineteenth century, first drew breath, the violent sign of the Bull was rising in the third decanate. A bad omen this; an omen of a fiery, sensual spirit, of misfortune in worldly matters, of poverty if not of beggary, and of many woes resulting from lawlessness. The Bull further shows many evils through women, many bitter enemies, sorrows through love affairs, and many disappointments in business. Holmes was a sensualist to the core, had many bitter enemies, and



came to his doom through his lust for money and women. Venus and the Moon are joined in his third house, and foreshadow domestic troubles, fickleness and conjugal infidelity. Point 8 in the same house signifies quarrels, disappointments and punishment at the hand of justice. The third is the house of short journeys, and Holmes was constantly traveling. His house of pleasure is tenanted by the Moon and Mercury in the sign of the Virgin, and while this is an indication of considerable intellectual ability and success, it also foreshadows unhappiness in marriage, unpleasant journeys and losses through lack of forethought. The cruel sign of the Scorpion holds sway over his house of marriage, and Saturn is in the house of death in the uncongenial sign of the Archer. Worse still, Saturn is attended by Point 15, which is a symbol of inevitable disaster. Saturn, too, casts a deadly ray to the house of the grave, and is supreme in the house of enemies. Jupiter, who rules the house of death; the Sun, who rules the house of the grave; and Mars, who rules the house of enemies, are gathered together in the eleventh house in the watery sign of the Fishes, and the chief signification of this is imminent peril of violent death at the hands of enemies. Holmes perished on the scaffold in May, 1896, and in that very year Jupiter, the lord of his house of death, was in conjunction with the Sun, who rules his house of the grave.

Ominous and threatening all this, and, if not enough to portray an irredeemable malefactor,

quite enough to show that the baby-boy, who was born into the Mudgett family on May 16, 1860, would lead a chequered life and come to a most unfortunate end. The heights of virtue or the depths of vice to which men or women will reach, astrology cannot point out; it only sees in each one of us the latent powers of good and evil. No one at birth is wholly blessed or wholly damned; by sheer force of will the born rogue may transform himself into a saint, and owing to a lamentable lack of will the born saint may lapse at the crucial moment and quickly become degraded and debased. Holmes was born a criminal, and the likelihood was that he would die the death of a criminal. But he might have been saved from this ignominy; for he was a man of good intellect and sound judgment, and perhaps the only reason why he was not saved is because no one warned him in time that his mad ambition and lust for women would bring him to the gallows. For, though born a criminal, there is much to show that he was not incorrigible. A vulgar cutthroat he was not, for if he had been society would have stopped him early in his murderous career. A Don Juan he was with the instinct of a Cæsar Borgia, and he kept on murdering at his own sweet will until the hour of destiny overtook him. Society, it seems, had for some time looked askance at him, but had not sufficient proofs to warrant his arrest. Ever the same silly old excuse. We pay millions of dollars in order to pro-

tect our lives and property, and yet those whom we pay, though they seem to earn the money, seldom manifest real energy until after a murder has been committed or property has been stolen. They are not to blame. They do the best they can with the weapons at their command. But they are fighting in the dark. They keep a strict watch on those whom they know to be criminals, but they give no heed to the many men and women in all classes of society who are potential criminals.

All the police in the world cannot stop a man who has determined to commit murder and who has chosen a suitable time and place for accomplishing his purpose. They may arrest and kill him after he has committed the deed, but what poor satisfaction that is! How much better it would be if they had gone to him in time and said: "You are nursing a grievance against some one, and, as you are likely to get into great trouble thereby, we have decided to place you for some time where you can do no harm to any one."

There is no reason why society should not protect itself in this way. At present, though we do our utmost to prevent criminals from warring on their fellow-beings, we make not the slightest effort to ascertain who among us are likely to become criminals. And yet we could easily obtain conclusive information on this point: It would only be necessary to obtain horoscopes, as exact as possible, of all persons now living and to pass laws providing that an exact horoscope shall be cast

whenever any child is born in future. From these horoscopes, which could be kept on file either at the various bureaus of vital statistics or at police headquarters, it could be readily seen whether the persons, whose lives they represent, are likely to become troublesome to society or not. In the case of most living persons the exact birth-hour could not be easily obtained, but in the case of future births the time could be ascertained within a minute or two, and in their records of such births physicians should be compelled to state the exact time when each took place. If for any reason a record of the exact time of any birth could not be obtained, the horoscope could be cast according to the Kabalistic method, which is for all practical purposes quite as effective as the so-called scientific method. The only reason why I urge that pains be taken to obtain the exact birth-hour is because hardly any one in this country understands the Kabalistic method, while there are some who are skilled in the scientific method.

