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CHALDEAN ASTROLOGY

UP TO DATE.

How to Cast the Horoscope and Read the Future in the Stars.

By GEORGE WILDE.

WITH PREFACE, VALUABLE NOTES AND COMMENTS, BY A. G. TRENT.

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PREFACE.

A manual of astrology may be roughly described as intended for the service of three classes of persons—astrologers, students of astrology, and inquirers.

The manual now published may be confidently recommended as fully adapted to the needs of the two former classes of individuals. It contains everything that can reasonably be expected to be found in such a work. The exposition is simple and intelligent. The author possesses as much experience, as much ability, and what is equally important, as much candour and love of truth, as will easily be found in any contemporary astrologer.

If, nevertheless, the work should appear to contain some things which a critical judgment might have deemed better omitted, it must be remembered that the task of preparing a manual for students is not an altogether easy one. While nothing demonstrably incorrect must be stated on the authority of general belief or ancient tradition, many dubious matters are not yet disproved, and an introduction to the science which failed to notice them would be confessedly imperfect.

Great caution, nevertheless, is necessary to avoid putting stumbling-blocks into the way of the inquirer, who may easily be provoked to abandon the study if he finds reason to doubt the truth of what he has been confidently told. He ought to understand from the first that, like other sciences, astrology has its certainties, but also its mere probabilities; its truths, but also its errors.

The criterion between them is fortunately a very simple one. It may be asserted with confidence that whatever is really essential to astrology is, to a candid mind, susceptible of demonstration. The influences attributed to the planets, the qualities of their aspects among themselves, the effects of their various positions in the horoscope, the chief rules by which astrologers have in all ages judged concerning body, mind, and fortune, can be shown to be agreeable to experience, and verifiable by such a mass of testimony as equal to that producible in support of any other science. The uncertainties mainly relate either to calculations of the times of events, which must of necessity be difficult and obscure; or to opinions on points of minor importance which might all be invalidated without in any way impairing the evidence for astrology.

It must be admitted that the overwhelming mass of testimony which we have stated to exist will not be found in this manual, or in any other, simply because it is far too extensive. The great use of such books, in so far as concerns the student, is to set him to inquire for himself. Let him go abroad and hunt for evidence. He will soon be delighted by the conformity between what he discovers and what he has been taught, in so far as concerns essentials. He will have the pleasure of reflecting that what he finds must be reliable, because he finds it for himself and does not derive it from a book prepared to be set before him. But let him not be discouraged if he finds reason for scepticism as regards many insignificant matters, and let him accept no statement whatever until he has verified it several times.

Nothing—unless it be the ill-advised attempt to predict the future with mathematical accuracy, and its connection in the popular mind with the species of fortune telling called horary astrology—has brought scientific astrology into such disrepute as the notion that it is “an occult science.” It is nothing of the kind. An occult science is one that can be pursued only by adepts. Astrology is just as much a physical science as astronomy or geology. It depends, like them, upon the evidence of ascertained facts, and has so far the advantage of its sister sciences that these facts are patent to the observation of everybody, and that its rules and methods can be mastered by any person of average intelligence. It could not be more grossly misrepresented than by being connected in any way with magic or theosophy. Unfortunately the interest recently excited in these subjects has of late led several astrologers to associate it with them, hoping, probably, thus to obtain more attention for it. They have obtained attention, indeed, but by no means of a flattering nature. It is not intended to denounce or discourage the pursuit of occult studies, but simply to insist that they have nothing to do with astrology, which is a physical and verifiable science or it is nothing. The student, if he is to achieve any useful end, must study it precisely as he would study astronomy; regarding it, in fact, as astronomy brought down from heaven to earth, and employed for the investigation of human life.

A. G. TRENT.

CHAPTER I.

INTRODUCTION.

BY GEORGE WILDE.

This manual of astrology is not intended by a crowd of details to take the place of a gazetteer, but to contain such a selection of useful facts as may be most serviceable to a student; the arrangement of these facts will, it is hoped, facilitate their acquisition. It has been found most difficult to discover a method of conveying our ideas in suitable expressions adapted to the capacity of every reader; but if plainness and familiarity of style can be of any utility, this little work will, we think, be found intelligible.

The practical difficulties, and there are many in the way of the student's progress, have been carefully considered, and the definitions and examples are given in the simplest language possible.

Nothing of value has been omitted, and the author has endeavoured, he hopes with some success, to put an old-world science into modern language; for many complain that old works on astrology are vague and ambiguous in their language, and numerous are the applications for a more simple and yet comprehensive book of the nomenclature of the science. The analysis of the influence, nature, and power of the planets will, we feel, be appreciated not only by the young but the advanced student of the science of the Chaldeans.

"Do you believe in astrology? Because I don't."

"Believe in it? I really don't know. What is it all about?"

"Oh, I don't know what it's about exactly, except that they say they can tell all about you and whether you will marry!!!"

Such was the conversation overheard only a few days ago. Robert Burnssaid:

"O wad some power the giftie gie' us

To see ourself as others see us," etc.—

words of expressive significance*. Of course we all know that if you look up the dictionary for the word "astrology" it will probably be explained to you in these words: "The *pretended* art of foretelling future events by the stars." †

* Yes, astrology is the speculum which enables us to see ourselves with other eyes.

† A writer, ignorant of astrology, wrote these words two hundred years ago, and succeeding compilers of dictionaries, down to the present day, have copied these words—a legacy from the ignorant to the ignorant.

Some encyclopædias will calmly inform you that it is "an exploded science." Now, as the compiler neglects to say who exploded it or witnessed the disaster, one can neither prove nor disprove his assertion. It seems so absolutely futile to call a science exploded because one happens to know nothing about it!

Without the lost aphorisms of the Chaldeans it is difficult to reduce astrology to an exact science; but that the Egyptians implicitly believed in and vindicated it no one will doubt for a moment.

A few remarks on some of these old astrologers, the science they venerated, and some of their predictions, will enable us to see that some ages back men of considerable ability believed in astrology. Surely, after having conscientiously and faithfully studied these few remarks and this little book, few will dare to affirm that astrology is either a "pretended art" or an "exploded science!" The thoughtful man will naturally attend to them, but the fool will probably ridicule them, and so find himself in the same ludicrous position as the good woman who "Didn't believe in it, but knew nothing about it." This is the creed of "the man in the street."

There cannot be anything incongruous with the laws of nature in the theory that the sun, moon, and the planets influence men's physical bodies and conditions, seeing that man is made up of a physical part of the earth. The moon, since she has the power when opposed by the sun, to lift vast volumes of water from the ocean beds, may, it is scarcely unreasonable to assume, receive and transmit to this earth and its fractions the attractive or repelling influence she receives from, say, the gigantic Jupiter and Saturn. Kepler, the great astronomer, Dr. Butler, Dryden, and other men of genius, were computers of the horoscope. Why should we assume that the theory of the ancients has no foundation?

Dr. Butler studied astrology, beginning as a sceptic, and ending as a believer in its truths, and wrote a book in vindication of it. The following is an extract from his book: "Myself must also needs acknowledge that some years since I also was one of those enemies to the noble science who buffeted in the dark I knew not what, until sorely tempted to take a few lines' reading in this subject, although it was with a serious purpose to take up the after occasion to throw dirt at it; yet by this means, attaining to understand who it was I spoke to, it begat in me a reverence to those grey hairs which, as unjustly as ignorantly, I had despised."

It has become the fashion nowadays for many flippant writers to call everything mysterious or occult, superstition. Their more sober brethren, however, observe a discreet silence, since one or two well informed men have taken up the cudgels on behalf of astrology. That very clever writer, Mr. Edgar Lee, has more than a profound respect for the science; and another writer of some repute has more than a sneaking regard for it. The believers in astrology have a much larger *clientèle* in Great Britain than most people suspect. No one has attempted to dispute the *primâ facie* case established by A. G. Trent, in that delightful and cleverly written book, "The Soul and the Stars." The evidence adduced from authenticated horoscopes of famous people is of absorbing interest and most convincing, and its popularity will be admitted when we add

that the work has been translated into the German language. It is evident that "Die Seele und die Sterne" commands the attention of German scientists. History teems with astrological prognostications fulfilled. Nostradamus, whose skill in astrology was phenomenal, predicted the death of Henry II. of France, who was killed at a tournament by an accidental thrust in the eye through the gilt bars of his helmet. He also predicted the fire of London one hundred and eleven years before, in the following words :—

Le sange du juste à Londres fera faute.
Brusly par feu, de vingt et trois, les six,
La dame antique cherra de place haute,
De même secte plusieurs seront occis.

William Lilly, an astrologer whose predictions astonished the people of the 17th century, also predicted the Great Fire of London.

Guido Bonatus, an astrologer who hailed from Italy, happened during his travels to sojourn in a city which was besieged. He was consulted by the Earl of Montserrat as to the best time to attack the enemy. A time was selected, and the astrologer predicted that the earl would rout his enemies and vanquish them, but that he would receive a slight wound in his right knee. Bonatus accompanying him, carrying the necessary materials to dress his wound, the earl vanquished his foes, and the prediction was fulfilled to the letter, even to the wound in the knee.

Perhaps the most remarkable instance of verified predictions was that of Baron, afterwards Duke of Biron. Being under some uneasiness of mind, occasioned by the death of Lord Corency and others, slain in a quarrel, he disguised himself as a letter-carrier, and, personating that humble character, consulted the celebrated La Broffe, the astrologer, and presented his horoscope, already drawn up by some other astrologer, saying that it was the natus of a gentleman whom he served, and who wished to know what it portended. The astrologer said the horoscope prefigured a distinguished person of considerable social status, and looking earnestly in the face of the reputed letter-carrier, asked if it was his. The baron still persisted in denying his identity, and begged the astrologer to lift the veil and allow him a peep into the immediate future. "My son," replied La Broffe, "he whose nativity this is shall rise to great honour by his military achievements, and might be king were it not for Caput Algol!"

"And what is the import of Caput Algol?" inquired the baron.

"Ask not," replied the interpreter of the stars.

"I insist upon knowing their import," said the baron.

"Since thou must know," cried La Broffe, "nothing would prevent his accession to the throne but a back-hand blow from a Bourguignon!"

The baron went his way, and after acquiring many honours on the battle-field, was at last imprisoned, by order of the king, for his connection with some conspiracy, and recollecting the astrologer's forecast, asked his friends to inquire from what country hailed the executioner. On hearing he was a Bourguignon, he exclaimed: "Then I am a dead man," and related to his friends the astrologer's forecast, and soon after he was beheaded.

Thrasyllus, an astrologer, was in the retinue of Tiberius, when the latter lived in exile at Rhodes, and notwithstanding the very unpromising aspect of his affairs—Caius and Lucius standing in his way to the throne—yet the astrologer would insist that the stars in their courses portended that he would succeed to the empire. Tiberius had no faith in the forecast, which he suspected to be a contrivance of his enemies to betray him into some treasonable measures, so that they might have an excuse for taking his life; for in those days, they who aspired to the crown too often found themselves on the block.

However, Tiberius determined to privately make away with the astrologer, after putting him to a crucial test. The house of Thrasyllus was washed by the sea, over which projected a tower, whence Tiberius resolved to cast him headlong, with the assistance of a trusty and powerful servant, whom he had made privy to his design. On the day appointed for the execution of his purpose, having summoned the astrologer to attend him in the tower, Tiberius said: "I charge you by all that you hold dear, say whether that be true which you have so confidently affirmed to me concerning the empire."

"What I have affirmed," replied the astrologer, "is by the stars ordained to happen, and my prediction will soon be accomplished."

"If," said Tiberius, as he gazed at the sea a thousand feet below, and motioned his attendant to draw near, "the stars reveal my destiny, what may be their pleasure concerning thyself?"

Upon which the astrologer, having for a few moments considered his own horoscope, exclaimed, "My situation is hazardous. I am at this moment in immediate danger."

Tiberius thereupon embraced him, saying, "Thrasyllus, I had till this moment regarded thy predictions as an imposition, and I had intended that thou shouldst die this very moment."

In the reign of Darius, King of Persia, flourished a celebrated astrologer, whose name was Gjamasp. Historians record that he predicted the coming of the Messiah. It would appear that a true knowledge of astrology is a gift vouchsafed to but few, for creditable historians record that Genabed, in Persia, was noted for having given birth to the most famous astrologers in Persia, and the king's astrologers were invariably natives of this place.

It is remarkable that since the days of Thales many have shown great antipathy to astrology; but it has invariably been found that the antipathy has resulted after the astrologer has predicted adversely, as in the case of the Count of Mirandale, who was a veritable scourge of astrology, and who was told that his downfall would coincide with his thirty-third year. Flattering himself that astrology was groundless, the count continued to write against it until his death, which occurred exactly as had been foretold, and thus refuted all that he had written.

Antrachus Tibertus was perhaps one of the most famous astrologers of the 15th century. His reputation was assured by the constant verification of his predictions.

Three remarkable predictions established his fame—one with respect to his most intimate friend, another in regard to himself, and the third relating to the prince, his patron. They were wholly improbable, when delivered, yet all were

exactly accomplished. Guido de Bogni, a brave and bold captain, was very earnest with Tibertus, and insisted that he should reveal to him the secret of his destiny. Tibertus very reluctantly told Guido that he would certainly lose his life by the hand of one of his best friends, upon an ill-grounded suspicion. Tibertus made no secret of the fact that his own nativity portrayed that he was destined to lose his head on the scaffold. Pandolfo, his patron, would likewise have his horoscope computed and his destiny unveiled, which Tibertus was loth to do, but at last ventured to acquaint him that after suffering great want, he would die in the common hospital at Bologna.

Guido was subsequently made commander-in-chief of the army of Pandolfo, upon which the Count de Beulinvoglio, the prince's father-in-law, wrote him a letter, in which he assured him that he had made a shepherd of a wolf, that Guido was actively intriguing with the Pope, and had promised to deliver up the city of Rimini whenever he desired. Pandolfo immediately hired assassins who stabbed Guido; Tibertus was quickly thrown into prison and subsequently beheaded by the suspicious and nervous prince, his former patron.

History records that the Duc de Valentinos (Cesare Borgia) soon after siezed the city, and Pandolfo made his escape a fugitive, and was at last, having contracted some disease, carried to the hospital, where he died, as the astrologer had foretold.

It is recorded in the "Life of Dryden," that the bard was also an expert astrologer, and that he cast the horoscopes of his children. His son Charles' nativity was accurately noted, and after his wife had recovered, "he told her that the child arrived in an unlucky hour, as the Sun, Venus and Jupiter had not risen, and the ascendant's lord was under heavy affliction from the malefics, Mars and Saturn. If he arrives at his eighth year," says the poet, "he will be in danger of a violent death; if he should then escape the malefic influences, he will in his twenty-third year be again under evil directions; and should he again escape, the thirty-third or thirty-fourth year, I fear, is——." Here the grief of his wife interrupted the poet's further forecast. Everyone knows that the ill-fated Charles was buried by a wall falling upon him in his eighth year, and though he was immediately dug out, he languished for six weeks in a critical condition and then recovered. In his twenty-third year, he was suddenly seized with giddiness and fell from the top of an old tower attached to the Vatican, at Rome. Though he again recovered, he ultimately found a watery grave at Windsor in his thirty-third year, thus affording a striking proof of the truth of astrology and Dryden's predictions. Let us now give a few moments' consideration to some horoscopes of notable people.

Among the unfortunate men at whose birth the evil stars were brooding, and the luminaries were in cross rays to each other and the planets, are: General Boulanger, born April 29th, 1837—the Sun, Mars, Jupiter, and the Moon are all in quadrate and opposition to each other.

The Archduke Rudolf, of Austria, was born August 21st, 1858; at his birth, the luminaries and the malefics are regarding each other adversely. The Sun is afflicted by the god of war and discord; Uranus regards the Sun askance; the Moon is in opposition to Saturn, and Mars is posited in the western angle in close opposition to Herschel. The most unfortunate horoscopes we have yet seen

are those of Emperor Paul of Russia, and the Empress of Mexico. Emperor Paul was born October 1st, 1754; at his birth, the Sun, Moon, and Stars were most unhappily configured; Saturn was in quartile ray with the Sun and Moon, and the latter was in opposition to Mars. The Empress of Mexico was born June 7th, 1840. The luminaries and malefics are all in quartile and opposition to each other, unaccompanied with any benefic aspects from the "fortunes"—Jupiter or Venus; she is insane and most unfortunate.

Maximilian, Emperor of Mexico (shot), born July 6th, 1832. The Sun was exactly rising in quartile with Mars, and the Moon was in opposition to the latter.

The hapless House of Hapsburg have almost all evil horoscopes of brooding stars, in which Neptune casts an evil ray. Taking the horoscope of the Emperor (8.23 a.m., August 18th, 1830, Vienna), we find, in 1867, when his brother, Maximilian (Emperor of Mexico) was shot, the Sun was opposed to Mars, and the Moon was in square to that planet.

When the Archduke Ladislaus was fatally shot, in 1885, whilst trailing his gun through a thicket in the forest of Agyac, the Emperor's Sun was in exact parallel to Mars.

When the Archduke Rudolph was found with the top of his head blown off, in 1889, the Emperor's Sun had arrived at the exact square of Neptune. The following directions coincide with the assassination of the Empress:— \odot P. $\frac{1}{2}$; D P. $\frac{1}{2}$; D \odot H; \odot orb \square H and applying.

"The testimony as to the date of the Empress Elizabeth's birth is conflicting. The Almanack de Gotha, and all official authorities, give it as December 24th, 1837. But a dispatch in a contemporary Berlin newspaper, dated December 26th, speaks of the birth having occurred 'yesterday morning.' The date may be misprinted, but very likely the event occurred so near midnight as to have been assigned to both days." So writes Mr. A. G. Trent, who also adds: "This seems the more probable, as in that case Uranus would be nearly transiting the Moon's place at the time of the murder. In any case, the transits were remarkable, as Mars had just gone over the opposition to the Sun's place, which is the place of the M.C. in the nativity of the Emperor of Austria.

"Uranus, too, was on the place of the Moon in the horoscope of the Empress's daughter-in-law, Princess Stephanie, widow of the Archduke Rudolph, who was born at Brussels, May 21st, 1864, 0.30 p.m.

"This interesting and unfortunate nativity has Mars in the 7th house, in quartile from Uranus in the 10th house. Ascendant nx 14° ; M.C. II 9° ."

At age twenty-five, which equals the year 1889, when her husband, the ill-starred Rudolph, died so tragically, the following directions coincided: \odot \odot H; \odot P. H; \odot \square $\frac{1}{2}$; all close aspects, and Mars within 47° of the Sun, radix.

But the striking aspect of \odot \square $\frac{1}{2}$, 10th and 7th houses, is the most significant of this calamity. Turning to the horoscope of the late Empress, we find \odot \odot $\frac{1}{2}$, \odot \odot H, \odot P. H coincide with 1898; and D \square $\frac{1}{2}$ measures very nearly, to the autumn.

\odot \angle $\frac{1}{2}$, radix, 1896 and 1897, corresponds with the burning to death of her sister, the Duchesse D'Alençon, at the Paris Bazaar.

☉ □ ♃, ☉ P. ♂, 1888 and 1889, concur with the death of her son, the Archduke Rudolph.

☉ □ ♃, 1892 to 1894, fell exactly when the Archduke William was killed—thrown from his horse. The Sun was exactly in parallel to Mars in 1885 (age forty-five), when the Archduke Ladislaus met his death.

In 1867, when her brother, Emperor Maximilian of Mexico, was killed (shot), her Sun had reached the parallel of Mars, and was within 6° of a conjunction with that planet.

Mr. Gladstone was born under happier influences, and is said to have arrived in this world about breakfast time, December 29th, 1809; at his birth the stars were in friendly aspect to each other. From age sixty-one to sixty-seven, however, when the Sun was in square to Saturn, he met with reverses at the polls and suffered in health; there was talk of his retirement. He attained distinction when the Sun was in sextile to Jupiter, in 1852. The late Earl of Beaconsfield was born December 21st, 1804, 5.30 a.m., just as Jupiter and Venus arose in the eastern horizon, and he was surrounded all his life by the influences of a propitious Jupiter and a kindly Venus.

At the birth of H.R.H. the Prince of Wales, 10.48 a.m., November 9th, 1841, Jupiter held the same position; a striking contrast to the horoscope of Napoleon III., born April 20th, 1808, 1 a.m., when the baneful Saturn was on the meridian.

The stars were particularly inimical to many of the Bourbon family; the cross aspects of the infortunes will be found to coincide in each horoscope with startling regularity. Louis XVI., born August 23rd, 1754, at 6.24 a.m., Mars ascending, Saturn afflicting the luminaries; Louis XVII., March 7th, 1785, 7.0 p.m., Uranus regarding the Sun adversely (quartile ray); Louis XVIII., November 17th, 1755, 4.0 a.m., had Jupiter ascending but Mars and Saturn opposed themselves to him. Mars was in the meridian opposed by Saturn, hence a propitious Jupiter had great difficulty in holding him on the throne.