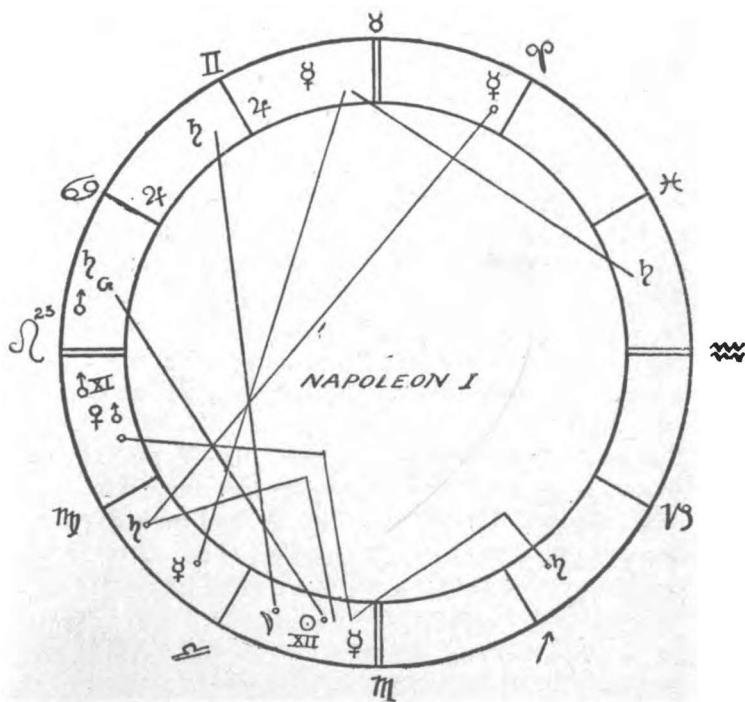
To many persons this suggestion will seem absurd. Some will contemptuously dismiss it as the fatuous utterance of a "crank" (how expressive and euphonious some of our American words are!); others will see in it a skilful device for conferring on the police all the powers and privileges of the old Star Chamber officials; still others will refuse to give it a moment's thought on the ground that its adoption would prove a deadly blow to a doctrine cherished by all true Americans—the dazzling

but misleading doctrine that all men are born equal. Strange that men should cleave so steadfastly to a doctrine which, if true, must be applicable to horses, dogs, and other cattle, as well as to human beings. Yet we all know that it is not applicable to them. The plough-horse cannot compete successfully on a race-course; the homeless mongrel cannot take rank with the lordly St. Bernard. We are aware of this truth, and so, though we take no pains to breed good men and women, we take the utmost pains to breed first-class horses, dogs and cattle.

We Americans boast that the great prizes of life are open to the humblest citizen, and in a sense this boast is true. But, though every American boy may aspire to the Presidency of the United States, not one boy in a million has the slightest chance of ever attaining that lofty position. As we are born, so will our lives be. Jay Gould could no more help becoming a millionaire than Grover Cleveland could help becoming a leader of the people.

The same law holds good in all cases. The path marked out at birth will be followed more or less surely and more or less successfully according as the will-power is strong or weak. The Kabala shows us that Mr. Cleveland would rise to greatness far above his fellows, just as it shows us that Holmes would be beset by malign influences which it might be impossible for him to resist.

I know no horoscope more interesting than Mr.



Cleveland's, when cast according to the Kabalistic method, unless it be that of Napoleon I. There have been many Presidents of the United States, but not one of them was born to greater good fortune than Mr. Cleveland. It would be out of place for me to dwell on his character and career. Suffice it to say that the Kabala foreshadows for him a fame which will endure long after death; and enduring fame, be it remembered, is never the lot of those who have lived ignoble lives, or whose chief aim has been self-aggrandizement.

If the fame of the great Napoleon still endures, the reason is, not because he lusted for power and won crowns and kingdoms for himself and his family, but because he was easily the most renowned man of his generation, and also because he raised France to a foremost place among the nations of Europe.

What a sonorous name was his—Napoleon Bonaparte! Surely a fitting name for a man who was born in a year ruled by Venus, and on a day when the Sun was in the potent sign of the Lion—August 15, 1769! The name transmuted into numbers gives us, with the sign and degree rising, the key number 25, and, according to the Kabala, this is a symbol of an armed and sceptre-bearing man, who will make many conquests, hewing his own way in spite of all difficulties. Adding this 25 to 1769, the year of his birth, we obtain 1794, which equals 21, and, according to the Kabala, this is the magician's crown, and is a symbol of the highest

elevation to which any man can aspire. It is also the throne of Michael, the Sun's planetary genius and the supreme talisman of fortune. "All obstacles will disappear from thy path," runs its message, "and thy victories will only be bounded by thine own will." The Lion being in the third decan foreshadows more than one marriage, many heroic adventures and great dauntlessness of spirit. Turning to the horoscope itself, we find Mars in the first house joined to XI., which also indicates indomitable inflexibility of character and wonderful success in all undertakings. Glory and honor are shown by the junction of Jupiter and Mercury in the tenth house in the sign of the Bull. Note, too, that the Royal Star of Aquarius, a token of dangerous enemies and lucky elevation, influences this house from the house of marriage. There are several other indications of exceptional success, and so strong are they that at first glance one is inclined to prophesy: "This man will surely conquer all his enemies and remain victorious to the end." But a closer study reveals obstacles which can hardly be surmounted and perils which can hardly be escaped. The Sun, lord of the figure, is in his fall in the Balance, and, though joined with Mercury and the Moon, is in evil aspect with Saturn and Mars in the twelfth house, which is the house of disappointment and exile. Mars, too, is lord of the fourth house, and, being so evilly posited in the twelfth, shows that the end of life will be full of sorrow. Saturn rules the sixth, the house of ill-

ness, and, being in the Crab, foreshadows death through some disease signified by Cancer, and we know that Napoleon died of cancer of the stomach. Finally, it is significant that Mercury from the ninth house and the Ram, the sign ruling England, casts an evil ray to Mars and Saturn in the twelfth and to the fallen Sun in the third house. The battle of Waterloo was fought in 1815, and, if we turn to the Kabala and ascertain the positions of the signs and planets at that time, we shall find the great Emperor's downfall unmistakably portrayed.

As in this case, so in all cases the Kabala is an unerring guide. Manifold are its mysteries, and their correct interpretation is a task which no one in our day seems able to accomplish. A few catch glimpses of the eternal truths hidden behind a veil of symbolism and only these few have any idea of the value of the Kabala. Predictions based on it are bound to come true, but only if made by a skilled Kabbalist. It is easy to acquire a smattering of scientific astrology, but much more difficult to comprehend even the rudiments of the Kabbalistic method.

Strange to say, some persons, who are firm believers in scientific astrology, cannot be persuaded that the Kabbalistic method has any value. They believe that a child's whole future can be predicted from the positions of the signs and planets at the moment of birth, but they cannot be persuaded that there is the slightest potency in a child's name, or that it can help in the least towards making correct

predictions. "Many John Smiths are born every year," they argue, "and yet there is no evidence that their lives are much alike." Very true, but few John Smiths, I fancy, are born on the same day. Assuming, however, that four John Smiths are born during the forenoon or afternoon of any day (their birthplaces are of no consequence), it is very probable that two at least will have middle names which may not be the same in each case, and if so their destinies will surely be different and they will have little in common with the two other John Smiths, whose lives will surely run in the same currents. And if fifty John Smiths were born on the same day and not one had any middle name, then the fifty would live much alike, due allowance being made for education and environment, and death would come to all of them about the same time.

Seeing is believing. Correctly interpreted, the Kabala never misleads, never lies. It warns us of danger ahead and shows us where the true path of duty lies. With planets and signs as symbols it not only draws a picture of our days on earth, but it also emphasizes our joys and sorrows in a manner which no wise man will disregard. It speaks with an authority that is irresistible; we know that every word is true. We yearn to fathom all its secrets, though convinced that such good fortune will not be ours—at least on this side of the grave. Happy are we if now and then a flash of light illumines us, enabling us to read even for a moment the uplifting gospel of this mystery of mysteries. Such moments

are rare and memorable. Of small account then seems our present monotonous life, for beyond it we look far into the dim and mystical future, where we see ourselves as we shall be in the years that are yet to come. In the distance stands Death, but he has no terrors for us. Nay, is he not rather a liberator than a destroyer? For, as the signs and planets ever sweep onwards in their stately procession, shall not we too be born again, aye, over and over again, in other and greater worlds than this? So, at least, the Kabala seems to teach.