Princess Elizabeth, whose fate was the guillotine, born May 3rd, 1764, at 2.0 a.m., had Mars dominating and the Sun conjoined with Saturn. Also Queen Marie Antoinette, November 2nd, 1755, Uranus on the mid-heaven, Mars rising in the eastern angle in opposition to Saturn, and both in quartile to the Moon.

Charles X., born October 9th, 1757, at 7.0 p.m., had a most woeful nativity, Saturn and Uranus were conjoined in the mid-heaven, Mars in opposition thereto, and Jupiter in quartile aspect.

The Duc D'Angoulême, born August 6th, 1775, at 3.45 p.m., found the stars inauspicious; Mars and Saturn were conjoined in the meridian in quartile aspect with Uranus; and afflicting the Sun by a semi-square.

The Duchesse D'Angoulême was equally unfortunate and the victim of adverse stars; born December 19th, 1778, 11.25 a.m., Uranus opposed the Sun and meridian.

The Duc de Berri, who died by the hand of the assassin, born January 24th, 1778, 11.15 a.m., had the luminaries afflicted by Uranus. Louis Philippe, born October 6th, 1773, 9.40 a.m., had Saturn high in the heavens in evil aspect to the Moon.

Duc de Bordeaux, born September 29th, 1820, 2.35 a.m. had Saturn less in evidence, but in opposition to the Sun. The Duchesse de Parma found the stars equally obnoxious; born September 21st, 1819, 6.35 a.m., Mars on the mid-heaven, Saturn opposed by the Sun.

The Duc de Nemours, October 25th, 1814, 5.0 p.m., had Saturn elevated.

Prince de Joinville, August 14th, 1818, 1.40 p.m., found the stars equally unpropitious; Mars was in possession of the meridian and opposed by Saturn. Duc d'Aumale, born January 14th, 1822, 9.0 p.m., has the Sun afflicted by Saturn and Mars. The Comte de Paris, born August 24th, 1838, at 2.45 p.m., has the Sun in adverse aspect with Saturn, Mars and Uranus.

Sir Isaac Newton, in speaking upon the origin of astrology says, "It was invented by one of the kings of Lower Egypt and Petosiris, his priest, a little before the days of Sabacon; from thence it was propagated into Chaldea." Sabacon was an Ethiopian prince, who conquered Egypt in the eighth century before Christ, and founded the twenty-fifth dynasty.

The first known work dates back 3800 years before Christ (when the Assyrian king, Sargon I., had the tablets translated for his kingdom of Agade).

A word as to the origin of the Chaldeans.

Menes was the first historical king, 3892 years before Christ, who was contemporaneous with the colony of Chaldeans.

Chaldea was a country often confounded with Babylonia, of which it only formed a part.

Almost the oldest records upon astrology are found amongst the Egyptians, in Southern Babylonia, and among the Sumerians or Accadians.

Joseph Kürschner says that the Accadians (or Babylonians) were the earliest known race inhabiting land around the Euphrates and Tigris.

Egypt was conquered in the year B.C. 2100 by the Hyksos, or shepherd kings, nomads out of Arabia, and it remained under their rule until B.C. 1650.

These nomads appropriated the Chaldean astrology.

In B.C. 1300 the Assyrians took the land of Chaldea and also their astrology.

Newton says in his chronology "that the Chaldeans in Babylon were colonies of the Egyptians and famous for astrology, having learned it from the priests of Egypt."

As a matter of fact astrology existed long before we hear of the priests of Egypt. Josephus, a Jewish historian, tells us that Seth was its founder and that he had it from Adam, his father, who was said to have had it by Divine inspiration.

Seth lived in the year B.C. 3769. But as tablets existed in the days of King Sargon I., B.C. 3800, and we know that the earliest kings of Babylonia mentioned in the cuneiform inscriptions are Eannadu and Entenna, who reigned about B.C. 4500 and B.C. 4200 respectively, it is safe to assume that these tablets existed over 4000 years before Christ, before the Biblical date of Adam, B.C. 4004. Of the origin and rise of the old Babylonian empire nothing is known, except that they spoke a Semitic dialect. We have no proof that they were Egyptians since we have traced their dynasties to 100 years beyond that of the first Egyptian dynasty.

The nations who inhabited Mesopotamia knew the art of foretelling events by the stars, says Kürschner in his "Konversations-Lexikon."

Babylonia meant Chaldea in those days, and the founder of this old kingdom was Sargon I., 3800 years before Christ. The founder of the new kingdom was Nabo Polassar, about 625 years before Christ, whose son, Nebuchadnezzar (604-561), fought successfully against the Egyptians and brought it to the zenith of its splendour.

In the year B.C. 538, this kingdom was conquered by the Persians, later on by the Macedonians, then by the Romans and Arabians, and finally was possessed by the Turks in 1638 A.D. Each conquering country took a smattering of astrology from these Chaldeans, and that astrology had its birth in Chaldea seems indisputable. We find it in Egypt again on tablets in one of the tombs of the Rameses.

M. Champollion discovered these tablets on which were registered the rising of the constellations for every hour of each month in the year; in these was shown the influence exercised on each part of the body by each constellation. At the British Museum are found a group of Assyrian astrological and astronomical report tablets, foretelling good or evil for the land of Assyria, based upon the observation of the Sun, Moon and stars; others with omens and astrological forecasts of public or private misfortune, derived from the observations of the celestial bodies.

Cicero says that the Chaldeans made observations 470,000 years ago; whilst Epigenes says 720,000 years ago.* Historical traditions, as well as old monuments, tell us that the country watered by the Tigris and Euphrates was one of the parts of the globe where civilisation flourished in ancient times.

When other nations of the universe were still plunged in primitive barbarism, the empires of Nineveh and Babylon had reached a high degree of power and prosperity.

With the Assyrians, religion, therefore, freed itself from the grosser fetishism which had at first enveloped it, to recast itself into a more rational and systematic form. In Asia, the calm and beautiful firmament, studded with the majestic and shimmering stars, soon drew the attention and appealed to the imagination of its inhabitants. The Assyrians looked upon the stars as some special deities to whom they gave the power of either good or evil. The adoration of the celestial bodies was also the religion of the pastoral population, who had come from the mountains of Kurdistan into the plains of Babylon.

These "Kasdim," or Chaldeans, then assumed a sacerdotal caste, and were called the "wise men," devoting themselves to the study of the heavens, and to acquiring the wisdom of the gods. Now, many have been the discussions as to who were the Chaldeans, and whether they should be distinguished from the Assyrians of Babylonia. Diodorus of Sicily designates the Chaldeans as the most ancient of all the Babylonians, *Χαλδαῖοι τοίνυν τῶν ἀρχαιοτάτων ὄντες Βαβυλωνίων*. Babylon was not a part of Assyria, which then comprehended Nineveh, Calah and Rehoboth (Gen. x. 11).

* A study of the cuneiform inscriptions reveals the fact that days, nights and lunar months were counted as years.

Babylon, peopled at first by the Cuschites, appears to have been invaded by the Kasdim, who gave their name to the country, and there adopted the astrological Sabeianism (meaning the worship of the stars). These Chaldeans confined themselves to the study of the heavens, with the object of ascertaining the laws which govern them. Hence their temples became observatories. Such was the celebrated tower of Babylon—a monument consecrated to the seven planets, and the remembrance of which has been perpetuated by one of the most ancient traditions which the Book of Genesis has kept for us. I speak of the tower of Babel, which should be called the tower of Babylon.

Long and patient observations put the Chaldeans into possession of a theological astronomy, reposing upon a theory of the influence of the stars or planets, as applied to events and individual lives.

This science, called by the Greeks astrology, or *ἡ ἀποτελεσματικὴ τέχνη*, that is to say, the science of the influences, was, in antiquity, called the “glory of the Chaldeans.”

The theology of the Assyrians was simply a branch of astrology. In Babylon there were diverse orders of priests, or sacred interpreters.* For instance, there were the “Hakamim,” or wise men (perhaps a kind of doctor); the Khartamim, or magicians; the Asaphim, or theologians; and finally, the Kasdim and Gazrim, that is to say, the Chaldeans, or properly speaking, the astrologers. Aben-Esra believes that the Khartamim were the drawers of horoscopes.

It is, however, to Diodorus that we owe our knowledge, and the most circumstantial details of the Chaldean priests, who were generally and simply called the Chaldeans.

This Greek author gives us an abridgment of their doctrine founded entirely upon the divination by planets and stars.

At the head of their gods the Assyrians placed the Sun and Moon. They had daily noted their respective courses and positions in connection with each other and the zodiacal constellations. The Zodiac itself appears to have been one of their inventions. According to their idea it was the twelve houses through which the day-star passed successively during the year.

The twelve signs were ruled by as many gods as they had of the corresponding months under their influence. Each of these months was divided into three parts, making on the whole, thirty-six sub-divisions; to which preceded as many stars, called god councillors, and which correspond to the Decans of the Egyptian astrology. Of these thirty-six gods, one half ruled over the things which happened above the earth, and the others presided over things under the earth.

The Sun, the Moon, and the five planets occupied the highest rank in divine hierarchy and bore the names of god-interpreters, because their regular course indicated the motion of things and the succession of events.

Among these planets, Saturn (or as the Assyrians appear to have called him, Bel Hakadma) was looked upon as the most elevated aster, because this

* According to Dan. i. 20; ii. 27; v. 11; though some writers say that the Book of Daniel was not written by that personage. Renan tells us that the Book of Daniel contains, in its Chaldean text, Greek words which betray its modern origin.

planet was the most distant of them all. They regarded him with great veneration; he was supposed to be the revealer, the informer.

Each planet had its own particular influence and name. Jupiter was called Bel; Mars, Meradach; Mercury, Nebo; and were termed masculine. The Moon, Sin; Venus, Mylitta or Baalthis, were called feminine asters. Diodorus says that the Babylonian names of the planets have only been transmitted to us by very posterior authors and by the Sabean sect (who have much disfigured the Chaldean traditions), and we cannot be perfectly certain of the nomenclature of the science.

From the positions of the planets and their connection with the zodiacal constellations (called also lords or masters of the gods), the Chaldeans drew up the destinies of men born under such and such a celestial sign and conjunction.

These predictions were called horoscopes by the Greeks. For this reason they established, by rules known only to themselves, the astronomical state of the heavens at the moment of birth of a babe; or, as the Greeks said, they set up the child's genethliacal theme, and from it judged the child's fate and fortune.

These simple folks saw nothing greater, nothing more beautiful than these glorious orbs of a far-off heaven. Rustic shepherds they were, nature's gentlemen, who regarded with awe and reverence old Sol, as he shot up into the sky at early morn, throwing out his inspiring rays as he soared aloft and then sank to rest in the eventide. We can hardly refuse to forgive them their simple worship of so smiling and majestic a luminary. The fair Cynthia, as she lit up their serene skies, impressed them perhaps more than the distant but not less brilliant Venus. Keenly intuitive, these guardians of flocks observed the gloominess of the child born when Saturn ascended. They were struck with the vivacity and gaiety of temperament of the babe born when Venus succeeded that planet. The diametrically opposite temperament, the buoyant and naturally optimistic, genial child born when Jupiter held sway, impressed them profoundly.

And so this heavenly wisdom grew; their attention was directed to the baleful influence to the child born when the Sun was in opposition, or quartile to, or in conjunction with Saturn. The same aspects of Mars produced a brave, warlike, incautious, reckless and adventurous child. Bodily hurts or a violent death were the auguries of such aspects.

The child was the living witness, its qualities the proof; its vehemence, irrepressible passion and fierceness, the Hall-mark of Mars; its ungovernable nature, the language of the martial star.

Though 5000 years have slipped by, the Mars-man of to-day has not changed one jot; and if one of these astrologers of ancient days could drop into the Strand to-morrow, he would, from the rush to and fro of the people, point out the fierce, turbulent, ill-favoured child of Mars, as distinguished from his less assertive brethren, the children of Saturn.

Astrology, therefore, is an oriental religion, which, being transplanted into Greece, a country of physicians and reasoners, took there the cloak of a science. Although astrology has at different times been attacked as a science, proscribed as a divination, anathematised as a religion, it has successfully withstood every assault—even arguments and edicts.

It was in Greece that the soul of astrology clothed itself in the armour of mathematics and philosophy. Starting from there in the first flight of sciences, through the Greek and Roman world, it associated itself with medicine, astronomy, and religion. The transformation of oriental astrology into Grecian astrology (the one impregnated with the other), still retained as its mark of origin, "Chaldean astrology."

We are told that astrology was introduced into Greece by Berosus, the Chaldean priest of Belus and historian of the 4th century before Christ.

This Belus was an Assyrian chief, father of Ninus, and revered for his learning and wisdom. Ninus, a king of Assyria and celebrated conqueror, gave his name to the city of Nineveh, B.C. 1968-1916.

Theophrastes, a philosopher of the 4th century before Christ, was one of the first to hear of the Chaldean astrology, taught by Berosus. But he does not appear to have taken it seriously, this foretelling the life and death of individuals and less momentous events.

The precursors of Grecian astrology were all philosophers, such as Thales, and Anaximandres was his disciple.

These two Greek philosophers assumed that the stars were the most distant emanations of the cosmic fermentation, of which the earth was the sediment. But they still attributed to them the power of deities, as did the Chaldeans. Thus we see astrology inextricably mixed with religion.

Anaximandres looked upon the Sun as the dispensator and regulator of life; men and animals were supposed to be brought forth from humid elements by the heat of the Sun.

Another philosopher, Heraclites, a disciple of Aristotle and Plato, disposed of the question of Hyleg by asserting that the Sun was the giver of life upon earth.

Therefore a modern writer, Raphael, in his "Guides to Astrology," is partly supported by these philosophers in saying that the Sun is always Hyleg in the horoscope of a male; and that when the Sun is assailed, the native is in a bad way physically, and death is near.

Plato, the disciple of Socrates, says: That the masculine sex is produced by the Sun, the feminine by the earth; and that the Moon participates in both formations.

The Romans learned astrology from the Greeks; from thence it was propagated into Africa, Spain, Gaul, and the British Isles. With the decadence of the colossal monarchy of the Cæsars, this science sank again, and the wisdom of astrology existed for a time only in the books of the Greeks.

Later, the Arabs becoming possessors of Syria, Egypt, and parts of Africa, gathered the fragments of the science, and that part of it which was written in their own language was studied by them, and made known to all the people who lived under their dominion. The Spaniards were among the number. A translation of Ptolemy's "Tetrabiblos" was subsequently made into Arabic. It is from this and other books that they got their system of directing, for Ptolemy spoke of the number of days counted from the day of birth, of periods reckoned by days.

But the term secondary directions seems to be traced to Placidus; for Julius Firmicus, a writer in the 4th century anno domini, speaks of these directions as primary.

It is therefore by the Arabs that classical astrology was again revived; these conquerors brought it into Spain, and from thence it passed a second time into France, Italy, and England, taking the name of Arabian methods of astrology—but they really emanated from Chaldea, as we have proved—Wilson, in his dictionary, page 358, says: "The Egyptians used to predict the events of a nativity wholly from the so-called secondary directions."

It is a fact that Placidus unwarrantably termed them secondary; arrogating his own discovery (namely, mundane directions) into primary directions.

To distinguish the Egyptian from the Arabian systems, Wilson says that the latter "had their annual and monthly progressions, by allowing 30° of the Zodiac to every year, etc. . . ."

That the Chaldeans knew more of astrology than we give them credit for, has been discovered by Mr. A. G. Trent, who writes:—

"As something has of late been written, though very unwisely, in favour of the Indian method of calculating the houses by right ascension, I may mention that the Egyptian astrologers of the 1st century after Christ reckoned by oblique ascension just as we do; as appears by the horoscopes on papyri in the British Museum.

"It is true that their calculations are not very accurate.

"It is curious that one of these horoscopes is nearly right for the latitude of Nineveh; which looks as if the Egyptian astrologer had got a Chaldean table of houses, and used it, without allowing for the difference of the latitude of Nineveh."

Mr. A. G. Trent has sent another Egyptian horoscope, that of the Egyptian astrologer who wrote an astrological poem under the name of Manetho, and tells us "that, at his birth, Sagittarius was on the mid-heaven, and Aquarius on the ascendant; that the Sun, Jupiter, Venus, and Mercury were in Gemini; the Moon and Saturn in Aquarius; Mars in Cancer. It is thus evident that he divided the houses by oblique ascension. For had he not done so he would have made the ascendant in Pisces. Manetho does not give us the degrees occupied by the planets. "But, at my request, a gentleman in the Nautical Almanack Office made a calculation from his data and found that the time of birth must have been May or June in A.D. 80; not far from the probable date of the birth of Ptolemy."

"This renders it possible to assign an approximate date for the poem, the period of which had been much controverted."

This evidence is very important, for it proves that the Chaldeans knew more of the mechanism of the heavens than we have been accustomed to believe, and it is not a little curious that the muse should help us to understand what ancient astrologers knew of the spheres.

Mr. A. G. Trent writes:—"I have just met with a remarkable indication that astrology originated in Chaldea, and not in Egypt. There existed in Egypt when the Romans held the country, and perhaps much earlier, a Greek poem on astrology, professing to be translated from the work of an ancient

Egyptian astrologer named Petosiris. I never had the least doubt that this was a genuine Egyptian name until I met with it in Mr. Hogarth's "Authority and Archæology," p. 134, as occurring in an inscription at the city of Tema, to the south of Edon. The language of Tema was Aramæan, nearly akin to the Chaldean, and hence it appears that Petosiris was a Chaldean name, and only imported into Egypt."

The works on astrology of Sargon of Agadi consisted of seventy-two tablets, of which a great number are still in existence.

This king was supposed to be a great seeker after truth and knowledge; he formed an enormous library, and, gathering all the Chaldaic works, had them translated into the Semite language. Succeeding potentates had their court astrologers, who had access to these records of ancient days.

Xerxes was accompanied by his astrologer, Osthanes, in his celebrated campaign in Greece; the latter is supposed to have introduced astrology into Greece, and the Romans learned it from the latter country. Some of the learned men of Rome, such as Seneca, were firmly convinced of the truth of the influences of the stars upon man and upon dynasties.

The Arabians followed the science of astrology with a passion never since equalled. Among other men who distinguished themselves by their forecasts in the 9th century, we may instance Messahala.

Crowned heads have honoured the science since Alphonso X., of Castile, peered successfully into the future, and declared that which was afterwards accomplished, viz., that he would lose his crown.

Astrology has met with mutations of recognition. Constantine the Tyrant was aggressively disposed to the practisers of the art. He resented the astrologer's account of him.

Constantine drowned his wife in boiling water, murdered the two husbands of his sisters, his father-in-law, and his nephew.

Even such literary and scholarly men as Johann Müller (1426-1476) and Melancthon (1497-1560) were firm believers in astrology, down to the greater scientist Kepler. The last named was very successful in some of his prophecies, and discovered the fractional or minor aspects, such as the semi-square, semi-sextile, etc.

Wallenstein had his horoscope computed by Kepler when he was but twenty years of age, and not at that age distinguished.

Kepler predicted great things for this young and unknown man, saying: That Wallenstein would rise to great honour and glory, through valour—a thirst for glory—and that through this he would make for himself many powerful enemies and secret foes; that he would draw a great many people to himself—Mars and Saturn, he declared, would beget in him a strong will, a quarrelsome spirit—insolent and greatly daring; that he would marry into a good family, but that his wife would not be handsome, though possessed of considerable substance and worldly goods. It is well known that Wallenstein acted according to the advice of Kepler—fighting when the stars were auspicious, and seeking not glory in arms when the stars were in Siserean adversity, if we may be forgiven this indifferent metaphor.

Wallenstein was born 4.30 p.m., September 22nd, 1583, at Prague. Ascendant, 19 Aquarius; M.C. ♄ 11. The Sun was in the western angle, Herschel was in the ascendant, Saturn and Jupiter were in the house of life, both opposed to Mercury. The Moon was in sextile to Mars, and the Dragon's Head was on the mid-heaven. The Sun and Mercury were opposed to Jupiter and Saturn, presaging a life of great conflict. Mars' position in the 8th house indicated the danger to life, for in his eventide of life the Sun was conjoined with Mars. Kepler was unaware that the undiscovered Herschel was in the ascendant, and that at the death of Wallenstein (age fifty-one), the Sun was in square to Herschel.

Astrology during the conflicts of religions and the burning of martyrs, seems to have been almost forgotten.

Morin, Nostradamus, and Firmicus, were astrologers of great repute. Lilly's ingenious hieroglyphical forecasts of the plague and fire of London, still inexplicable to the unbeliever, are the delight of the student.