The same hope quickened the heart of Robert Browning, as he sat by the bedside of his dead child-sweetheart, Evelyn Hope, and bravely he sang:

Is it too late then, Evelyn Hope?
What, your soul was pure and true;
The good stars met in your horoscope,
Made you of spirit, fire and dew—
And just because I was thrice as old,
And our paths in the world diverged so wide,
Each was naught to each, must I be told?
We were fellow mortals, naught beside?

No, indeed, for God above
Is great to grant, as mighty to make,
And creates the love to reward the love—
I claim you still for my own love's sake!
Delayed it may be for more lives yet,
Through worlds I shall traverse, not a few—
Much is to learn and much to forget
Ere the time be come for taking you.

But the time will come—at last it will,
When, Evelyn Hope, what meant, I shall say,
In the lower earth, in the years long still,
That body and soul so pure and gay?
Why your hair was amber, I shall divine,
And your mouth of your own geranium's red—
And what you would do with me, in fine,
In the new life come in the old one's stead.

As a man sows so shall he reap. The duty of all men then is to sow as much good as possible, and to refrain as much as possible from sowing evil. This duty can best be performed by those who know what obstacles and temptations are before them, and what rewards will be theirs if they bear themselves bravely in the battle of life. A vision of the future is what they need. Such a vision they can obtain through astrology; and no clearer vision can they obtain than from those predictions which are made according to the Kabala.

CHAPTER XII.

A LAST WORD.

IN the preceding chapters I have tried to show that the signs and planets influence human beings, and that those persons who heed their warnings obtain benefits which are not otherwise obtainable. I have shown how an astrologer can reveal the present, past, and future life of any person, and how necessary it is for us to pay constant heed to these messages from on high. Some in our day do pay heed to them. Among these believers are a few of the ablest, wealthiest and best-known men in America. I know their names, but of course I cannot mention them. Priests and physicians do not divulge professional secrets, and neither do reputable astrologers. If I were to mention their names, however, the public would indeed be startled.

Now, if these persons, who are certainly of more than average intelligence and culture, find that the stars serve them well, is it not reasonable to suppose that all others who might consult them would receive equally good service? This good service, however, can only be obtained by those who consult them properly. The stars will tell any one of us all the important events of our future life on earth,

but they will not always enlighten us when we have the audacity to consult them on trivial matters. They can always tell us when and how we are to die, but they will not always tell us where we can find our lost dogs, or what horse we should back in a race. Some, who practise astrology, claim that the stars will always give a correct answer to any question that is earnestly asked, and they certainly produce many proofs of their statement. Others, on the contrary, maintain that horary astrology, as this branch of the science is called, is entirely unreliable, and should not be practised by reputable star-readers. Indeed, they insist that scientific astrology, by which is meant the art of predicting the events of a person's life from the planetary positions at the moment of birth, would long since have won favor with intelligent people, if they had not ignorantly confounded it with the mischievous bastard offshoot, horary astrology. I think they are right, though I do not hold with them that questions cannot be truthfully answered by horary astrology. I believe that they are often answered correctly, and probably quite as often incorrectly. I have never thought this branch of the science of much value, but it is the most remunerative of all the branches of astrology, and consequently is extensively practised.

There are two other branches, of which one deals with the weather and the other with the great events of the world. Both are practised to some

extent at present, and some notable predictions have been made of late years by means of them.

Not a branch of them all, however, can compare with the subject of this book—natal astrology. The weather is an interesting subject, but is it half as interesting as our own future? We may like to know what the coming years have in store for the kings, queens, emperors, and cabinets of the civilized world, but would we not much rather learn what the future has in store for ourselves and for our children? The years speed rapidly, and the night is close at hand for all of us. Ought we not then to try and catch some glimpse of the future before the end comes, and we set our faces for the Valley of the Shadow of Death? And, if not of our own future, at least of our children's? We may be old and weary of life, and careless of what may befall us, but surely we would like to know the fate of those who are to come after us. Flesh of our flesh and bone of our bone they are, and we shall be guilty of criminal negligence if we fail to guide them right in life. But, except the stars, what guide have we? How otherwise can we tell for what professions our sons are suited, or how our daughters should be trained? Do we not too often follow the example of Handel's father, who urged his gifted son to become either a lawyer or a physician? Why do we see so many men with talents utterly wasted, laboring at work for which they have no taste, and enjoined from doing the work for which they are naturally fitted? Why do we see so many unhappy

marriages and so many divorces? Is it not because we are all wont to drift along in life, having nothing to warn us of danger or to point out a haven of refuge?