J. W. Pfaff, the German astrologer of less ancient date, protested vigorously against the neglect of the science of ancient days, and pointed out that Napoleon's death coincided with the conjunction of Mars and Saturn (May 5th, 1821), thus verifying an old aphorism that such conjunctions are coincident with the birth and death of dynasties. Frederic William I., of Prussia, was particularly fond of Count Stein, on account of his astrological knowledge.

The astrologer of Louis XI. had a bad time of it, for this king was one of the cleverest of men, most crafty, cruel, and abnormally fearful—a child of Saturn, who preferred the company of his barber and his chief executioner (Tristan l'Hermite) to that of his nobles and knights.

It is well known how cleverly this astrologer (d'Almonsor) saved himself from the king's suspicion and displeasure, caused by his sudden disappearance from the grim castle at Plescis-les-Tours. He had been suddenly seized at night whilst walking near the castle to keep an appointment, and taken blind-folded into a house. When the bandage was removed he discovered that he was in the presence of two masked knights and three armed attendants. A sword's point was at his throat, and his death was certain if he did not agree to read their fate, and answer a question for each man, relative to affairs of State. D'Almonsor at once cast the horoscopes, and immediately recognised two noblemen. After making some further calculations, he discovered death by violence in one case, and that poison would end the life of the other.

"Gentlemen," said the astrologer, "I affirm that these are the horoscopes of men of noble descent."

"We do not seek knowledge of the past, but of the future," said the Duke of Burgundy; "answer me, dost thou see aught of combat or of strife at hand? Speak truly, if thou valuest thy life."

"Noble sir," said the astrologer, "thy horoscope is truly a violent one. Thou wilt die nobly, and in a good cause. Moreover," continued the seer, "thy death is near. The Sun is opposed to Mars, dangers beset thee; yes, death's shafts, even with fell speed, approach."

"Enough," said the Duke of Burgundy. "Shall I obtain that which I seek?"

"'Tis not in thee to command success," answered the seer, "and thy friend here hath need of thy friendship, though it will not avail."

"What do the stars portray of my fate?" asked the Duke of Berri.

"Thou art menaced by a man of power, but the danger is in the secret acts of others. Beware of the cup, the venom of that which thou drinkest——"

"Fool!" thundered the ill-fated Duke of Berri, "thou takest me for a wine-bibber. Seize him, guards, and convey him whence ye found him."

It is well known that Louis XI. poisoned his brother, the Duc de Berri, and that almost immediately after the brave Duke of Burgundy fell in battle, gashed by numerous wounds. The 19th century seems to be the eve of a greater recognition of astrology, and the denying of the influence of Herschel by the badly informed "Master" of the theosophical disciples cannot retard its advancement. We have the word of the late Mr. William Q. Judge, that Herschel had no power for good or evil in the horoscope, and that this knowledge was confided to him by the "Master."

We understand that the late Mr. Judge left this planet out of his astrological calculations.

We always thought Joseph was merely an interpreter of dreams, but it seems he was also an astrologer, according to "Sciences Occultes," by Eusèbe Salverte.

Joseph having been brought a slave into Egypt, learned there the astrology of the Egyptians, and this enabled him to peep into the future, and to indicate the scarcity of corn.

The same authority says that Moses also acquired a knowledge of astrology and magic in Egypt.

The wife of Pharaoh was able to teach the mysteries to the celebrated child whom her daughter had saved from a watery grave.

Moses having become instructed in all the wisdom of the Egyptians, became very powerful. Astrology was a sacred science, and it has retained its sway in spite of bloody revolutions.

We find that magic was closely associated with astrology in Egypt and Chaldea, and that the magicians consulted the asters, fixing a moment when certain sprites had dominion.

It would seem that a knowledge of magic rites for the direct communication with the denizens of the air was known to Nostradamus, and that he was almost constantly engaged in incantations and invocations of the gods.*

He was a student, not only of astrology, but of magic; his predictions in mundane astrology were even more startling than his forecasts in natal astrology.

His famous prediction that three brother princes should successively obtain the crown, established his fame, and Nostradamus, like Daniel, was a master in the art of astrology.

It may be that a study of magic was a desideratum to the successful astrologer in the days of the Chaldeans and Egyptians.

* "Les Oracles de Michel de Nostradamus," by Anatole Le Pelletier, 2 vols., Paris.

Nostradamus seems the only modern astrologer who studied magic with astrology. We are aware that an interpretation of Nostradamus has been attempted; but the French of Nostradamus was not that of the writer—Garencières.

Take, for instance, the verse called, “Imprecations against unsuitable critics.”

Qui legent hosce versus maturè censunto,
 Profanum vulgus et inscium ne attrectanto,
 Omnesque Astrologi, Blenni, Barbari, procul sunt:
 Qui aliter facit, is ritè sacer esto.

Let those who read these verses reflect deeply!
 Let not profane, vulgar, or ignorant approach them,
 Avaunt! astrologers, fools, and barbarians*
 Let him who attempts to read them thus be cursed according to the rite†.

Another is called, “Magic evocation (appeal) by water, according to the Pagan rite of Branchus.”

La verge en main mise au milieu des Branches,
 De l'onde il mouille et le limbe et le pied:
 Une peur et voix fremissent par les manches,
 Splendeur divine. Le Divin près s'assied.

MEANING.—At the moment when I put the branch (a laurel branch consecrated to Apollo) which I hold in my hand between the branches of the tripod of Branchus, my familiar genius wets the hem of his robe and his feet in the water. At the sound of his voice a convulsive shiver moves my arm. A splendour divine shines around me. The Divine messenger seats himself near me.

Some commentators have interpreted this verse very prosaically.

“La verge en main mise au milieu des branches” is, according to them, the pen of Nostradamus dipped in his ink-well; “et le limbe et le pied qu'il mouille de l'onde” signifies, if we believe them, the sheet of paper which he will fill with writing from top to bottom. This is no such thing. This verse is a magic incantation, well known to the ancients and pagans and familiar to Nostradamus. He here describes it in covert language.

Of course the difficulty of translating Nostradamus will be recognised when we find that his vocabulary is a complication and crowd of Celtic, Roman, Spanish, Italian, Latin, Greek, and Hebrew words. His verses are, moreover, filled with anagrams. This mixing of languages and these transpositions of letters are designedly meant to hide his knowledge in magic and astrology which he would not even impart to his son. His contempt for the general public only exceeded that of Carlyle, who held “the man in the street” to be mostly a fool.

We believe we have discovered the only prediction attributed to Ptolemy.‡

* That is to say: Avaunt! astrologers, and all those who think to obtain by judicium astrology a transcendental phenomenon which belongs to magic alone.

† That is: According to magic rites.

‡ Horoscopes of kings should have, according to Ptolemy, the luminaries in masculine signs, one or both in an angle. The Sun receiving the aspects of planets oriental of him; the moon, the aspect of planets occidental of her.

It appears that Nero's favourite, Poppea (who afterwards became his wife, and whom he killed by kicking her), consulted Ptolemy. He predicted that Othon should become emperor; he actually did become ruler in the year A.D. 69.

The tyrant Nero continually consulted his astrologer, Babilus, and put to death all those whose horoscopes Babilus said would rise in the world, or those who he had reason to fear aspired to the throne.

Afterwards this cruel man turned upon the astrologers and murdered them, permitting no one to study a science which could point out the future emperor.

Musonius, a Babylonian, was imprisoned for merely daring to tell the Romans the future.

The astrologers, right down to the days of the Cæsars, seem to have had a wonderful way of finding those born to be kings.

Octavius, accompanied by Agrippa, consulted the astrologer, Theogenius.

The future husband of Julia, more curious than Cæsar's nephew, had his horoscope cast first.

Theogenius announced to him astonishing prosperity. Octavius, jealous of so happy a destiny, and fearing that his horoscope would be less propitious, would not follow his companion's example, and withheld his birth-moment.

The astrologer pleaded, and finally curiosity overcoming his reluctance, Octavius vouchsafed the fateful moment.

No sooner had the astrologer cast the horoscope than he flung himself at the feet of Octavius and tendered his allegiance to the future master of the empire. Augustus Octavius henceforth was a believer in astrology.

The reign of this emperor was one of the most brilliant epochs of Roman history, and happy was the astrologer in his reign. The horoscope of Augustus was of happy augury; but the astrologer was often in peril in those days if the horoscopes prefigured unhappy destinies, as they often did.

The astrologers' avocation was a trifle dangerous, for they were put in irons and sometimes lost their heads. Woe to the astrologer when the would-be emperor and the stars were not in accord.

Tiberius had a number of astrologers, who were accused of having drawn inauspicious horoscopes, put to death; whilst he, in secret, drew the horoscopes of those who he feared were rivals to his throne.

Septimius Severus nearly paid with his head for his curiosity. Having great faith in astrology, he always consulted the astrologer ere he moved in matters of import.

Having lost his wife, and intending to take unto himself a second spouse, he drew up the horoscopes of all the marriageable ladies of patrician families.

But with all his genethliacal themes, he found none altogether encouraging. He learned just at this time that there dwelt in Syria a maiden who, the Chaldeans had predicted, would reign a queen. Severus was at that time merely a legate, far removed from the throne.

Secretly he went to Syria and made diligent search for this young girl's whereabouts. Finding her, he commenced to woo, and, having won her, brought her back a bride to his home to receive the congratulations of his friends.

Though he concealed the fact of the Chaldeans' prediction, the matter came to the ears of the emperor, who wished to take the life of Severus, but was dissuaded by the friends of the latter.

Severus, however, did come to the throne a year after the death of the Emperor Commodus.

Astrology has ever been feared by tyrants, who have strangled the astrologer, lest he should tell the people the number of days they should reign, and point out their successors. To-day, we are less barbarous. The astrologer tells his interrogator that his stars are in evil array, that his abilities are indifferent, his fortunes unhappy, and the client straightway announces that astrology is humbug and the astrologer a charlatan.

Human nature is much the same to-day. It is the same with "the man in the street" as the would-be emperor. For when the astrologer can predict a happy future, superior abilities, more than a competence, and that the stars are fighting for him, the inquirer is happy. He laughs and he believes.

The discovery of the tables of houses in one of the tombs of the Rameses, by M. Champollion, proves that the Egyptians of the Middle Empire of the 19th and 20th dynasties (B.C. 1400 to 1133), measured by oblique ascension in tabulating the risings of the constellations for every hour. They had discovered the connection between the different parts of the body and the signs of the Zodiac.

It will be admitted that no modern astrologer approaches, even very near, to the wisdom of the Chaldeans, when we remember that the wise men predicted the coming of Christ and exclaimed: "We have seen His star."

Sir W. Drummond, in his "Memoir on the Antiquity of the Zodiac," says:—

It would be easy to lengthen this declamation against the presumed superiority of the Chaldeans and Egyptians in sciences and philosophy; but that they were better skilled than the Greeks in these sciences may be inferred from the occasional, I may say the frequent, admission of the Greeks themselves. It may be inferred from the fact that the most distinguished philosophers of Greece went to Memphis and even to Babylon to study geometry and astronomy.....and it may be inferred from those fragments of science (gathered in part by Thales, Pythagoras, and Democritus) which seem once to have belonged to a mighty system. The fact, however, is certain that, at some remote period, there were mathematicians and astronomers who knew the Sun to be the centre of the planetary system, and that the earth, itself a planet, revolves round the central fire.

See Sir W. Drummond's "Essay on the Science of the Egyptians and Chaldeans":—

All the figures in the ancient Zodiacs are of Egyptian design; Greek artists did but copy them. It may, however, surely be questioned whether the Greeks should be considered as competent to instruct us in the knowledge possessed by the Chaldeans.

They were themselves extremely deficient in scientific knowledge. When they attempted to explain the systems of the Chaldeans and Egyptians, the glory of those nations had long passed away. Crushed under the iron sceptre of the Persian despots, the sciences flourished no more; the priests of Thebes and of Babylon no longer disputed with each other. Pythagoras and Thales were the last philosophers of Greece who visited Chaldea and Egypt before the Persian invasion.

Other nations may have their brilliant day when the sun of science has set on Europe; the future antiquarian of the southern world may look at our algebraical formula as we look at the hieroglyphics of the ancient Egyptians.

The Jews, Syrians, and Arabians have abundance of traditions concerning the astronomical knowledge of the antediluvians, who had divided and named the constellations.

Josephus says: "That God gave great length of life to the antediluvians, so that they might have sufficient time to cultivate astronomy; and that their lives of 600 years enabled them to make records and predictions."

The Chaldeans had a cycle called Saros, which consisted of 3600* years; also a cycle of sixty years.

When the conquests of Cyrus had put an end to the great Babylonian Empire, the religion of the Persians penetrated even to the banks of the Euphrates.

The priests of the Mazdeism then partly inherited the influence which had been exclusively exercised by the Chaldeans.

These priests, whom the Greeks called "wise men," were also the possessors of a sacred science; and although their religion was not entirely founded upon the observations of asters, as was that of the Chaldeans, they nevertheless had some knowledge of celestial phenomena, which was also associated with the adoration of spirits.

The sun, stars, the earth, the waters, and the planets were only adored as visible manifestations of an intelligent power.

The great prophet of the Persians was Zoroaster (or Zardusht). Whether this personage was mythical or real, reformer rather than teacher of the Mazdeism religion, we cannot say; but we must acknowledge him to have been the religious legislator of Persia.

* The period taken by a "fixed star" to move through a degree of a circle.

Again we find the Zodiac divided into twelve signs, 36 Decans, 72 Dodecans, and 360 degrees. As marked on the ecliptic.

Are we to believe that these divisions were merely accidental?

The Greeks seem to have been very happy in some of their guesses; and the guesses were made by men who went to study in Egypt and Chaldea.

Pythagoras spent a great many years of his life at Memphis and Babylon, and on his return he guessed more successfully.

For he guessed that the Sun is the centre of our planetary system. In fact, they learned to guess the time of an eclipse.

But the Chaldeans had all this knowledge long before the days of the Greek philosophers. They also divined the nature of comets.

Pythagoras returned from Chaldea to his barbarous countrymen, but only to inform them of the profound knowledge of the heavens he found on their old monuments.

Democritus, Plato, and Eudoxus, also gathered nuggets of wisdom from this people of a great past.

We have no proof that the Alexandrian School of mathematics and astronomy knew more than Pythagoras read from the clay and wax tablets of Chaldea and Egypt.

It is unfortunate that, either from defect of knowledge of the Semitic language, or of the subject, Herodotus, Manetho, Diodorus Siculus, and Plutarch, all disagree in their accounts of these Chaldeans and Egyptians and their knowledge of celestial things.

When finally the Persians were driven from Egypt, and the Greeks assumed the government, the priests seemed freely to have communicated the remnants of their knowledge to those most welcome masters.

A school was formed for mathematics and astronomy at Alexandria, and the Greeks of that city soon eclipsed the fame of their predecessors; though neither Greeks nor Egyptians approached to that perfection in astronomy to which it is evident, from the Pythagorean fragments, the ancestors of the latter had attained in former ages.

He naturally became, in the eyes of the Greeks and Romans, the inventor of magic, the patron of the Persian "wise men;" thus he was confounded with the Chaldeans of Babylonia. One and all were made (or said to be) disciples of Zoroaster.

Egyptian civilisation dated back almost as far as that of the Babylonian. Their religion had taken a slightly different form on the banks of the Nile than that which belonged to Assyria; though both rested on the same foundation. The Egyptians admitted (according to Porphyry) that the Sun changed in form according to the seasons and the signs of the Zodiac he occupied. In fact, the hieroglyphics on the monuments show us that the worship of the Sun was spread over the whole of Egypt. The Egyptian priests were also organised into a most powerful and respected power; they, too, possessed, like the Chaldeans, the secret and the power to perform prodigies, and so astonish and work upon the imagination of the people by deeds which were reputed miraculous. They were equally observant of, and studied with great zest, the meteors and atmospherical revolutions. For they knew how and when to predict certain phenomena, and then gave themselves out to have actually produced them. The struggle between Moses and the soothsayers (the magicians at the court of Pharaoh), mentioned in Exodus vii. 11, is a striking proof of it.

These priests succeeded in reproducing marvellous deeds done by the Hebrew legislator.

In these wonders it is to-day easy to recognise phenomena natural to Egypt, whose priests knew by study and observation when to foretell them.

For instance, the red colours of the waters of the Nile and the prodigious abundance of frogs always followed an inundation. The abundance of hail and unusual succession of storms, the invasion of the locusts, are all striking events which happened almost periodically in Egypt. The art of charming serpents is even now practised by the Harvis.

By a pressure put upon the head of the viper they succeed in throwing it into a sort of tetanous state, and thus can change it into the form or shape of a rod, as did Moses.

The knowledge of the heavens was with the Egyptians, as with the Chaldeans, an integral part of theology.

The former had colleges of priests specially devoted to the study of the stars; it was there that Pythagoras, Plato, Eudoxus had gone to study. Herodotus mentions the astronomical knowledge of the Egyptians and assures us that they were keen observers of the solstices, the knowledge of the exact motion of which was necessary to them, for this enabled them to find the date when the beginning of the rise of the Nile would take place in their uncertain calendars.

Besides, the religion in Egypt was full of symbols connected with the Sun and Moon.

Each month, each decade, each day was consecrated to some special god.

These gods, thirty in number, have been designated under the name of decans in the Alexandrian astronomy.

Even to-day the proof of this old sacerdotal science can be found in the Zodiacs sculptured on the ceilings of some of their temples.

Many pretend that the Chaldeans borrowed some of their ideas from Egypt; others, that the Egyptians learned their science from the Chaldeans. One thing is certain, and that is, that the principles upon which Chaldean and Egyptian astrology reposes are almost identical.

These principles or rules were put in sacred books, and their origin was supposed to date back to the god Thoth or Tat; for he was said to be the inventor of writing. Later on the Greeks identified him with Hermes.

These books comprised a treatise upon all sciences whose study was reserved for the sacerdotal caste. Egyptologists have found fragments of these books written upon papyrus in hieratic characters.

During the Alexandrian epoch they were translated into Greek, and many interpolations were introduced therein, under the influence of Platonian ideas—a fact which is to be deplored.

Diocletian was responsible for the burning of these valuable books. This tyrant punished the Egyptians for having revolted against the laws of Rome by burning all the books which had been written by their ancestors on alchemy and other subjects, which was indeed a calamity.

Thus in Egypt, Chaldea and in Persia, the science of nature was a sacred doctrine, of which astrology was a branch.

The science was therefore studied as ardently and cultivated with as brilliant results in Egypt as in Babylonia. It is these two countries that have fought for the honour of having discovered it.

Their heavens were so clear, their nights so serene, that it was easy in both countries to note many phenomena which, in our country, can only be done by the aid of instruments.

To the Chaldeans it seemed that there existed a close relation between each planet and the meteorological phenomena. This opinion was partly founded upon frequent coincidences which they had been able to observe.

Hence their belief that these asters exercised sometimes good and sometimes evil influences. The prophecies which they sent forth concerning future events (which were deducted from these observations and facts) were truly marvellous. It seems, too, that according to the Egyptian doctrine, a particular star indicated the birth of each man. This was also the opinion of the wise men, evidently; for allusion is made to this in St. Matthew, where they say: "We have seen His star."

It is now almost 1900 years since those three old astrologers (or wise men) wended their way from the east to Jerusalem. "In Bethlehem," said the prophet, "should be born a Saviour, and we have seen His star in the east."

It is evident that the star, travelling west, would lead the wise men across the star-lit plains of Judea.

Many have been the arguments as to the identity of this star which played so important a part in the world's history.

Some have identified Jupiter and Venus as the star, and it might have been either of these planets, or any of the more distant stars, which would be

almost exactly on the meridian of Bethlehem at the moment of Christ's birth. It would, of course, appear to stand over the city.

These astrologers, who saw His star in the ascendant, arrived probably six hours after the birth, when the star had reached the meridian of Bethlehem.

The precise manner or way they had of predicting cannot be accurately found, but the great reputation they attained through their forecasts, and the art they acquired in performing wonderful prodigies, permit of no doubt but that their science was founded upon positive notions of meteorology, physics, chemistry, and medicine. And what an important role these Chaldeans played in their wise interpretations of dreams!

In the time of Alexander they stood at the pinnacle of power and majesty in this then old-world science. Their credit stood never so high.

The king of Macedonia (be it through superstition or belief) consulted them. Well had it been for this monarch had he listened to the voice of the stars as represented to him by these Chaldeans. We are told that, as he was wandering along the shore and walking towards Babylon, something impelled him to go and consult these "wise men." Following the counsel of this inspiration he soon found himself in the presence of one of these priests.

"Do not enter that town," replied the Chaldean to Alexander's inquiry, "for it is evilly fatal to thee. Be warned in time, for the stars are ever true; as their light scintillates and makes our nights a marvel of beauty and glory, so the truth of their language shall eternally shine to him who knows how to read them. Flee far from this town, where thy fatal star reigns."

Alexander was deeply impressed by the solemnity of the warning and the ring of truth in the old man's voice. So he, for the time, turned aside from Babylon and established himself at Bursa, a town which was much abandoned, and situated on the other side of the Euphrates.

He there met the philosopher Anaxarchus, who did his best to convince him that the predictions were most uncertain; that he ought to put no faith in them, and that all might be false.

Alas! this philosopher was his evil genius; helping the stars to fulfil this unhappy monarch's destiny. For he retraced his steps and entered Babylon!

Slowly, but surely, the fate which was in store for him in this city came upon him.

Soon after his entry, and whilst at table in the house of a certain doctor, Thessalus, he was presented with a goblet of wine; he hardly had swallowed the half of it when, with a great cry (as if stabbed by a dagger), he fell dead.

He had been poisoned by the order of one of his lieutenants.

Well had it been for him had he obeyed the warning, and fought against the stars; for the stars do not compel, they do but warn us of what fate has in store; even as an all-powerful God gives us a will to fight against the evil, when we are forewarned of it.

But was it not the same with great Cæsar? The astrologer, Spurinna, told Cæsar to beware of the Ides of March, for on that day he would be in terrible danger; but that, if he took great care, all would be well with him after that dread day.

March 15th having arrived, Cæsar decided not to leave the house; be it either on account of his belief in the prediction, or for the sake of his wife, or because he was actually not feeling well.

Decimus Brutus, however, knew well how to work upon this hero's feelings, and soon made him put aside his resolution.

Towards eleven o'clock in the morning he went to the Senate. On his way he met the astrologer: "Well," said Cæsar, scoffingly, "the Ides of March is here and nothing has happened to me. You see your prediction was false——"

"True," replied Spurinna, "the day has arrived; but it is not over yet."

Who has not read of the murder of Cæsar, when even his best loved, trusted friend, Brutus, gave him his final and death stab; and "Et tu, Brute" was his last and despairing cry.

Had he obeyed the warning, taken the prediction to heart, and followed his resolution, great Cæsar would not have been butchered on that fatal day.

CHAPTER II.

SYMBOLS, ABBREVIATIONS, AND GLOSSARY OF ASTROLOGICAL TERMS.

(Symbols and abbreviations used in astrology.)

THE SIGNS OF THE ZODIAC.

Aries	..	..	..	♈	..	..	The Ram.
Taurus	..	..	..	♉	..	..	The Bull.
Gemini	..	..	..	♊	..	..	The Twins.
Cancer	..	..	..	♋	..	..	The Crab.
Leo	..	..	..	♌	..	..	The Lion.
Virgo	..	..	..	♍	..	..	The Virgin.
Libra	..	..	..	♎	..	..	The Balance.
Scorpio	..	..	..	♏	..	..	The Scorpion.
Sagittarius	..	..	..	♐	..	..	The Archer.
Capricornus	..	..	..	♑	..	..	The Goat.
Aquarius	..	..	..	♒	..	..	The Waterman.
Pisces	..	..	..	♓	..	..	The Fishes.

THE PLANETS.

Saturn	..	..	..	♄	The Moon	..	..	☾
Jupiter	..	..	..	♃	Venus	..	..	♀
Mars	..	..	..	♂	Mercury	..	..	☿
The Sun	..	..	..	☉	Uranus, or Herschel	..	..	♅
				Neptune	..	..	..	♆
Also :	Dragon's Head	♁	..	Moon's N. Node.				
	Dragon's Tail	♂	..	Moon's S. Node.				

These twelve signs of the Zodiac are divided and arranged under their different qualities and forms, and it would be well if the student could, from the very beginning, master these various divisions.

♈, ♉, ♊, ♋, ♌, ♍, are northern and commanding signs.

♈, ♎, ♊, ♋, ♌, ♍, ♎, ♏, ♐, ♑, ♒, ♓, are southern and obeying signs.

The northern signs are so called because they appear north of the equator, whereas the southern signs are south of the equator.

It will be noticed that the signs in the summer semi-circle command, because, during this time, the day is longer than the night. The Chaldeans always considered these northern signs more efficacious and of a nobler nature than the southern signs; hence, probably, the name commanding. In aspect, these signs are in opposition to each other. Example:—

Northern.			♋ (opposition).			Southern.
♈	♏	♈
♉	♏	♎
♊	♏	♊
♋	♏	♋, etc.

The Airy Signs are: ♈, ♎, ♊.

These also go by the name of the airy triplicity, and are hot and moist by nature.

The Fiery signs are: ♈, ♏, ♊.

These are also called the fiery triplicity, and are by nature hot and dry.

These six signs are masculine signs. The fiery signs are in ♈ to each other, and so are the earthy, airy, and watery signs.

The Earthy signs are: ♉, ♎, ♋.

They are of the earthy triplicity, and are cold and dry.

The Watery signs are: ♊, ♎, ♏.

These are by nature cold and moist, and are of the watery triplicity.

These last six signs are also known as the feminine signs.

♈, ♊, ♈, ♋ are cardinal and movable signs.

♉, ♏, ♎, ♌ are fixed signs.

♊, ♎, ♊, ♏ are common signs.

These signs are called fixed, common, and movable, because, whenever the Sun is in one of them, it answers to the season of the year. The cardinal signs are in ♈ and ♏ to each other, and the same is the case with the fixed and common signs.

♈, ♋ are tropical signs. When the Sun enters ♈ he brings summer to us, and when entering ♋ he brings winter, and *vice versa* to those in the antipodes. When the Sun is in the beginning of these signs, he turns back from that course to the contrary course. Hence the name tropical. In short, they limit the course of the Sun.

♈, ♈ are equinoctial signs; ♈ begins the vernal equinox, ♈ the autumnal. They are called equinoctial because, when the Sun is in the first point of each, the days and nights are equal.

♊, ♏, and the first degrees of ♊ are bicorporeal signs, or double-bodied signs.

♊, ♏, ♎ (the last only to a certain extent) are barren signs.

♈, ♎, ♏, fruitful signs. They are also called mute. Men born under them are said to be slow of speech.

♈, ♏, ♎, ♈, ♎, ♊, are signs of long ascension.

The Fortunes are: ☉, ♀, ♄, also ☽ and ♀, when unafflicted.

The Infortunes are: ☿, * ♃, ♁, ♄ (♄ when afflicted).

Elevated. When planets are above the horizon they are said to be elevated. Those nearest the M.C. are the most elevated.

M.C. means "Medium Coeli" or Mid-Heaven. This is the 10th house.

ASPECTS.

♌ = Conjunction, *i.e.*, when two planets are in the same degree and sign of the Zodiac.

♍ = Semi-Sextile 30 degrees apart.

♎ = Semi-Square 45 "

* = Sextile 60 "

♏ = Quintile 72 "

♐ = Square 90 "

♑ = Trine 120 "

♒ = Sesqui-quadrant 135 "

Bq. = Biquintile 144 "

♋ = Opposition 180 "

P., Par., or Par. Dec. = Parallel Declination. An equal distance either north or south of the equator.

° means Degrees of longitude.

' " Minutes "

" " Seconds "

☉ and ☽ are called the lights or luminaries.

Application. The most rapid planet or luminary applying to an aspect or conjunction of another, moving less quickly.

Aspect. A number of degrees; as: ♍ 30, ♎ 45, * 60, ♐ 90, ♑ 120, ♋ 180°.

Angular. A planet is said to be angular when in one of the angles. They are the 1st, 4th, 7th, and 10th houses.

Affliction. A planet is afflicted when in evil aspect with another planet, or if in his debilities; that is, if in a sign in which he has his detriment.

Cadent. A planet in the 3rd, 6th, 9th, or 12th houses.

Cusp. Is the beginning of any of the houses, as measured by the Sun.

Detriment. Should a planet be in the sign which is opposite to the sign forming its own house, that planet is said to be in its detriment. Example: ♋ is the house of ♄, therefore its opposite sign, ♏, would be its detriment should Mars be posited therein.

Dignified. A planet in its own house is said to be essentially dignified.

Dignified accidentally. This consists of a planet being well placed in the heavens either in the angles or otherwise. The strongest accidental dignities are the 1st and 10th houses; then the 7th and 4th, 9th and 3rd.

Declination. Same degree of declination north or south of the equator; that is, the same distance north or south of the equator.

* Evidence will be adduced proving this planet to be of evil mien.

Exaltation. When a planet is in a very powerful dignity it is said to be exalted. (See Table of Planets with their Houses and Exaltations.)

Mundane Aspects. Are formed from distance in the world in semi-arc, wholly independent of the Zodiac. Thus, the distance from the 10th house to the 12th house is a sextile aspect. A planet on the ascendant is in square to the M.C., the nadir, and in opposition to the 7th house. Mundane quartiles and oppositions are intensely evil, whilst mundane sextiles and trines presage good fortune. Mundane parallels are an equal distance of two planets from any angle.

Orb. The word is now used to describe the distance at which a planet may operate from a partile aspect (partile means the same degree; thus, ♄ in 6° 20' ♑ would be in partile aspect to ♀ in 6° 20' ♎) before it loses its effects (See Table of Orbs among the Signs.)

THE ORBS OF THE PLANETS.

The word orb signifies the distance of one planet from another (to which it is applying or separating, approaching or leaving), and at which it becomes influential, or ceases to have effect. Example:—Suppose Venus were in the 21st degree of Taurus and the Moon in 8° of the same sign, the latter would be approaching the conjunction of Venus and would be within orb when she reached the 11th degree of Taurus. When a planet is within 6° of the cusp of any house it is then on the cusp of that house. An aspect may be said to be influential when the luminaries are within 10° of each other or of the planets or aspects; and 7° may be said to have effect in planetary aspects; that is, the conjunction or aspect of one planet to another, such as a sextile of Mercury and Mars, a trine of Jupiter and Saturn, etc. To find out when two planets, or a planet and a luminary, are within orb, add the sum of their orbs together and divide by two.

For instance: the orb of Saturn is 8°, the orb of Jupiter 10°; these added together and divided by two would give 9°. But we do not consider a distance from one planet to another planet within aspect or conjunction when outside 7°, luminaries to planets when outside 10°; though the Chaldeans allowed a longer orb; indeed, they allowed an orb between the Moon and Jupiter to have effect inside 12°, and that of Jupiter and the Sun at 14°. Experience, however, does not confirm these long orbs.

Oriental. East.

Occidental. West.

Peregrine. A peregrine planet is posited in a sign where it has no essential dignity of any kind.

Promittor. That which promises an event. ♃ and ♄ pledge bad fortune. ♀ and ♑ assure good fortune.

Retrograde. When a planet is going backward as from ♄ to ♑.

Reception (Mutual). Two planets being found in each other's houses will be in mutual reception, as ♄ in ♋ (the house of Jupiter), and ♀ in ♑ (the house of Mars).

Significators. Lords of the ascendant or 1st house (thus should ♄ be on the cusp of the 1st house, then Jupiter would become lord of that house). The lord of the 10th would be signifier of his honour and business. Planets in the ascendant, or 1st house, are also signifiers.

Separating. Planets having been in aspect, and just separating, as, ♃, ♌, ♍, ♊ in 5° ♈, the moon would be separating when in 6° ♈.

Triplicity. A fourth of the Zodiac, or an equilateral triangle.

Weak signs. ♎, ♏, ♐, because when one of these signs is on the ascendant, the child is less robust. That is to say, his constitution and vitality would not be so good as a person born with Aries, Taurus, Scorpio, or Sagittarius on the ascendant. For instance, those born under Gemini, Libra, or Aquarius, are said to have much strength of constitution.

Zenith. The point directly overhead.

Zodiac. A circle of the twelve signs of the ecliptic. Some say it is 12° and some say 18° broad.

CHAPTER III.

EXPLANATION OF THE TWELVE HOUSES OF HEAVEN AND THEIR ASTROLOGICAL SIGNIFICATION.

That the student may form a clear idea in his mind of what is meant by the twelve houses of heaven, let us suppose the whole celestial globe or sphere of heaven to be divided into four equal parts by the horizon and meridional line; now each of these into four quadrants and each quadrant into three equal parts, by lines drawn from points of sections in different parts of the horizon and meridian, at equal distances from each other. By this operation the whole globe or sphere will be divided into twelve equal parts, which are called the twelve houses of heaven. The lines thus drawn will make the following figure. The space in the centre (were the figure drawn in circular form) might represent the space wherein the earth moves; but we generally write the name, day, year and hour of the person's birth whose horoscope is to be calculated.

These twelve houses are, as will be seen from the above, either angular, succedent or cadent.

The angular houses are four, called:—ascendant, mid-heaven, the 7th house, and the bottom of the figure, or 4th house. These were deemed the most powerful, influential and fortunate by the Chaldeans.

The succedent houses (11th, 2nd, 8th and 5th) were supposed to come next in force and virtue to the angles, and the cadent houses (3rd, 12th, 9th and 6th) were considered of the least efficacy or weakest of them all.

Modern astrologers consider the 1st and 10th houses the strongest. Planets placed therein, according to them, would have great influence over the native throughout his life.

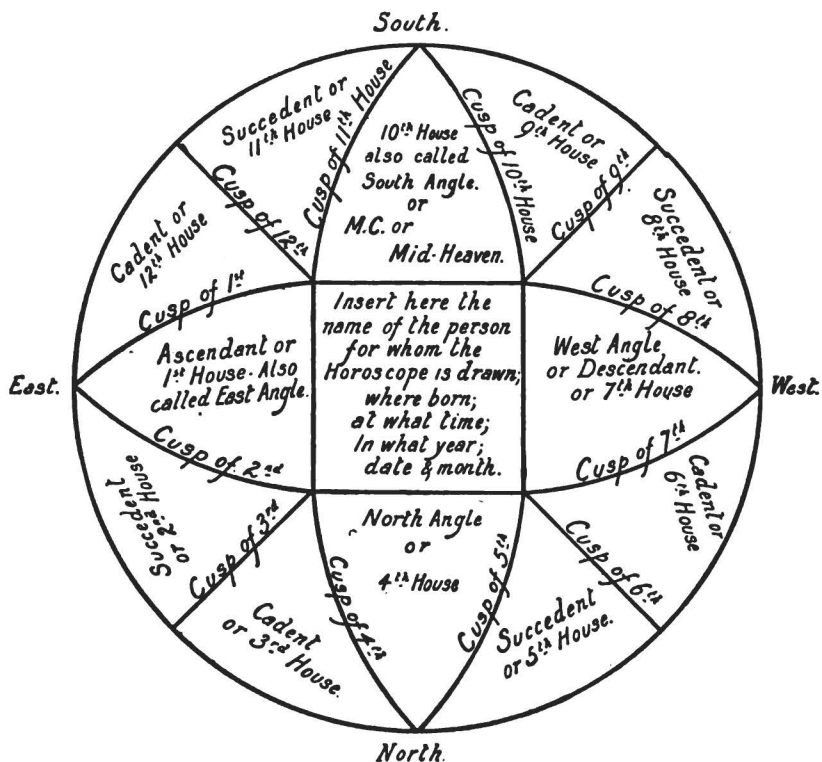
Next in power they place the 7th and 4th; less powerful are the 9th and 3rd; the weakest are the 6th and 8th.

But, indeed, each house has its effects and more or less influence on the native and the circumstances of his life.

The 1st house betokens the personal appearance and disposition, life, mind and character. Planets posited therein bear the most powerful influence upon the life and destiny of the native. Saturn or Mars in this house never fail to

give accidents or indisposition, trouble, and a chequered career; while Jupiter and Venus therein, free from cross and opposition aspects, prefigure good health and fortune and a happy life.

The 2nd house relates to wealth or property, prosperity or adversity, loss or gain. Saturn in this house, for instance, especially when in cross aspect to the Sun or Moon, causes pecuniary difficulties, losses of money; whilst Jupiter



A FIGURE OF THE HOROSCOPE OF THE TWELVE HOUSES.

therein is a constant source of wealth; Mars there, would cause losses by rash enterprises.

The 3rd house relates to brothers, sisters, relations, neighbours, short journeys and writings. Planets in this house influence the mind greatly. The Chaldeans read from this house the condition of kindred and of brethren.

The Moon therein is a pregnant source of journeys; Saturn and Mars there, cause trouble from kindred, neighbours and short journeys. It is the house of mutations, according to Zael (a Chaldean writer).

The 4th house prefigures the father of the native, his own property and inheritance; it also indicates his position and condition at the end of life. Mars in this house causes trouble between the native and father; while Saturn there, indicates trouble in the eventide of life, sickness to the father; the acquisition of property if this planet is strong and well aspected, but loss if the contrary. It relates to the father's patrimony.

The 5th house. All predictions relative to offspring, speculations, gaming, lotteries, etc., are formed from this house. It is the house of pleasure, enjoyment and merry-making of all sorts.

The 6th house. This is associated with servants, cattle, sickness, diseases. Saturn in this house, conjoined with the Sun, would lower the vitality considerably, causing sickness and weak constitution; it brings trouble from servants and inferiors.

The 7th house signifies marriage, description of wife or husband, partnerships, law suits, public enemies, opponents, public offices. Mars in this house causes domestic infelicity; Saturn there, indicates trouble, and delays marriage or prevents it altogether; Jupiter or Venus there, portray the best of husbands and wives, superlative happiness and felicity in marriage, success in public dealing.

The 8th house. This shows the nature of death; it also relates to legacies, wills, property of the native's partner in marriage. Mars or Saturn there, cause loss and trouble concerning wills or the goods of the dead; whilst Jupiter in this house vouchsafes legacies and hereditaments.

The 9th house tells us of the safety and success of long journeys either by sea or land; religion, dreams, preferments, etc. When a planet is in this house it has great influence on the mind of the native; for instance, Saturn there, adds gravity, reserve, fear of the unknown and reverence for Divine things; the native often becomes religious if Jupiter is posited therein, for this planet adds sincerity of soul, a serious spirit and the strongest regard for equity, the native is conscientious.

The 10th house. This being the M.C. or meridian, and so most elevated part of the heavens, resolves all questions concerning persons in power and authority; it represents the native's mother, and has signification of honour and preferment (whether attainable or not), employment or profession, business and success therein. Saturn or Herschel in this house causes discredit in many ways; Jupiter there, vouchsafes honours and distinctions.

The 11th house. Of friends, hopes and wishes; the friends correspond to the nature of the planets therein. Jupiter here, brings many good friends, sincere—who contribute to one's happiness and good fortune; Mars and Saturn there, for instance, cause bad friends who cause trouble and disquietude.

The 12th house. Called by the Chaldeans the house of tribulation, affliction, anxiety of mind, trouble, distress, imprisonment; it is the house of secret foes, backbiters, and of assassination, suicide, treason, and in fact all the misfortunes of mankind.

CHAPTER IV.

DESCRIPTION OF PERSONS PRODUCED BY EACH OF THE SIGNS WHEN ASCENDING AND NO PLANET THEREIN AT BIRTH.

Aries—♈. This sign ascending at birth produces a person of small stature, lean body (unless it be in the first part of this sign, which would then make it more fleshy), strong, large bones and limbs; a swarthy or sallow complexion, with sandy or light coloured hair and piercing eyes. The disposition is determined and impulsive. The nature of this sign inclines the native to anger, but makes him witty, ingenious and of quick perception. Saturn or Mars therein would alter it for the worse, whereas the effect of Jupiter or Venus would be for the better.

Should a sign be strongly occupied by planets, these would entirely change its nature and effects; otherwise each sign would unalterably follow its own nature.

Mars is the ruler or significator of the Aries person.

Taurus—♉. Signifies a person of short, thick-set stature; full face, dark curling hair and a swarthy complexion. The disposition would be somewhat unfeeling, impulsive, self-assertive, confident, injudicious, slow to anger, but when roused, violent and furious as a bull and difficult to appease; swayed by passions, likes and dislikes. It is the sign of self-appreciation, and Venus is the ruler or significator thereof.

Gemini—♊. The person defined by this sign would be tall and straight, with long arms but short hands and feet; rather dark complexion, with a bright and lively expression in fine eyes of a dark hazel colour. This sign gives good mental attributes, excellent understanding and great fluency of speech; it makes the native judicious in worldly affairs, temperate, receptive in mind, highly intuitive, and very unlikely to go to extremes in anything. They are children of moderation. Mercury is the ruler or significator.

Cancer—♋. Indicates a person of small or short stature, the upper part of the body being generally larger than the lower. The face is round, with a pale, sickly complexion, brown hair, grey eyes. The Cancer person is mild, gentle and sympathetic; the Moon is the ruler or significator. The disposition would

be unstable and inconstant, timid, and void of energy. The constitution weak and effeminate; if a woman, she may have many children.