To an astrologer this persistent indifference as regards the future seems criminal. An old gentleman wrote to me some time ago from a Western city, and requested me to cast his horoscope. As he did not know his exact birth-hour he sent me a brief personal description of himself, from which I drew the figure. I found that he had lived a most chequered life, having made and lost three or four fortunes, and that he had committed many foolish acts, all of which he could have avoided if he had foreseen them. I saw, too, that his remaining years would be peaceful, and that he would live to a good old age. The time of his death was pretty plainly marked, but I did not note it down, as I make it a rule never to predict the time of any person's death. I have two reasons—first, because, unless the exact moment of birth is known, it is practically impossible to make such a prediction with accuracy; and, secondly, because, even if the prediction could be made, it would have a terrifying effect, and would unquestionably produce great mischief. I have only once broken this rule, and that was at the request of a very old man, who honestly desired to know when he would die. To the Western gentleman I sent a general picture of his life as I found it, and concluded by assuring him that his days would be long in the land. In reply I received a pathetic let-

ter, in which, after complimenting me on the accuracy of my life-picture, he expressed his regret that he had not consulted an astrologer half a century sooner. "If I had done so," he wrote, "I am confident that I would have escaped many misfortunes."

Aye, and he would have become a better man, for the distinction of astrology is that it tends to bring into play all our innate good qualities, and especially makes us tolerant and broad-minded. This is, indeed, its crowning glory. Not until we know our own shortcomings can we be truly lenient to our erring fellow-creatures. To the astrologer all men are alike, for he knows that the virtuous and respectable are no more worthy of praise than the vicious and disreputable are worthy of condemnation. The former were blessed at birth, and the latter were ill-starred. The fortunate, if wisely trained, will lead goodly lives; the unfortunate, if not wisely trained, will disgrace their manhood and go down to unhonored graves. If wisely trained, they may battle successfully with their tempters, and thus prove that the planets are in a measure powerless to cope with the will of man.

Men, then, are not equally endowed, and the unfortunate in life are deserving of pity and help, and not of reproach and contempt. This divine message is written in letters of fire across the face of heaven, and is, as it were, the key-note of astrology. When we grasp its gracious meaning, the truth will flash on us that even the worst outcasts of society—the debauchees, the harlots, the murderers—are men

and women even as we are, and that, had not a kindly Providence guarded us, we should almost assuredly be as despised and rejected of men as they are. They may be doing penance in this life for their misdeeds in a former life, just as we may be reaping rewards for good deeds in a former life. This is not a fanciful conjecture. In every person's horoscope can be found an outline of his ancestors' lives, as well as of his descendants' yet unborn, and thus each horoscope is in some measure a family history. We cannot read this history clearly, but what we do read tends to convince us that we have all lived many lives in the past and will live many lives in the future.

This statement does not conflict with the teachings of any religion. On the contrary, no persons are more devout than those who believe in planetary influence. The noblest pagans have been star-readers, as have many most learned Hebrews and Christians. There was once a popular belief that no one could become an adept in occult science unless he had first sold his soul to the devil, and traces of this silly belief still seem to linger among us. To combat it seems to me unnecessary in this enlightened age. If I have not clearly shown that astrology is almost as exact a science as mathematics, and, being itself a religion, is entirely in harmony with all the great religions, my labor in writing this book will have been in vain. I only know that astrology is the sole religion of many men who would otherwise be godless, and that it has taught

them to recognize the great truths that are the foundation of all religions.

Self-knowledge, self-help, infinite compassion for the unfortunate, courage and serenity in times of trouble, tolerance for all wrong-doing, a patient acceptance of whatever may befall us, a strenuous endeavor to master our vices and develop our virtues, untiring equanimity and patience under all circumstances—these are the great lessons which the stars teach us, and which it behooves us all to learn. Peace and contentment will be the lot of those who do learn them. Come prosperity or adversity, they will be “equal to either fortune.” Of life they will not be over-enamored, and about death they will not be over-anxious. The stars will guide them year after year, and when the last hour comes, they will prepare for rest in the full consciousness that all will be well with them in the Great Beyond.

[THE END.]