Leo—♌. This is a regal, commanding and eastern sign; the only house of the Sun, and as such is by nature hot, dry, fiery, masculine and barren. The native of this kingly sign is generally of a good full stature with broad, square shoulders.

One of the characteristics of the Lion is an austere countenance, with large, commanding eyes, a fearless and sprightly glance which becomes fierce under provocation; the face is oval and complexion ruddy or sanguine, with dark or yellow flaxen hair. The disposition is open, bold, courteous, firm, ambitious, and quick in judgment; the heart generous, the mind aspiring and lofty with a resolute and courageous spirit. The Sun is the ruler or significator.

Virgo—♍. This sign in the ascendant gives the native a stature somewhat above medium height with a well-formed, slender body; a round face, complexion ruddy brown, with lank hair of a black or dark brown colour; the voice is thin and shrill. The disposition is studious but lacking in firmness, the mind witty and ingenious.

Should this sign ascend with Mercury therein, free from the malevolent aspect of Saturn and the Moon in ☌, the native would make an excellent orator. Mercury is ruler or significator.

Libra—♎. Produces a tall, well-made body; round and lovely face with a fine sanguine complexion and grey eyes; the hair long and lank of a yellow or flaxen colour. In old age the face will be full of pimples or of a deep red colour. In disposition, friendly and affable. Though with self-esteem the mind will be just and upright, amiable, with conversable power and independence of character; specially intuitive. Venus is ruler or significator.

Scorpio—♏. Prefigures a strong, robust and corpulent body of middle stature, with short neck and legs; a broad face, brown complexion and brown curling hair; secretive and not to be trusted—capable of dissimulation; these people are never straightforward. The subject will be reserved and thoughtful in conversation, but deceitful; a veritable Talleyrand, unfeeling, and often abrupt; unrefined, inelegant, coarse, without any sympathy, if Mars has an evil aspect to Mercury. Mars is ruler or significator.

Sagittarius—♐. This sign rising in a natus endows the native with a well-formed, strong and active body, somewhat above the middle height; face rather long, handsome and comely; ruddy complexion and chestnut hair. Such a person generally makes a good horseman; is intrepid, courageous and careless of danger. He is generous, free and good-hearted, with regard for honour and rectitude. Jupiter is the ruler or significator.

Capricorn—♑. The house of Saturn and the exaltation of Mars is a four-footed sign and of the earthy triplicity. It is a cold, dry, melancholy, feminine, nocturnal, movable, cardinal, domestic and southern sign. Persons born under this sign are of a slender stature and not very well-formed, with long, thin face and neck, dark hair, narrow chest and thin beard. The disposition is sharp, witty and subtle; selfish and covetous; often sensitive and nervous. They are capricious and impressionable. Saturn is the ruler or significator.

Aquarius—♒. This is the house of Saturn and of the airy triplicity. It makes a well-set, stout and robust person with a somewhat long, pale and delicate countenance; clear complexion, bright sandy or dark flaxen hair. The disposition is kind-hearted; a gentle and even temper, with a scientific turn of mind; evenly balanced, firm, sociable and constant. Saturn is the ruler or significator. Some modern writers say that Uranus is the ruler or significator.

Pisces—♓. The twelfth sign is of the watery triplicity. It is a cold, moist, feminine, phlegmatic, common and fruitful sign. It is the house of Jupiter, and in it Venus is exalted. The native would be of a short, thick stature, round shouldered; with pale complexion and brown hair. The nature of the sign does not tend to a robust temperament. It gives a lazy and slothful disposition, inactive, easiful, and lacking the energetic principles and physical activity. The physical condition is often a clog to mental action. They lack the self-assertive and aggressive power and are too easy-going. Jupiter is ruler or significator.

CHAPTER V.

DESCRIPTION OF PERSON PRODUCED BY THE DIFFERENT PLANETS ASCENDING IN EACH OF THE SIGNS.

How welcome are sign-posts when one is travelling in a strange land or driving along unknown country roads!

Remember that the following rules alone will not always describe the person.

In trying to find out or describe personal appearance, due regard must be taken of all other testimonies, and in this the student cannot be too careful.

He must not only study the ascendant and the planets therein, but also the sign occupied by the lord of the ascendant.

Again, should two planets be in the ascendant, it would considerably alter these descriptions, or there might be a planet in the 1st house, but it might not be in the sign on its cusp. In that case he would have to study the ascending sign and the sign occupied by the planet.

All pros and cons must be studied; every iota of information well balanced, analysed and compared.

This requires great discernment and good judgment, but with care and patience all things are possible.

SATURN—♄.

Saturn is an evil and malignant planet—the star of sorrow, melancholy and disappointment; when in, or opposing the mid-heaven, he threatens loss of honour and misfortune. Of course, his good aspects to the Sun, Moon and Jupiter mitigates the evil and brings this world's goods in abundance.

♄ is productive of the best disposition in ♊, and about the worst in ♋ and ♎. In ♋ the native is bad, given to drink, and malicious. In ♎ and ♏, fretful, crafty, inquisitive, discontented and fanciful. In ♎ or ♋ a Robespierre, a double-faced, cruel and cowardly person.

When ♄ occupies the mid-heaven or 4th house and afflicts one or both the luminaries, then the malice of fortune is certain. In general those born

under this sad planet are of a solitary nature, fond of retirement, the funereal and deep mysteries; they are mournful and often commit suicide.

Let it be well understood that the above remarks mean that this is the nature and qualities vouchsafed to the native when the planet occupies the house of life, or 1st house or ascendant.

The same will hold good for all the other planets.

It is no matter whether a planet is in the 2nd house, the 11th or 12th house, it may be in the ascendant. For instance: a planet may be in the 11th house in the early degrees of Libra, and the tail end of that sign may be the ascendant. The student will sometimes find the early degrees of Leo on the ascendant, and Saturn in that sign in the 2nd house.

Description of Person produced by ♃ ascending in each of the signs.

♃ in ♈. Medium height, lean and well made, ruddy complexion, high forehead, large, full eyes, dark hair, little beard; in character this person will be ill-natured, quarrelsome, boastful, self-conceited, cruel and revengeful if crossed in his purposes.

♃ in ♉. Indicates one of small stature, lean, ill-made, dark hair. He is generally inclined to be vicious, revengeful and given to all sorts of dissipations. The most ignoble of men is the Saturn in Taurus person and treacherous; he is a cowardly fellow, untrustworthy; one who vows vengeance and would stab in the dark.

♃ in ♊. Rather above the middle height with a well proportioned body; the face oval, hair either black or dark brown; of an ingenious and humane nature, somewhat perverse, unfathomable and subtle, generally unfortunate.

♃ in ♋. Signifies one of medium height, thin, and sometimes crooked or ill-made; the constitution sickly, the face thin with brownish hair; in his behaviour he will be deceitful and malicious, of a cunning nature, and much given to drink and vicious actions; heavy and dull.

♃ in ♌. A somewhat noble bearing of middle stature, broad shoulders and large bones, the hair a light brown; the temper would be passionate and malicious; the person given to boasting, but lacking in courage, and really not so noble and bold as he looks; the courage is more apparent than real.

♃ in ♍. A tall and spare body, swarthy complexion, black or brown hair; this person would be rather melancholy, fond of learning, malicious, inclined to be dishonest, unforgiving, reserved and subtle.

♃ in ♎. Represents a tall person with a handsome and well-formed body, oval face, broad brow and brown hair; high spirited, self-conceited, antagonistic, selfish, fond of argument and soon moved to anger, independent, proud and opinionated.

♃ in ♏. A short stature, thick set, black or brown hair; arrogant, quarrelsome, apt to be mean and base in his actions, in fact, a mischief maker of the worst kind; if Mars is in evil aspect to Saturn, he is a wicked man.

♃ in ♐. Handsome, well formed person of middle stature, with brown hair; in his behaviour, courteous to all (though rather irascible and hasty), obliging and forgiving.

♃ in ♍. A rather lean person of medium height, long face, sallow complexion, black or brown hair; he is avaricious, melancholy, grave, discontented, peevish, not easily pacified in anger; most revengeful and double-faced, if Saturn has the cross aspects of Mars.

♃ in ♍. Denotes a person of middle stature, rather inclined to be stout, black or brown hair; a lover of arts and sciences, of a courteous disposition, but very conceited; a person of much ingenuity and sometimes of genius; prudent and shrewd.

♃ in ♋. Middle stature, pale complexion, and black or dark brown hair; most malicious, contentious, sottish person; deceitful in his dealings; deliberate and yet fickle in his actions; antagonistic, severe, and untrustworthy.

Note.—In reading these descriptions the student must remember that the fortunate planets, by their propitious rays, modify the otherwise baneful influences of the malevolent stars.

JUPITER—♃.

This planet, when auspicious (*i.e.*, in the mid-heaven or ascendant, and in good aspect to the luminaries and planets), gives "every earthly good and every perfect gift," and is equally powerful for good as Saturn is for evil.

In the earthy signs he makes the native rather proud and selfish; in the fiery and airy signs his good nature and sincerity of soul are great facts; in the watery signs, and receiving cross aspects, the native is a boon companion, devoted to social functions, wasting his substance, fond of approbation, vain and sometimes pedantic.

The child of Jupiter has generally a fine carriage, a commanding presence, with a genial and optimistic temperament.

Description of Person produced by ♃ ascending in each of the signs.

♃ in ♈. Produces one of middle stature, oval visage, ruddy complexion, brown or flaxen coloured hair, with sharp sight; an obliging person of free and noble disposition, a lover of friendship and peace; if near violent and fixed stars it renders the person rash and fickle.

♃ in ♌. Medium height, swarthy complexion, brown hair; wise, discreet, humane, kind-hearted and sympathetic; of a good carriage and a lover of the fair sex.

♃ in ♎. A well-formed, tall body above the middle height, sanguine complexion, brown hair; a lover of arts and science, delighting in ladies' society, courteous, frank and obliging.

♃ in ♏. Of medium stature, oval face, pale complexion, dark brown or black hair; thoughts somewhat aspiring, aiming at great things; a busybody, conceited, but well-disposed; a great lover of the other sex.

♃ in ♐. Portrays one of a tall stature and a well-proportioned body, light coloured or yellow curling hair, ruddy complexion; of a good disposition, just, generous, free and courteous, delighting in manly and heroic actions, courageous, desirous of honour, and quick to resent an injustice.

♄ in ♈. Generally a handsome, well-composed person, brown or black hair; he is ambitious, covetous, boastful, a lover of money, of a hasty disposition and certainly not generous; much given to the study of arts and sciences.

♄ in ♉. Designates a tall, well-made person, oval and pleasant countenance, light brown or flaxen hair; the disposition is very good, delighting in all pleasant recreations, free, generous and obliging; a most attractive person.

♄ in ♊. Medium stature, compact, well-built body, brownish hair; the native is conceited, ill-natured, covetous, arrogant, ambitious and industrious.

♄ in ♋. A tall, upright, well-formed body, oval face, ruddy complexion, hair of a chestnut colour; in disposition just, noble, perfectly trustworthy, with the strongest internal consciousness of right and duty; a lover of horses and a good horseman.

♄ in ♌. Short stature, thin face, pale complexion, brown hair; this person would be delicate in constitution, peevish, desponding and ill-natured (if Jupiter is afflicted), of a mutable nature and inconstant in attachments; if Jupiter is well aspected, the disposition is good.

♄ in ♍. Denotes a person of well-set, middle stature, good complexion, brown hair; a pleasant, merry disposition, delighting in good company, just, merciful and of an amiable nature; a great favourite and always much appreciated; personality attractive.

♄ in ♎. A mean stature, inclined to stoutness, light brown hair; studious, good-hearted and very ingenious, a lover of mirth and music, constant in attachment and affectionate; generally fortunate in travelling by water.

MARS—♂.

Mars t'a frappé de son tonnerre
En mille aventures de guerre.

Mars, the fierce god of war, is the cause of anger and of all that is actively hostile, violent and contentious in the world.

The influence of Saturn may be compared to a "prolonged and lingering adversity; that of Mars to a quickly malignant fever, quenching its thirst in the life-blood of its victim." When ill-dignified or afflicted the life of the ill-starred child of Mars often ends violently, and at times hangs on the stiffness of the trigger of the gun and its resistance to the pressure of the human hand.

The native is bold, extremely determined, headstrong, independent and desperate; very adventuresome and often the pioneer of new enterprises. The child of Mars is subject to aggressive fortune, rather than disappointments and the malice of fortune of the Saturnine child. The Mars man must do or die.

Description of Person produced by ♂ ascending in each of the signs.

♂ in ♈. Indicates a well-set, big-boned person of middle stature, swarthy complexion, curling hair (sometimes red or of a light colour), hazel eyes, with a sharp, bold, confident glance; a bold, courageous, masterful

disposition, fond of ruling and war; austere, quick in anger and combat, warlike and proud.

♂ in ♄. Medium stature, inclining to stoutness, dull complexion, broad face and features, black hair; this person has often a mark of some weapon on his face; he is treacherous, deceitful, frequently vicious and profligate; ill-natured. If Mars is near the Pleiades he is unfortunate.

♂ in ♀. Tall, well-proportioned person, black or brown hair; a wandering, unsettled mind; with an irascible, rash and turbulent nature; ingenious, but not fortunate.

♂ in ☿. Short, not well-proportioned stature; in fact, often deformed; dull, white complexion, brown hair; this native will be of a sottish and oppressive disposition; fond of drink and quarrelsome, bad tempered and servile, ignoble, capable of meanness, unfortunate through his own actions, often unmannerly and rude.

♂ in ♃. Portrays a tall, well-made body, endued with health and strength; big face, large eyes, dark, flaxen-coloured hair; the disposition hasty, choleric, generous, noble, and fond of out-door sports; very firm, but not ill-disposed. He will vaunt and is a lover of warlike pursuits.

♂ in ♀. A well-proportioned stature of medium height, swarthy complexion, brown or black hair, hasty in anger, unforgiving and irritable; the native will be revengeful, conceited, hard to please and unfortunate in his undertakings. The student should also notice if Mars is well aspected by ♃, ☉ or ♀, as this would considerably alter the significations for the better.

♂ in ♋. A rather tall, well-made body, oval face, cheerful and pleasant expression, sanguine complexion, light brown hair; this person will be ambitious, quick in anger, conceited and boastful, amiable, fond of dress and cheerful.

♂ in ♌. Well-set person of medium height, swarthy complexion, broad face, black curling hair; clever in arts and sciences, of good abilities, but of an ungrateful, revengeful, cruel, quarrelsome and deceitful disposition; a man of subtlety and penetration, he is clever but not good.

♂ in ♍. Denotes a tall, well-proportioned person, oval face, very good complexion, brown hair; in disposition hasty, but generous and free, delighting in warlike pursuits, fond of good and merry company; high-minded, jovial, courageous, loquacious, fond of approbation and of applause, a good disposition, and those who would propitiate him must applaud him.

♂ in ♎. Short, lean stature, thin face, small head, bad complexion; in mind very ingenious, quick-witted, courageous and high-minded, possessing, on the whole, a good disposition; the native is generally fortunate and happy in most of his undertakings, penetrating, with a deductive judgment, shrewd, and sees more of his environment than most people; he is discreet (unless Mars is afflicted) and has great determination—a contriver, of skilful capacity; men of ability and discernment have ♄ rising in ♎.

♂ in ♏. Medium and well-proportioned height, good complexion, red or sandy-flaxen hair; quarrelsome, fond of argument (in which he will seldom get the best), of a turbulent nature, generous and quick to forgive, soon provoked and soon appeased; his want of prudence tends to ill-fortune.

♂ in ♋. Short, fleshy, badly composed stature, light brown or flaxen coloured hair, bad complexion; this is a deceitful person of a dull and stupid understanding, dissembling, indolent, artful, sottish, sensuous and untrust-worthy—an uncertain quantity—a man of artifice and pretence, shifty and covert.

THE SUN—☉.

By his magnetic beam he gently warms
The universe, and to each inward part,
With gentle penetration, though unseen,
Shoots genial virtue even to the deep.

MILTON.

The Sun is the giver of life, for did the Sun disappear from the heavens, all life would cease without his beneficent and life-giving rays.

This planet in the ascendant prefigures a person with great force of character, immense physical power, commanding presence and individuality.

When well aspected or dignified, *i.e.*, in ♈ or ♊, the native is noble, humane and a faithful person, with the strongest consciousness of integrity; he will scorn to take an advantage over an opponent; quick tempered and resentful of the least impertinence in the fiery signs, wilful and difficult to bias in the earthy signs.

☉. When in ♋, ♌, or if afflicted, the child of Sol is unfortunate; if ill-dignified the native is more submissive, a tyrant and often a sycophant, seeking self-aggrandisement, with generosity more apparent than real, pompous and pedantic.

The Sun is the significator of credit, honour and dignity. The Solar man inspires confidence because he is a tower of self-confidence, self-assurance and self-reliance. His belief in himself inspires this confidence in others.

Description of Person produced by ☉ when ascending in each of the signs.

☉ in ♈. Denotes a strong, well-formed, middle stature, good complexion, light flaxen hair; in disposition lofty, noble and generous, even to his enemies, spirited and an independent character; he delights in war and generally gains honour and renown therein. If the Sun is in good aspect to Mars, the native is a man of valour and victory.

☉ in ♌. A short, well-set person, broad face, dull complexion, wide mouth, large nose, brown hair; he is proud, bold, self-confident, fond of strife, and has a great idea of his own opinions with exaggerated self-importance.

☉ in ♊. Well-formed body, large stature, sanguine complexion, brown hair; this person does not easily take offence, and is of a courteous, affable disposition, even tempered, mild, kind hearted, and sometimes imposed upon by others through a too confiding, unsuspicious nature.

☉ in ♋. An unhealthy person of small stature, bad complexion, brown hair, sometimes with a defect in the face; he is a jovial and boon companion, delighting in all kinds of sports and pastimes, good natured, pleasant and generous, harmless, cheerful, lacking executive power, and fond of the other sex.

☉ in ♈. This planet in his own house gives a well-proportioned, strong body, full face, sanguine complexion, light or yellow hair, fine, large, expressive eyes; the native would be proud, noble, faithful, just, and true to his promises, disdaining mean or sordid actions; a lover of good and pleasant company, of commanding appearance; ambitious of honour, magnanimous, fond of authority, and easily susceptible to indignities.

☉ in ♎. A tall, well-proportioned stature, rather slender, an abundance of brown or black hair, good complexion; a pleasant, ingenious, scientific person of good disposition though rather austere; cheerful, convivial, fond of recreations.

☉ in ♊. Describes a person of upright and erect carriage, oval visage, good complexion, full eyes, light coloured hair; he is proud, extravagant, apt to be unfortunate and exposed to much danger, especially in war; he often falls short of his aspirations; the mind is honourable and the disposition good.

☉ in ♋. Square, well-set person of middle stature, dusky complexion, fleshy face, brown hair; of a rugged, ingenious nature, clever in war and on the sea, opinionative and antagonistic; ambitious, overbearing—a man of honest bluntness.

☉ in ♑. Represents a tall, well-set, comely person of sanguine complexion, oval face, light brown hair; the native will be high spirited, proud, ambitious of honour, lofty and noble in disposition, scorning to take a mean advantage, fond of sports; austere, aristocratic, a man who delights in philanthropy.

☉ in ♍. Small, ill-proportioned stature, thin, spare body, oval face, pale complexion, brown hair; just, witty, ingenious, of an undaunted spirit and fond of ladies' society; good natured, though often hasty, reasonable and good tempered.

☉ in ♉. A well-composed, corpulent body, of medium height, full, round face, good complexion, light brown hair; proud, ambitious, fond of ruling, but well-disposed; ostentatious, free from vindictiveness and rather vain; the disposition is good.

☉ in ♌. A person of low, stout stature, round face, pale complexion, light brown or flaxen hair; if a male, he will be a lover of the other sex, fond of sports, a spendthrift and prodigal; otherwise inoffensive, often effeminate, extravagant and intemperate; a man of indulgences.

VENUS—♀, THE RESPLENDENT, MIRTH INSPIRING.

The radiant star of beauty and of love's young dreams.

When Venus is in the ascendant and unafflicted the native is sweet-tempered, graceful, engaging, fascinating, affectionate, with little will power; possessing much tenderness, refinement, love of social pleasures; attractive in personality.

When afflicted, the person is sensuous, amorous, dissipated, easily succumbs to temptations and to over-indulgence.

The qualities generated are according to the aspects she receives.

The children of Venus are the rays of sunshine which light up the dark valleys of our existence; they incline us to the merry side of life, alluring us away from the grave and the serious, for the moment, with their irresistibly winning ways and love of fun.

Description of Person produced by ♀ when ascending in each of the signs.

♀ in ♈. Portrays a slender, fairly well-proportioned body, of middle stature, good complexion, light hair; as Venus is in her detriment in this sign, the person may be indiscreet in his acts; he will be of a restless nature and a lover of company, often pensive, mutable and uncertain, lacking tenacity.

♀ in ♉. A handsome, well-shaped person of medium height; the native is good-natured, obliging, a general favourite with everyone, fond of singing and dancing, humane, mild and even tempered, winning and kind-hearted.

♀ in ♊. Slender, well-made body, good complexion, brown hair; tender-hearted, honest and just in all his actions, kind to the poor, sympathetic and loved by all; mild, inoffensive and gentle.

♀ in ♋. Short, rather fleshy stature, round, pale face, light coloured hair; indolent, fickle and fond of drink, inconstant, often slothful and lacking energy.

♀ in ♌. Moderately tall person with a well-proportioned body, good complexion, round face (sometimes freckled), full eyes, light brown or sandy hair; in character—conceited, proud and passionate; but free, generous, forgiving, good-humoured, sociable, soon angry, but soon appeased.

♀ in ♍. Stature of medium height, well-formed body, dusky complexion, oval visage, dark brown or black hair; an ingenious person of active, subtle mind, with an inquiring inclination after knowledge; eloquent, aspiring, with conversible power and seldom fortunate.

♀ in ♎. A well-proportioned, tall, upright figure, oval face (with dimples in the cheeks and sometimes freckles all over the face), sanguine complexion, pretty brown hair; the native is courteous, obliging, most amiable; a lover of good and virtuous company, generally well-beloved by all.

♀ in ♏. Describes one of middle stature, well-set, rather fat, broad face, dark complexion, dark brown or black hair; a quarrelsome, envious and hateful person; often vicious, succumbing to temptations and unworthy actions, in short, a person of evil propensities.

♀ in ♐. Tall, well-made person, oval face, clear complexion, light brown hair; of great moral courage, noble spirit, free and generous in disposition, somewhat proud and passionate in anger, but soon over; fond of recreations, kind-hearted, good-tempered, an obliging, fortunate person, full of generous impulses.

♀ in ♑. Indicates a person of middle stature, spare body, thin face, pale and sickly complexion, dark brown or black hair; in character, conceited, fond of drink and a great boaster; often indiscreet, making rash changes to his detriment, greedy as to diet and fond of women.

♀ in ♒. Gives a handsome, well-proportioned body, very good complexion, light brown or flaxen coloured hair; very good disposition,

courteous, obliging, a lover of peace, gentle, affable, and one who will eschew evil; humane, fortunate in his or her affairs, and much appreciated by friends.

♀ in ♋. A person of medium height, round face (and sometimes a dimple in the chin), good complexion, brown or flaxen coloured hair; of an ingenious wit, just in his dealings, a lover of peace and quietness; altogether a nice disposition; mild, good humoured, but lacking tenacity, which will make the native unstable.

MERCURY—♿.

This planet is the source of wit, ingenuity, skill in art and sciences.

When well dignified in the ascendant (especially in ♏, ♏, ♎, ♎, ♎, ♎) and free from quartile and opposing rays, the mind is vigorous, active, receptive, tenacious, intellectual, aspiring, highly intuitive, eloquent; the native may become eminent through his abilities. In the fiery signs the person will be hasty, sharp, quick with his tongue; in ♌ and ♎ finesse reaches craft, selfishness, fondness for the good things of this world; he will be opinionative and vindictive. In ♏, ♏, ♎ and ♎ he is penetrating and sagacious with more than the average acuteness, and the abilities are enhanced if ♏, ♎, ♌, ♌ or ♎ assist ♿ by good aspects.

In ♏ this planet produces foxiness and diplomacy approaching deceit, and when afflicted by the malefics the native is capable of much mischief and of an evil temper.

Should ♿ be afflicted by ♌ or ♌, the native partakes of their malignant natures, for Mercury is receptive and acquires the nature of planets aspecting him; therefore the native's disposition will absorb all this.

♿ in the ascendant and Saturn in trine aspect thereto would make the native born at that moment, reticent, careful, sane, dejected, fretful, peevish, murmuring, perverse; whilst an aspect of Mars in lieu of Saturn would have the opposite effect, adding courage, self-assertion, self-esteem, the martial combative spirit, enterprising, confident, rash and greatly daring in his passage through life—a striking contrast to the fearful, hesitating Saturnine aspected Mercurial man. Jupiter's good aspect to Mercury adds wisdom, probity, rectitude, purity and goodness; the faculty for acquiring knowledge, a superior discernment, sagacity and penetration, making the native generous, tolerant, indulgent and trustworthy. Jupiter is the source of virtue, uprightness, wit, nobility and eloquence.

The aspects of a kindly Venus to Mercury adds elegance, tenderness, sensuousness; the gentle, pleasing, merry and sunny nature we all love. They are wise, these fun-loving children, because they make the best of life, rejecting the sombre for the vivacious. They are equally as devout, with all the reverence for the Divine possessed by their brethren of Saturn with sad countenance; prudent, just, susceptible to the beautiful, the artistic, music, singing; they have eloquence and often literary gifts—Chesterfields in politeness and courtesy.

An aspect of Uranus adds surprising penetration, a singularly open and receptive mind, which is creative; rejecting the conventional paths trodden

by others. The native is capable of generating ideas, impressions from observation and phenomena. Because of these traits of character he is invariably dubbed eccentric, and certainly he is irregular and erratic in his way of study; but his singularity saves him from a tedious routine and the contracted views of the parrot-crying man—parrot-crying because they but voice the opinions of others, while the Uranian man is a path-finder; a student and never a babbler.

Description of Person produced by ♄ when ascending in each of the signs.

♄ in ♈. Produces a short, thin, slender body, oval face, swarthy complexion, light brown hair; a discontented person, witty, clever, self-assertive, impulsive, highly impressionable, ambitious, restless; an orator with conversible power.

♄ in ♉. One of middle stature, well-set, corpulent body, swarthy complexion, dark brown hair; fond of company and the other sex, lazy and loving his own ease, with a keen appreciation for good fare; self-indulgent, often indolent.

♄ in ♊. A well-made, tall person, good complexion, light brown hair; the native will be ingenious, intellectual, cultured, possessing great taste and a good mind for arts and sciences; a good disposition, quick, active and very clever.

♄ in ♋. Represents a person of short stature, thin face, bad complexion, sharp nose, small, expressionless eyes, dark brown hair; he will be malicious, fickle, given to stealing and lying; an uncertain quantity, with great finesse and a sharp tongue; a dissembler.

♄ in ♌. A large stature, swarthy complexion, round face, large eyes, light brown hair; a haughty, proud, mischief-making person of a contentious disposition; vaunting, lofty and choleric.

♄ in ♍. Tall, slender, well-made figure, long face, dark complexion, brown or black hair; fond of dress, ingenious, of a scientific and literary turn of mind, subtle and careful of his affairs; well-disposed and generally an accomplished person; Mercury unafflicted makes a good orator.

♄ in ♎. One of a moderately tall, well-composed stature, sanguine complexion, light brown hair; this person will possess a good disposition, be thrifty, ingenious, just, virtuous; fond of learning and all scientific subjects; an equitable person.

♄ in ♏. A middle stature, well-set, strong and able body, dusky complexion, dark brown curling hair; this is a wit with few good qualities, fond of company and women; malicious, selfish, subtle, ill-disposed; he has an eye to "number one."

♄ in ♐. Rather tall, well-made, ruddy complexion, oval face, large nose, brown hair; quarrelsome, contentious, and, indeed, his own and worst enemy; the learning in this case is often mere pretence; his passion is soon appeased, he is hasty in judgment to his detriment.

♄ in ♑. A person of short stature (sometimes bow-legged), thin face, muddy complexion, light brown hair; often sickly; of a peevish and fickle

disposition, sharp, active, acute and penetrating, easily perturbed, often complaining.

♂ in ♍. An indifferent stature, corpulent, fleshy body, full face, good complexion, brown hair; the native is of a scientific turn of mind, of great wit, often interested in occult subjects, very ingenious; a student, open-minded and sociable; usually beloved by his friends; with that intellectual ability which accomplishes much.

♂ in ♋. Low stature, sickly, pale complexion, thin face, brown hair; a drunkard, sometimes wasteful, indolent and peevish, often disconsolate, ambitious of honour.

THE MOON—☾.

Cynthia, the Queen of the Heavens.

The Moon is variable, partaking of good or evil, according as she is aspected by good and evil stars.

When angular and unafflicted in a nativity, she gives great success in life and continual good fortune. Her ☾, * or △ to Jupiter are exceedingly fortunate, making the native prosperous in acquiring this world's goods.

In the watery signs, ♋ and ♊, the person is much appreciated; but all this depends upon the aspects she is receiving, for the disposition is not good if the Moon be afflicted by Mars or Saturn, or even ♀.

The good aspects of Venus and Jupiter, on the other hand, add the best of qualities and the most attractive of personalities.

Description of Person produced by the ☾ ascending in each sign.

☾ in ♈. Describes a person of well-made, medium height; round face, good complexion, light brown hair; in temper changeable, churlish and choleric, versatile, restless, mutable and often passionate; ambitious of honour.

☾ in ♉. A well-set, strong, corpulent body, middle stature, black or dark brown hair; the disposition is sober, obliging, gentle and just; the person is much liked, being very amiable, attractive in personality, and good tempered.

☾ in ♊. One of tall, well-proportioned stature, good complexion, dark brown hair; this is a deceitful, crafty, ill-natured, subtle person of a very ingenious mind.

☾ in ♋. Well-proportioned, rather fleshy, middle stature, pale complexion, round face, dark brown or black hair; a pleasing and kind disposition, just and wise, good-natured and candid; the native is indulgent, inoffensive, rather lacking in resolution, versatile, but singularly free from passion.

☾ in ♌. This seldom proves a fortunate person. The stature is large, body well-made, full face, large eyes and light brown hair; the person will be proud, ambitious, domineering, of lofty airs, consequential, hating to be under subjection to anyone and beloved by few; a man of self-importance.

☾ in ♍. Portrays a person of large stature, indifferent complexion, long face, black or dark brown hair; a pensive and ingenious nature; but covetous, imposing, miserly, selfish, loquacious, often melancholy and seldom fortunate.

♂ in ♈. Moderately tall and well-made person, sanguine complexion, light brown hair; a nice disposition, very amiable, fond of music, dancing, and all recreations; much appreciated by the other sex, eminently fitted for social functions.

♂ in ♎. A short, and often fat, person, pale, dark complexion, black or dark brown hair; malicious, treacherous and covetous in disposition, conceited, ill-conditioned or ignoble; such people gain little love from their neighbours and have a great liking for drinks.

♂ in ♏. Well-formed, middle stature, sanguine complexion, oval face, light brown hair; in temper, hasty but forgiving; a passionate, ambitious, but obliging person, lacking tenacity of purpose, free-spirited, aiming at great things.

♂ in ♐. Low stature, body and face spare and lean (often with some defects in the knees), brown or black hair; the native will be selfish, idle, indulgent, and indeed have few good qualities; a servile creature, mean and often sensuous.

♂ in ♑. Defines a middle stature with a well-made, rather corpulent body, sanguine complexion, brown hair; this person has an inventive nature, and is of a courteous, ingenious and good disposition; the personality is attractive; delighting in recreations, and abhorring low and evil deeds.

♂ in ♒. Short, rather obese stature, pale complexion, bright brown hair; an indolent, sottish person, easy going, with some sensuousness, and susceptible to gaming and drinking.

If the Moon be well aspected it mitigates her evil significations, and this holds good for all the planets.

URANUS OR HERSCHEL—♅.

This planet's nature is said to be peculiarly independent and original, eccentric, inventive, impressionable. The French describe its nature as *outré*—being out of the common, *i.e.*, odd, queer. The person born under this planet is erratic, singular, impressionable, studious; often disdaining the forms and methods of others—an oddity certainly.

Description of Person produced by ♅ ascending in each of the signs.

♅ in ♈. Defines a well-formed stature, medium height, rather slender, sanguine complexion, fair hair; the disposition fitful, changeable, ambitious, very impressionable, with much self-esteem.

♅ in ♏. Short stature, rather corpulent, pale complexion, darkish hair; an unrefined nature, obstinate, boastful, and malicious.

♅ in ♐. Moderately tall figure, well-built, fair complexion, light-brown hair; ingenious, ambitious and subtle in disposition; intuitive, generally clever and fond of scientific subjects.

♅ in ♑. Low stature, sanguine complexion, darkish brown hair; quick to take offence, but soon forgives; wayward, impulsive, rather fond of drink, lacking tenacity of purpose.

☿ in ♏. Middle stature, light brown hair, fair complexion; possessing self-importance, exaggerated pride; a little stubborn and arrogant.

☿ in ♎. Medium height, fairly well built, thin body, brown hair; the native will be ingenious, with a taste for sciences and literature; eccentric, impressionable, miserly and malicious. We have observed that such people are quick at learning, quiet, reserved, adopting a line of their own, and fond of searching for curiosities; hasty tempered, taking no notice of others and never led by them.

☿ in ♎. A tall, well-made person, fair hair, pale complexion; this is a person of great precision and will-power, aspiring, proud, sensitive and fond of sciences; if aspected by ♀ and ☿, ☿ gives good abilities.

☿ in ♎. Medium height, well-built person, dark complexion and hair; a most undesirable acquaintance, malicious, crafty, unreliable, fond of drink, sometimes most dangerously aggressive if provoked.

☿ in ♎. Well-made person, fair complexion and hair; candid and generous, energetic, fond of recreations; a man often swayed by impulse.

☿ in ♎. A small darkish person, not well formed, dark or pale complexion, dark brown hair; selfish, vindictive, fickle and malicious; with great ideas of his own abilities.

☿ in ♎. A person of medium stature, fair complexion, brown hair; impressionable, studious, penetrating, eccentric, prudent, intelligent, and often fond of studying sciences.

☿ in ♎. Short, not well-formed stature, palish complexion, brown hair; often cast down and indulgent, not intellectual; easy going and pleasure loving; a man of little wit.

CHAPTER VI.

THE NATURAL PROPERTIES, INFLUENCES AND EFFECTS OF THE PLANETS.

Herschel—♄. This planet is malefic and the evil which emanates from him is often peculiar, strange and unexpected.

His nature is eccentric and he is especially inimical to marriage; if in the 7th house or afflicting the Moon in a male's horoscope, constant domestic infelicity is indicated.

The planet is hostile to love and the fair sex. When conjoined with or afflicting the Sun in the natus of a female, he delays marriage and causes sad divisions.

The planet's eccentric nature makes him an uncertain quantity, and benefits from his good aspects are generally unexpected, sudden, peculiar and extraordinary. The child of Herschel is romantic, original, penetrating, often dogmatic, critical, fond of occult things. The traits of character emanating from Herschel are mystical, psychometric, psychological, observative; such as marvellous perceptive powers which baffle the judgment of readers of character. The rays of Herschel are verily inexplicable.

Old writers say:—

Saturn—♄. The malevolent planet, Saturn, represents a person of middle stature, broad shoulders, with small thighs and legs; a dark swarthy or pale complexion with leering, often dark eyes; lowering brow, thick nose and lips, large ears, black or dark brown hair and thin beard. There is often a palish, ghastly look about the child of Saturn.

As signifier of travelling he betokens long, arduous journeys and perilous adventures. When well dignified (*i.e.*, well aspected and in airy or fiery signs), the person signified by Saturn will be of an acute and penetrating understanding; thoughtful and sober, managing all his concerns with discretion. In his conduct he will be austere, rigid, laborious, ungenerous, patient and mindful of injuries. He is fond of old associations; if he loves he will be constant; if he hates it will be to the death.

As a rule the Saturnine person is a selfish miser and grasping for this world's goods. When ill-dignified or afflicted the native will be covetous,

envious and miserly; of a dissembling, crafty and malicious disposition; perpetually dissatisfied with himself and his surroundings; base, sordid, cowardly, stubborn and treacherous.

Notice his position: if oriental, the native will be of a shorter stature than usual; if occidental, he will be thin.

Saturn in north or south latitude makes the native corpulent, and in the former somewhat hairy.

If without any latitude the person would have large bones and muscles.

The foregoing remarks hold good, and must be taken into consideration with respect to all the other planets.

The lowering looks, cloudy aspect, seemingly melancholy temperament, austere expression, reserve and gravity, the close and covetous, the laborious, patient slowness, the malicious spirit, mindful of injuries and the vindictive principles, the sordid, base, cowardly and suspicious, the envious and treacherous, the repining gloominess, the nervous fear and mistrust are all traits of character of the Saturnine person when in the ascendant and in cross rays to the other planets and luminaries. The Saturnine person is more sullen if the planet be in earthy signs, for there he is double-faced, waspish, and will never look thee in the face; there is then a melancholy, mournful ring in his voice. His moroseness often drives him to suicide—his influence is basilistic. Such is the funereal demeanour of the child of Saturn.

Jupiter—4. This so-called "Greater Fortune" is a masculine, temperately hot and moist, airy and sanguine planet. He rules the lungs, liver, blood and digestive organs.

The person described by this planet would be robust, of an erect, tall figure, well-set and handsome body, short neck, broad chest, strong thighs and legs, long feet.

The face oval, with a rosy complexion, high forehead, large grey eyes, soft and thick brown hair.

Jupiter makes the native temperate, modest, wise, affable, good, magnanimous, frank, benevolent, sober and just. If well-dignified, he gives charming manners and an admirable disposition; the person will be upright in all his doings. If ill-dignified, *i.e.*, ill-aspected, the person will be prodigal, plunging into excesses and dissipation, pandering to his superiors, generosity more apparent than real, reckless, easily led astray, immoderately luxurious, honest only in appearance, a boon companion, given up to every humour.

The child of Jupiter, when he is well-aspected, is generally tall, fair, handsome, portly, erect, free in his carriage, noble in appearance and gracious in aspect, dignified and magnanimous, just, good and affable, with the strongest internal consciousness of right and duty, mild and temperate in manners. The nature of this planet is that of freedom, confidence, generosity, frankness, benevolence, charity, goodwill, nobility of soul, attractive personality, open face—the reverse of the cunning, mistrustful, reticent, malicious, deceitful Saturnine nature. The children of Jove are happy members of society, faithful and constant in attachment, aspiring to honour, incapable of mean or sordid actions.

Mars—♂. This fiery planet (the lesser infortune) is the first above the earth, and is a masculine planet; in nature, hot, dry, choleric and fiery. He rules the gall, left ear, head, face, imagination, and is the author of strife and dissensions.

Mars represents an active, intrepid person of short stature, well-set, strong body (rather lean than fat), with large bones.

A bold and confident countenance, brown, ruddy complexion, red or light brown hair, sharp hazel eyes.

When well-dignified the native will be courageous, daring, careless of danger, if he may but triumph over his enemy; prudent in his private affairs. He is fearless, irascible, of an unsubmitting nature; eager for battle with pen or sword, though not lacking in generosity and magnanimity, he will at the call of duty face the cannon's mouth bravely. When ill-dignified, he might commit murder or become a robber, and will delight in quarrels. The native is then prone to violence and wickedness; he is rash, unbending, rude and ferocious.

The disposition will be cruel, unjust, rash and treacherous, fearing neither God nor man; far from fortunate, but not so evil as Saturn, for his influence is by no means so lasting. The influence of Saturn may be compared to "a lingering disease," and that of Mars to "a burning fever." The real desire of martial persons is martial glory, and they frequently die in battle. The life of the child of Mars is constantly "under the sword of Damocles." The death shafts of Mars are swift and sure. The combined cross rays of Mars and Saturn, when either are in the ascendant, beget a Nero, an Ali Pasha, or a Marat.

Moon—☾. Denotes a person of large stature, inclined to be stout and phlegmatic (especially if oriental), with short arms, thick hands and feet; round face, pale complexion, grey eyes.

If occidental, the native will be thin and ill-formed, and if she be in conjunction, square or opposition Sun at the time of birth, she leaves a blemish in or near the eye.

If well-dignified, the disposition will be kind, tender, timid, well-intentioned, sociable, fond of novelties, company, travelling, and of engaging manners.

The native is unstable through versatility, sympathetic, disliking discord; a good comrade, and capable of close friendship.

If ill-dignified, she represents an idle, drunken person, hating work of any kind, and mean-spirited. When the Moon is in the ascendant or 1st house, the native partakes of the influence not only of the Moon herself, but of the planets which aspect her; if ill-aspected, her influence is malevolent, and propitious if well-aspected. Her aspects to Jupiter and Venus add generosity and kindness of heart, tenderness, amiability, sympathy and excessive good nature. The good aspects of Mars add courage, will power and force of character; the bad aspects of this planet add hardness, rashness, wilfulness, stubbornness and austerity. When in good aspect to Saturn, a careful, economical, persevering, firm, self-willed, cautious, wary, plodding spirit is vouchsafed; whilst the cross rays of Saturn to the Moon beget a

taciturn, suspicious, mistrustful, reserved, mean, unhappy, melancholy temperament. The aspects of Uranus (good or bad) are those of eccentricity, of wayward traits of character, impulsiveness, sensuousness. The native is troubled in mind under the bad aspects, and in body often by some peculiar disease.

Venus—♀. Venus, the lesser fortune and author of mirth and pleasure, is a feminine planet, temperately cold and moist.

She inclines to early love engagements and makes a handsome, well-formed person, though not tall unless she be oriental, when the stature would be tall and stately; if occidental, short and stooping, but comely.

Round and beautiful face, fine complexion, lovely dark or blue bright eyes, and light coloured hair.

When well-dignified she gives a quiet, friendly disposition, naturally inclined to neatness, excelling and delighting in music. Accomplished, winning, vivacious and fun-loving almost to a fault. Amorous, but virtuous.

This planet, ill-dignified, represents a riotous, profligate person; one who will have little regard for his or her reputation.

As the significator of journeys, Venus promises pleasures, profits and safety.

The child of Venus has a fascinating personality, and love at first sight is frequently due to the bewitching, enchanting, irresistible influence of the eyes; as Charles Lever sings :—

“ And as sages wise of old,
From the stars could fate unfold;
Thy bright eyes, my fortune told,
Lady, lady, mine ! ”

Refinement, ideality, artistic taste, delicacy, high caste, vivacity, love of gaiety and social enjoyments, literary, musical and artistic talents, the soft and the effeminate, warmth of affection, all emanate from an unafflicted and well-aspected Venus in the ascendant or house of life.

Mercury—♂. Mercury, the least of all the planets, is by nature cold, dry and melancholy; he is either masculine or feminine, lucky or unlucky, and his influence for good or evil depends upon his position in the heavens, and how he is aspected by good or unfortunate planets.

He denotes a tall, straight, spare stature, with long slender arms, hands, fingers, and feet; narrow face, straight nose, thin lips, brown complexion, hazel or chestnut hair and very little beard.

In an oriental position, the stature will be shorter, hair sandy, and complexion somewhat sunburnt and sanguine.

If occidental, the complexion will be sallow, with deep sunken eyes.

When well-dignified in a natus, the person will be extremely witty, an excellent orator, of a subtle imagination and retentive memory; his powers of persuasion will be great, and his understanding almost incomparable.

If the planet be ill-dignified or ill-aspected, he will be incapable of acquiring any substantial learning, but will have a high opinion of his own abilities, a shallow mind, and an indiscreet tongue.

The Mercurial person is mischievous, when the planet receives the cross or opposition rays of Mars or Saturn; he pretends to more learning than he

often possesses. A good aspect of Jupiter and Venus, or Uranus, would endue the native with genius, and the cross aspects would beget eccentricity:

"For great wit to madness nearly is allied."

Such positions would give mental activity, fluency of speech, sagacity, great acuteness and penetration, reasoning powers, philosophical judgment, the mental subtlety of the metaphysician, mathematical ability, craft and diplomacy, a receptive mind, an impressionable sharpness and great intuition.

The Sun—☉. The most powerful of all planets is the life-giving Sun. He is by nature masculine, hot and dry, but more temperate than Mars.

When he presides at a birth he makes the native large, bony, and strong of body, with straight and well-proportioned limbs, sallow, sunburnt complexion, large, high forehead with light or sandy curling hair, fine hazel eyes, full and piercing.

If well-dignified, the person will be proud, magnanimous, firm, generous and lofty in disposition. The solar man is not of many words, but when he speaks it is with confidence and to the point: he is usually thoughtful and reserved, humane, kind-hearted, and even affable. In friendship faithful, sincere, and true to his promises. His deportment is stately, and he is a lover of magnificence. His mind is above anything base or sordid, scorning mean or dishonest acts, words or deeds. He is born to rule, quick in anger, and resentful of impertinences.

But, when this powerful planet is ill-dignified, the disposition will be proud and arrogant in the extreme; the understanding shallow; the mind restless, opinionative, and headstrong, with no gravity in his conduct; his heart will be prone to cruel and ill-natured deeds, if ill-aspected by Mars or Saturn.

When the Sun is in the ascendant, and in good aspect to Jupiter, the native is, above all things, faithful and sincere, a philanthropist, and incapable of dishonourable actions. In short, a noble soul, with honour, candour, and rectitude.

The Dragon's Head—♁, and *Dragon's Tail*, or *Cauda*—♄. These are neither signs nor constellations, but only the nodes and points wherein the ecliptic is intercepted by the orbits of the planets, and particularly that of the Moon, making with it angles of $5^{\circ} 18'$.

The Head of the Dragon is masculine, partaking of the nature of both Jupiter and Venus; but the tail is feminine and in direct opposition to the qualities of the Head.

Lilly says: "The Head of the Dragon is considered of a benevolent nature and almost equivalent to one of the fortunes; when in aspect to the evil planets it is found to abate their malignant effects to a very considerable degree. But the Dragon's Tail we have already found of an evil tendency. When joined with evil planets their malevolence is doubled; when with good, their beneficial influence is much diminished."

The Dragon's Head in the 10th house is indicative of good fortune. Cauda, or the Dragon's Tail, on the mid-heaven is inimical, and causes discredit and mutations of fortune, especially if near malefic planets or opposed or ill-aspected by them.

The Moon's nodes are found in the Ephemeris, and their movements are retrograde at the rate of about 3m. per day.

NEPTUNE—♆.

We have found that this planet is a malefic, and produces the malice of fortune, when in cross aspect to the luminaries. When found in the 7th house, he often prevents marriage in the horoscope of a female; in the horoscope of a male, causes domestic infelicity. The woman who has Neptune on the western angle in her horoscope will either remain single, or find misfortune in marriage and an early widowhood. When this planet afflicts the Moon in any part of the horoscope, then misfortunes will come to the native. When afflicting Venus, he causes disappointment in love.

The Sun in quartile aspect to Neptune is the promiser of disaster, forty-five years later, at the sesqui-quadrante. If Neptune is in the 2nd house, then bankruptcy is to be feared.

Jupiter in good aspect to Neptune, he promises inheritances or gain by will; whilst the evil aspects indicate a paucity of money, difficulty in getting money.

Neptune's good aspects to the luminaries help the native to a competence. If in the 5th house and in evil aspect to the luminaries, then heavy loss in speculation is threatened.

The good aspects of Neptune to Venus, Mercury, and the mid-heaven, impart talents and abilities.

CHAPTER VII.

THE PLANETS IN THE DIFFERENT HOUSES.

THE EFFECTS OF URANUS IN EACH OF THE TWELVE HOUSES.

In the 2nd. Changes in monetary affairs. If afflicting either of the luminaries, heavy losses and bankruptcy may be the result ; in any case, mutations of fortune.

In the 3rd. Many changes and much unsettledness, especially if aspected by the Moon. The influence of Uranus in this house, especially on the mind, is great, and, if aspected by Mercury, gives good abilities. In fact, the planet has a peculiar influence on all things connected with this house, such as letters, writings, neighbours, and relations. It also inclines to the occult studies.

In the 4th. Disagreements with parents ; trouble with property or inheritance, and, unless well-aspected, misfortunes in life's eventide.

In the 5th. No offspring, if in barren signs ; loss in gaming or speculating ; if aspected by the Moon or Venus, too much given to dissipation, which often brings disgrace.

This position is never good for the attainment of a high moral character. Uranus in this house, afflicting the Moon, produces sensuality in the nativity of a male.

In the 6th. Troubles from servants, and, if afflicting the Sun or Moon, some peculiar disease is to be feared.

In the 7th. An unhappy marriage, if any. This is bad for public undertakings, partnerships, and dealings with lawyers. The position delays marriage.

In the 8th. If ill-aspected, a marriage partner poor in worldly goods ; troubles with legacies, and, if afflicted, the native loses them. Subsequent evil aspects of the Sun to Uranus often cause early death, if within orb of the aspect at birth.

In the 9th. If aspected by Mercury, the native will be clever ; if by the luminaries, he will have changes. The planet in this house influences the mind greatly ; expect evil in all things connected with this house, if Uranus be badly aspected.

In the 10th. Mutations in honour, credit, esteem, and employment; troubles with superiors, employers, and changes in the vocation; often sudden losses in business, if afflicting the Sun.

In the 11th. Inconstant friends, and if afflicted, they may ruin the native by a pretended friendship. If well-aspected, help from friends.

In the 12th. Secret enemies and jealousy.

THE EFFECT OF SATURN IN EACH OF THE TWELVE HOUSES.

In the 2nd. Troubles in all monetary matters, and especially so when afflicted by the luminaries. If well-dignified and unafflicted, success with landed property, income therefrom.

In the 3rd. Misfortune in travelling, or through neighbours, brethren and relatives, with letters and writings. If he aspect the Moon or Mercury the native will be suspicious, stubborn, jealous and cautious to excess.

In the 4th. If afflicted, the father suffers in health and survives not many years. If undignified or ill-aspected, a miserable and poor eventide of life. If well-aspected or dignified, the contrary; the native will probably inherit and have lands and property bringing him in gold, which he will carefully board.

In the 5th. This position is bad for speculation and sports of any kind. If ill-aspected, sickness or death of offspring, but especially when he afflicts the luminaries.

In the 6th. Bad servants, losses through them and much sickness, especially if in bad aspect to the luminaries; in common signs, weak chest and lungs; in cardinal signs, chronic indigestion and disordered system; in fixed signs, bladder troubles, heart disease or syncope, and often chronic rheumatism.

In the 7th. A selfish, cold, melancholy, reserved marriage partner; bad for partnerships, lawsuits and public dealings; more so if afflicting the Sun or Moon. The wife or husband delicate in health, and the marriage seldom proves a happy one; it delays or prevents marriage.

In the 8th. Probably a partner of little substance; trouble with legacies and wills. If well-aspected and well-dignified, the trouble will be mitigated, and there might even be gain in these matters; the partner might then possess money.

In the 9th. He strongly influences the mind, making the native more or less fearful, cautious, reserved, with inclination for religious beliefs; if afflicting the luminaries, unfortunate and dangerous long journeys, great suspicion, taciturnity and maliciousness when afflicting the Moon; particularly if the latter is in the ascendant, it often causes strange dreams and visions.

In the 10th. If dignified and well-aspected, some success in business; when ill-aspected, disgrace, losses and trouble. If afflicting the Moon, sickness and ill-fortune to the mother.

In the 11th. False friends, unless well-aspected; if ill-aspected, injury from them.

In the 12th. Many secret enemies, and if ill-aspected, the native will suffer through them; he has to fear false accusations and imprisonment.

THE EFFECT OF JUPITER IN EACH OF THE TWELVE HOUSES.

In the 2nd. Prosperity and success in wealth, especially if the planet is strong and essentially dignified, and well-aspected; if afflicted, little gain, and money difficulties.

In the 3rd. Successful journeys; help from relations and neighbours. This position adds benevolence of mind, and kindness.

In the 4th. Unless much afflicted and ill-dignified, this shows success in life, especially towards the end, and the father in a good position with possessions. The native often acquires property; but evil aspects to Jupiter would indicate the contrary.

In the 5th. Model children, who will rise in the world. This position is good for gaming, sports and speculations, pleasure in life; if Jupiter is ill-aspected, the contrary.

In the 6th. Good health and faithful servants; benefits from the lower classes. If ill-aspected by the Sun, corrupted blood and deranged liver; in the common signs, trouble with the lungs; in the cardinal signs, deranged stomach and system.

In the 7th. A successful and happy marriage; favourable for partnerships and lawsuits; success as a lawyer. The native gets a good marriage partner; if afflicted, the reverse of all this.

In the 8th. Money by marriage and by will, unless badly afflicted.

In the 9th. A sincere, religious person, of high moral character. Fortunate long journeys, either by sea or land; success in science, art, and publishing; should Jupiter be badly aspected, it would counteract all this.

In the 10th. Success in business; honour and esteem; a happy mother; success in life. Jupiter in this house, in good aspect to the luminaries, vouchsafes pence and prosperity; if in cross aspects, there would be little pence and prosperity.

In the 11th. Many faithful and valuable friends; realisation of hopes and desires; if in cross aspects, the reverse.

In the 12th. The native will have great power of attraction, and be successful in dealings with large cattle; but not so, if Jupiter is afflicted.

THE EFFECT OF MARS IN EACH OF THE TWELVE HOUSES.

In the 2nd. Great generosity; the native squanders his money and is lavish. May embarrass his fortune through rash actions in business and things speculative.

In the 3rd. Stubborn, perverse and headstrong; danger in travelling; if afflicted, quarrels with and losses through brethren and neighbours, troubles through writings or short journeys.

In the 4th. Troubles with the home and the father. Bad for the eventide of life, if Mars be afflicted. In ♄ or ♀ and well-aspected, this planet vouchsafes some of this world's goods.

In the 5th. Trouble with offspring; if afflicting the luminaries, they will die early and suddenly either by accident or otherwise; fondness for gambling

and speculation, causing great loss; very unfortunate in a lady's horoscope; often too fond of pleasure and dissipation. ♀ afflicted by ♂ in this house would cause the native to form a liaison.

In the 6th. Bad servants. In the common signs, liability to chest troubles; if ill-aspected by the Sun or Moon, liability to inflammatory distempers; in the fixed signs, bladder troubles, disease of the heart or throat; in the cardinal signs, headache, indigestion, acute rheumatism.

In the 7th. An unfavourable marriage; quarrels with the husband or wife, and if much afflicted, probable separation; ill-luck attends partnerships. It delays or prevents marriage in a female's horoscope. Begets many open enemies.

In the 8th. A lavish or wasteful marriage partner; quarrels through legacies, wills, and the marriage partner's pecuniary affairs.

In the 9th. Extremely obstinate and despotic, suspicious and critical to an intense degree, hostile to religion and creeds, sarcastic, perverse; a liar, if Mercury be afflicted and most unamiable. Unfortunate long journeys, and if in a watery sign, danger of drowning; in the common signs and afflicting Mercury, hurts or malformation to feet or limbs.

In the 10th. Very conceited, pretentious, quick in anger and hasty in judgment, liable to much slander, an objectionable personality and aggressive; a man who aspires to martial honours and to rule others; a presumptuous man, pushful.

In the 11th. Bad and malicious friends; if afflicted, loss and injury through them.

In the 12th. Secret enemies; if afflicted, liability to false accusations and imprisonment; also assassination, if Mars afflicts the Sun or Moon. More than one royal personage has been assassinated who had Mars in the 12th and afflicting the luminaries.

THE EFFECT OF THE SUN IN EACH OF THE TWELVE HOUSES.

In the 2nd. Great success in money matters, unless much afflicted; given to squandering and extravagance.

In the 3rd. If in watery or movable signs, many short journeys; success and gain by writings, neighbours, and municipal affairs; gives a resolute and stable character.

In the 4th. Fortunate for the father, unless afflicted; success at the evening of life; acquisition of property; if afflicted, the reverse of all this.

In the 5th. Fond of company; gain by pleasure and speculation, if the sun be well-aspected. In the barren signs, this position denies offspring.

In the 6th. Bad health, if afflicted. In the fixed signs, all kinds of throat troubles, bladder affections, heart disease, weak back; in the common signs, liability to consumption and all kinds of chest disease, particularly if afflicted by Saturn or the Moon; in the cardinal signs, disordered system and stomach, head troubles.

In the 7th. Good for partnerships, honour, distinction, and business; opposition from powerful persons; a probable public position; a good marriage partner, independent in character.

In the 8th. Wasteful or lavish, husband or wife; rich partner in marriage, gain by will or legacy, if well-aspected.

In the 9th. In mind firm, noble, constant, and just; of a sincere and devout character. In watery signs, successful long journeys by sea; fortunate in publishing; evilly aspected, there is little gain.

In the 10th. Success in business; honours; acquisition of money and good fortune comes to the mother, when well-aspected.

In the 11th. Faithful and powerful friends, from whom the native will benefit. If afflicted, loss by friends.

In the 12th. If afflicted, powerful secret enemies.

THE EFFECT OF VENUS IN EACH OF THE TWELVE HOUSES.

In the 2nd. Some prosperity, if well-aspected; if afflicted by Mars or Jupiter, the native will be extravagant.

In the 3rd. Gives imagination, popularity, love of mirth and witticism; successful short journeys; if aspected by Mercury, poetical, musical, and literary talent; a fun-loving spirit prevails.

In the 4th. Success in the closing years of life, during which the native will be occupied by literature, art, or music; help from the father, who will be prosperous; if afflicted, the native is not prosperous.

In the 5th. Successful speculations; fond of all kinds of pleasures, amusements, and much given to the society of the other sex; loving, dutiful offspring.

In the 6th. Gain by servants or employees.

In the 7th. Success and happiness in marriage; fortunate in business, partnerships, and law; if Venus is afflicted, all this is overthrown.

In the 8th. Gain by marriage and legacies, unless afflicted.

In the 9th. Successful and pleasant journeys; the native will have great veneration for all things Divine; will be mirthful, poetic, conscientious, with artistic and musical ability; if aspected by Mars and Mercury, a keen sense of the ludicrous; well aspected by Mercury, beauty of thought, keen appreciation of the beautiful and a vivid imagination; if Venus be afflicted, the native rises not by his abilities.

In the 10th. A successful life, honour, love of pleasure and fortunate therein; good fortune to the mother, when well-aspected. This position often brings fame or auspicious notoriety.

In the 11th. Many friends, by whom the native gains, for they contribute to his happiness; realisation of hopes and wishes; not so, if Venus is afflicted.

In the 12th. Probable success in dealing in large cattle; if much afflicted, plotters and schemers will make trouble.

THE EFFECT OF MERCURY IN EACH OF THE TWELVE HOUSES.

In the 2nd. If well-aspected, a modicum of success in literature and money matters.

In the 3rd. Cultured, fond of scientific studies, clever; in the fixed signs, concentration of thought; in the movable signs, apt to see both sides of a

question, but unable to do himself justice through lack of tenacity of purpose. The native is too versatile, with too rapid sequence of ideas.

In the 4th. If well-aspected, success as an estate agent, printer, engineer.

In the 5th. In barren signs, denies children; if afflicted in other signs, they may have some infirmity.

In the 6th. Troubles from servants, if afflicted. In the common signs, trouble with the respiratory organs; if much afflicted in ♄, ♀ or ♁, mental disease is to be feared.

In the 7th. Rather clever wife or husband; if afflicted, quarrels with wife or husband; if well-aspected, the native might acquire a public post connected with science or literature.

In the 8th. Legacies and money by marriage if well-aspected: not otherwise.

In the 9th. Good mental abilities; intuitive, intellectual, scientific; the latter especially if in scientific signs; success in publishing and writing, but if ill-aspected there is little ability and little gain.

In the 10th. Literary ability; a teacher or schoolmaster. Intuitive and practical in judgment. Much depends on the sign Mercury occupies; if afflicted the abilities are poor.

In the 11th. Help from friends, unless this planet is afflicted.

In the 12th. If afflicted, many secret enemies.

THE EFFECT OF THE MOON IN EACH OF THE HOUSES.

In the 2nd. Pence and prosperity if well-aspected; if afflicted by Saturn, without the support of Jupiter or Venus, the native will be poor.

In the 3rd. Many successful short journeys; help from brethren and neighbours; a studious mind, unless afflicted.

In the 4th. Many changes; if well dignified and aspected, a successful farmer or builder. A competence is acquired.

In the 5th. Certainty of children, and in ♄ or ♀ a very large family; afflicted by Saturn, with no good aspect from Jupiter or Venus, much sickness among them; success in speculation and in connection with places of amusement when well aspected.

In the 6th. If afflicted, ill-health. In common signs, liability to consumption and lung disease; in the fixed signs, trouble with the throat, bladder and organic weakness of the heart; in the cardinal signs, derangement of the stomach and often headaches. Afflicted by Mars, inflammatory attacks and kidney disease; by Jupiter, the liver, blood and stomach are affected; by Mercury, liability to brain disease.

In the 7th. If unafflicted, a happy marriage; fortunate partnership; success in public dealing. The Moon is best, free from the influence of Uranus. Bad aspects of Saturn, Uranus or Mars to the Moon would cause infelicity and separation.

In the 8th. If unafflicted, money by marriage, gain by legacies, especially if befriended by Venus or Jupiter. If much afflicted by Mars, Saturn or

Uranus, danger of serious accidents and a violent death; no money by marriage.

In the 9th. Long journeys and voyages; a studious mind. Aspected by Uranus, love of the occult, bigoted in religion and apt to change creed; aspected by Mercury, a quick comprehensive mind.

In the 10th. If well-aspected, great success in life and in business as a merchant; if afflicted, little remunerative business; success to the mother; help from friends. Changes of avocation, if the Moon be in movable signs.

In the 11th. If well-dignified and aspected, great assistance from friends; if afflicted, loss by friends.

In the 12th. If afflicted, many secret foes.

CHAPTER VIII.

THE EFFECTS OF THE CONJUNCTION OF SIGNIFICATORS.

That is the lord of the ascendant, or planets in the ascendant or 1st house are significators of the native.

Example:—If γ ascend, δ is significator or lord of the ascendant; if δ or α , φ is significator; if \ddagger or \times , ψ is significator; and if ψ , η is significator; and so on.

The δ of η and ψ , and η significator, i.e., lord of the ascendant, or posited in the ascendant or 1st house, though not actually in the ascendant, vouchsafes possessions, inheritance and gain from the product of the land; for Jupiter rules the fruits of the earth. The disposition is grave, sober, honest and laborious, if ψ is well-dignified; if he is not well-dignified, i.e., posited in $\eta\gamma$, the native is vain, obstinate, and not so fortunate. If ψ be significator and η be dignified, the native will lack courage, being suspicious, grave, austere, unsociable, acquisitive, and covetous; he will acquire much money. If η be ill-dignified, the native is ignoble, dull, shy, cunning, with hypocrisy and selfishness, therefore, less fortunate.

The δ of η and δ . If η be significator and δ well-dignified, the native is rash, unruly, quarrelsome, obdurate, severe, and often cruel; he may gain preferment in warlike capacities, but, by cruel and unworthy conduct, may merit and find disgrace. If δ be ill-dignified, the native will be treacherous, malignant, and actively hostile. If δ be significator and η well-dignified, the native will be less courageous, yet seemingly rash and daring, cruel, rarely forgiving; his career will be chequered, and he will over-reach others. If η be ill-dignified, the native will be malicious, cowardly, wicked, deceitful and hypocritical.

The δ of η and the \odot . If η be significator, the native is proud, lofty, not fortunate, and often experiences mortification from his superiors; this conjunction often signifies a mean, servile, disagreeable condition, and oppression; the native is ignoble and unhappy. If the \odot be ill-dignified, the fortunes are worse. If the \odot be significator and η be well-dignified, the native is proud, mean, deceitful, careless, and may lose his or her inheritance, or break

his limbs by accidents. *If ♃ be ill-dignified*, his condition is base and his fortunes bad; a mixture of pride, meanness, and covetousness.

The ♂ of ♃ and ♀. *If Saturn be significator and well-dignified*, the native is sensual, licentious, much attached to women, by whom he gains, and his disposition, though grave, mild and quiet, is addicted to pleasure; he is tolerably fortunate. *If Venus be ill-dignified*, he is mean, effeminate, selfish, deceitful, and plunges into dissipation; he may even marry a woman of indifferent character, where he would find misery. *If ♀ be significator and ♃ well-dignified*, the native will lack courage, though he will be wise, careful of his own affairs, but not very fortunate in his undertakings, in spite of prudence and caution; moderate in his desires, grave, steady, austere, and of few words. *If ♃ be ill-dignified*, he is sensuous, malignant, cruel, stubborn, envious, possessing dissimulation.

The ♂ of ♃ and ☿. *If ♃ be significator*, the native is subtle, crafty, though possessing good judgment, inclined to research, often learned, a person of much gravity, not of amiable manners; he may be supercilious and pedantic; a man of policy, covetous and proud, with some elocutionary power. *If ☿ be significator*, there is an impediment in the speech, the native is dull, suspicious, mean, cowardly, covetous, weak-minded (if ☿ be ill-dignified), conceited, indolent, talkative, ignorant. ☿ in bad aspect to the ♃ makes the person dishonest, artful, treacherous, base and unfortunate. *If ☿ be significator and ♃ well-dignified*, the native is fearful, reserved, and slow in action or movement; cool, secretive, cautious, and calculating; his close fistenedness frequently enables him to scrape a fortune together; he schemes to some purpose, which he turns to good account; he is selfish and unsociable. *If ♃ be ill-dignified*, the native is treacherous, malignant, envious of the abilities of others, of shallow judgment, mistrustful, dishonest, deeply revengeful, obstinate, intractable, and stupid.

The ♂ of ♃ and the ♄. This indicates a poor and obscure person. *If ♃ be significator*, there is a mutable spirit, which impels the native to do things and then repent of them; he is restless and unsettled in his purposes, and unfortunate. *When the ♄ is well-dignified*, the native is acute and of sound judgment, provided ☿ is free from affliction; but changes will bring reverses of fortune, from which he may derive benefits in the end. *If the ♄ be ill-dignified*, it denotes great misfortunes and losses, beggary by the native's own folly, instability, obscurity, the mean and the wretched. An evil aspect of ☿ to the ♄ may bring the native to an untimely end. *If the ♄ be significator*, the native is poor, miserable, dejected, of unpleasant manners, sullen disposition, unfortunate, covetous, suspicious, cautious; though he frequently commits the most unaccountable errors in affairs of the greatest importance; the mind is uncertain, the native lacks decision. *If the ♄ be significator and ♃ well-dignified*, the native will be timid, suspicious, austere, morose, reserved, covetous, slow, of good judgment, laborious, not very aspiring or nice in manners, he makes money by his own exertions. *If ♃ be ill-dignified*, the native is cruel, malicious, possessing secret vindictiveness; avaricious, changeable, and often wasting his means without end or design; generally this person is hated, avoided, and unfortunate.

N.B.—The student should observe that the conjunction operates, as stated, when the significators are free from aspects of other planets; for a good aspect of ♀ or ♃ would mitigate the evil effects; whilst an aspect of ♂ would counteract the timidity and add boldness. But if the aspect of ♂ be a ☐ or ☿ it renders the native more cruel, ferocious, and prone to wickedness. A good aspect from the ☉ improves the native's character and fortune.

The ☿ of ♃ and ♂. ♃ significator and Mars well-dignified, the native is bold, hasty, soon angry, proud, magnanimous, greatly daring, often presumptuous and enterprising; a warlike character. If Mars be ill-dignified, the person is intolerant, unprincipled, strife-fu, often susceptible to dissipation. ♂ significator and ♃ well-dignified, the native is pious, just, noble; a man of piety, who often rises high in the church. ♃ ill-dignified, he is more ignoble; not so good a man.

The ☿ of ♃ and the ☉. ♃ significator, is said, by old authors, to cause oppression, disappointment. If the ☉ be ill-dignified, the native is unfortunate. We have not, however, verified all this, but the conjunction seems to bring mutations of fortune.

The ☿ of ♃ and ♀. ♀ significator, the native will be very attractive, handsome; very happy in nature, and fortunate; virtuous, pious. ♃ significator, the person is rich and prosperous, with many fine qualities.

The ☿ of ♃ and ☿. ♃ significator and ☿ well-dignified, the native is virtuous, wise, pious; a scholar, eloquent, a man of great capacity for learning; sometimes he becomes a divine. If ☿ is ill-dignified, the person is less clever, but he will be serious and grave. ☿ significator and ♃ well-dignified, the native is mild, gentle, amiable; a man of abilities and sympathy; he is less clever, if ♃ is ill-dignified.

The ☿ of ♃ and ♄. ♃ significator, the native is mutable in mind; a traveller; often restless, good-natured; he is singularly fortunate and prosperous. ♃ ill-dignified, he will be good-natured, but even less stable; though still successful. ♄ significator and ♃ well-dignified, the native is noble, magnanimous; he acquires honours, and is high in the esteem of others.

The ☿ of ♂ and ☉. ♂ significator, the native is proud, arrogant, with a daring, boasting, and impulsive spirit; his life is often cut short by accidents or feverish distempers; he may acquire martial honours and money by strife and violence. ☉ significator and ♂ well-dignified, the native is brave as a Nelson, but headstrong, violent and rash; he may end his days on the battle-field, or by a fever. ♂ ill-dignified, the native is even more rash and cruel; he may commit murder or violence in his rash moods.

♂ ☿ ♀ and ♂ significator, the native is hasty tempered, but good-natured, and readily forgives; he is susceptible to feminine influence, amorous, gentle, kind, courteous. ♀ ill-dignified, the person may form dishonourable connections, to his detriment; may become prodigal, dissipated. ♀ significator and ♂ well-dignified, the native will be proud, quarrelsome, amorous to a large degree, though brave, hasty, rash, rowdy. ♂ ill-dignified, the person is cruel, vindictive, following wickedness and debauchery.

♂ ☿ ☿. ♂ significator and Mercury well-dignified, the native has much acuteness, sharpness of wit, a smatterer in learning, pragmatical; often swayed

by passion; such people have presence of mind, ready wit, much imagination, a quick penetration; often possessing mathematical skill. ♃ *ill-dignified*, the person is ill-disposed, a great babbler; often slippery or knavish and disloyal. ♃ *significator and Mars well-dignified*, the native has courage, presence of mind, ready wit. ♂ *ill-dignified*, the person is treacherous and will work much mischief; may commit a felony; such people may be thieves or robbers, and impostor.

♂ ☿ ♃. ♂ *significator and ♃ well-dignified*, the native is changeable, though bold, enterprising, evil-tempered; may be a wandering adventurer. ♃ *ill-dignified*, a vulgar, base, mean person, changeable, foolish; he may be given to drink and follow evil courses. ♃ *significator and ♂ well-dignified*, the native is rash, unruly, of poor intelligence, though courageous, enterprising, quarrelsome; he may be a thief or an assassin. ♂ *ill-dignified*, the person is violent, furious, malignant, treacherous, cruel; he may be a murderer, a robber, or a traitor.

☿ ☿ ♀. ☿ *significator and ♀ well-dignified*, makes the native magnanimous, ambitious; he excels at social functions, loves to perform great actions; he would do much for honour and more for glory; such a person would be extravagant. ♀ *significator*, the native will be proud, prodigal. But if the ☿ be *ill-dignified*, the person is mean; the native meets with crosses, vexations, and is sometimes unhealthy.

☿ ☿ ♀. ☿ *significator and ♀ well-dignified*, the native has wit, ingenuity, and acquires learning; there is aptitude for languages, the study of science, business aptitude, and a practical judgment. ♀ *significator*, the abilities are much the same; he is a man of policy. ☿ *well-dignified*, the person is more successful.

☿ ☿ ♃. ☿ *significator and ♃ well-dignified*, brings gain by travelling; a man of spirit, who aims high; often changeable and restless; therefore, such a person performs little through incontinuity; the fortunes are unstable. ♃ *ill-dignified*, the native will be unsteady, less healthy. ♃ *significator*, the eyesight may suffer; the native will be proud, aspiring to perform noble actions; but he will often fall short of that to which he aspires; he is unstable and lacks resolution.

♀ ☿ ♀. ♀ *significator and ♀ well-dignified*, makes the native handsome, ingenious, witty, eloquent, courteous; often a musician, artist; or possessing literary ability; it begets aptitude for learning, adding wisdom; an excellent disposition. ♀ *ill-dignified*, the abilities and disposition are not so good. ♀ *significator and ♀ well dignified*, the native has elegance, beauty, wisdom, goodness of heart, tenderness, delicacy of temperament, compassion and modesty; and, indeed, all those nice qualities which make life go smoothly; the native may have oratorical gifts. ♀ *ill-dignified*, the native, though handsome, will be susceptible to over indulgence in the pleasures of Venus, to his detriment and loss.

♀ ☿ ♃. ♀ *significator and ♃ well-dignified*, a good-natured, easy-tempered, mutable, unstable, but fortunate person; possessing dignity, self-importance, pride. ♃ *ill-dignified*, the person will be foolish as well as unstable; loquacious, with a vaunting spirit. ♃ *significator and ♀ well-dignified*, the native is of

pleasing manners; he may attain proficiency in arts; such people are fond of company, and command the admiration of others. ♀ *ill-dignified*, the native is too much given to pleasure; foolish and careless.

♂ ♂ ♀. ♂ *significator* and ♀ *well-dignified*, adds wit, a good understanding, much intuition; such people are fond of travelling, changeable, unsteady. ♀ *significator* and ♂ *well-dignified*, the abilities are equally good; the native may be clever in mathematics, arts, sciences; he delights in journeys, and is mutable in mind. ♂ *ill-dignified*, there is less ability; less capacity for knowledge.

THE EFFECTS OF THE SEXTILES, SEMI-SEXTILES, QUINTILES, BIQUINTILES, AND TRINES OF SIGNIFICATORS.

*The *, √, Q, Bq, Δ of ♀ and ♀.* ♀ *significator*, the native is wise, grave, discreet, pious, sober; he sometimes acquires church preferment and wealth by agriculture; the native gains by will or inheritances. ♀ *significator*, the native is sad or melancholy, reserved, fearful, cautious, persevering.

*The *, √, Q, Bq, Δ of ♀ and ♂.* ♀ *significator*, the native has, in addition to his wariness and caution, some boldness and courage, which overcomes the timidity; he is generous, though easily irritated and angry; active, enterprising, confident, and resentful. ♂ *significator*, the native is cautious, deliberate, pertinacious, resolute, prudent, with the martial spirit at the bottom; he has the iron hand.

*The *, √, Q, Bq, Δ of ♀ and ☉.* ♀ *significator*, the native is austere, passionate, apparently generous and noble, vindictive. ☉ *significator*, he is covetous, fearful, mean, vaunting in spirit, conceited, obstinate. ♀ *ill-dignified*, makes the person malicious, and extravagance may replace meanness.

*The *, √, Q, Bq, Δ of ♀ and ♀.* ♀ *significator*, the native is pleasure-loving, extravagant, susceptible to feminine influence and voluptuousness. ♀ *significator*, the native is affable, quiet, modest, reserved, artful, grave, retiring, and not inclined to marriage.

*The *, √, Q, Bq, Δ of ♀ and ♂.* ♀ *significator*, the native is ingenious, studious, subtle, reserved; he has more conceit than ability; he is artful, grave, inquisitive; a man of whims. ♂ *significator*, the native is peevish, discontented, dejected, fanciful, studious, subtle, reserved, mean, inventive; such people generally study arts and sciences; but if ♀ be ill-dignified, the person accomplishes little.

*The *, √, Q, Bq, Δ of ♀ and ♀.* ♀ *significator*, the native is changeable, fearful, wilful, jealous, mistrustful. ♀ *significator*, the native is coldly reserved, mean in his actions, vain, conceited, yet deliberate, wilful; he acts meanly, with cold deliberation.

*The *, √, Q, Bq, Δ of ♀ and ♂.* ♀ *significator*, a bold, noble, free, generous, ambitious, honourable person, desirous to rule, resolute, and subtle;

he is fortunate in war, clever in chemistry, or skilful in surgery. If \mathcal{J} is weak, the native is not so fortunate. \mathcal{J} *significator*, the native is cheerful, merry, jovial, high-minded, honourable, enterprising, just, courageous, and pious; a man of valour, and of many virtues.

The \star , \sphericalangle , Q, Bq, Δ of \mathcal{U} and \odot . \mathcal{U} *significator*, prefigures a lofty, courageous, noble, generous, magnanimous, and fortunate person; but even more fortunate if the Sun be strong; if the Sun be weak, the person is moderately fortunate. \odot *significator*, the native is high-minded, noble, just, generous, honourable, a man of great spirit, he loves to perform beneficent and honourable acts.

The \star , \sphericalangle , Q, Bq, Δ of \mathcal{U} and \mathcal{F} . \mathcal{U} *significator*, the native is handsome, loving, kindly, pleasant, courteous, exceedingly good natured, generally fortunate, and often wealthy; such people rise in life and acquire titular honours. \mathcal{F} *ill-dignified*, there may be too much fondness for pleasure and imprudence; honours may not be attained. \mathcal{F} *significator*, a comely, honourable, virtuous, noble, just and generous person, possessing piety. \mathcal{U} *ill-dignified*, there is less nobility of character.

The \star , \sphericalangle , Q, Bq, Δ of \mathcal{U} and \mathcal{X} . \mathcal{U} *significator*, indicates a good, virtuous, just, ingenious person, of subtle wit, eloquence, sound judgment, good reasoning powers; he acquires learning, is affable, courteous, mild, free-spirited, perfectly trusty; the mind is receptive for learning. \mathcal{U} *ill-dignified*, the endowments and fortune are to some degree diminished. \mathcal{X} *significator*, all the good abilities and good fortune are vouchsafed to the native. \mathcal{X} *ill-dignified*, the native's good fortune and abilities are impaired.

The \star , \sphericalangle , Q, Bq, Δ of \mathcal{U} and \mathcal{D} . \mathcal{U} *significator*, a good, just, virtuous man, of many fine qualities; he may become a great traveller; loquacious, a man of self-esteem, he is generally a great favourite with women. \mathcal{D} *ill-dignified*, the native is less fortunate. \mathcal{D} *significator*, a just, charitable, sincere person; noble, aspiring to honourable things.

The \star , \sphericalangle , Q, Bq, Δ , of \mathcal{J} and \odot . \mathcal{J} *significator*, the native rises, often becomes great or eminent; he has the favour of those in power. It is said to be the aspect of honour and action; the native rises rapidly in the army or navy. He is witty, ingenious, trusty, faithful, courteous and friendly. Such people inspire confidence in others. \odot *significator*, a man of valour, often victorious in life's battle; high spirited, courageous, he may attain military honours. A man of vigour, strong in limb and character; he believes in himself and his own invincible talents. Impelled on by great ambition, great and magnanimous, a true friend; he invariably rises above his sphere of birth. If, however, \mathcal{J} be *ill-dignified*, the native is less noble and less successful. The \odot *ill-dignified*, the fortunes will not be so good, and the qualities will be less noble.

The \star , \sphericalangle , Q, Bq, Δ of \mathcal{J} and \mathcal{F} . \mathcal{J} *significator*, the native seeks pleasure, female society, and has many love affairs. He is highly susceptible to feminine influence; loves women, pleasure, gaming, and is extravagant, improvident, ill-natured, or nice and courteous if with the other sex. \mathcal{F} *ill-dignified*, the character is more wild and loose. \mathcal{F} *strongly posited*, the native will be more tractable, generously disposed, very prepossessing, vivacious, and more

fortunate. ♂ *dignified*, the native is witty, ingenious. ♀ *significator*, the person is proud, vain, though bold, rash, artful; easily swayed by passion to anger, rashness, and hazardous adventures. ♀ and ♂ *ill-dignified*, the native will be voluptuous and unprincipled.

The ✕, ∨, Q, Bq, Δ of ♂ and ♀. ♂ *significator*, this gives good abilities, making the person ingenious, eloquent, confident, prudent, bold, subtle, acute in mind, penetrating, studious, fond of arts or sciences, sometimes hasty, swayed by passion and crafty. ♀ *ill-dignified*, the native is superficial in mind, more crafty, with a vaunting and unprincipled spirit. ♀ *significator*, the native is courageous, ingenious, often a mathematician; a man of ready wit, acuteness; with much self-esteem, subtlety and great confidence. ♂ *ill-dignified*, the person is conceited, often rash, fond of gaming, following wild courses.

The ✕, ∨, Q, Bq, Δ of ♂ and ♀. ♂ *significator*, a loquacious, mutable, restless, subtle person. Such people travel much and gain thereby; often furious and rash, but soon appeased. ♀ *well-dignified*, the native is fairly fortunate. But ♀ *ill-dignified*, he gains little by journeys and his fortunes are less propitious. ♂ *strongly posited*, the native has fascinating powers over women. If ♂ is weak the native is more servile, less fortunate. ♀ *significator*, a high-spirited, passionate, ambitious person; very mutable in mind and consequently of unstable fortunes.

The ✕, ∨, Q, Bq, Δ of ☉ and ♀. ☉ *significator*, the native is fortunate, often eminent; the favourite of the multitude, for he often acquires money and honours. He is sure to have many followers or admirers; he is pleasant, cheerful, good-natured, kind-hearted, fond of travelling. The ♀ *ill-aspected* or *ill-dignified*, the native's fortune is impaired. ♀ *significator*, the native is proud, ambitious, generally successful. He will do much for honour and glory, both of which he often attains, unless the ♀ *be weakly posited*. He is mutable in mind.

The ✕, ∨, ♀ and ♂. ♀ *significator*, a witty, ingenious, good-natured person; possessing finesse, the gift of oratory; aptitude for arts, sciences, or music; a learned and polite man. ♀ *significator*, a courteous, amorous, wise, prudent, just person; fond of learning, gentle, kindly, pleasing, elegant. ♀ *ill-dignified*, the native is less accomplished, the mind less pure. The native is addicted to loose desires and prodigality. ♀ *ill-dignified*, there is more of the vicious than the virtuous; more folly than wisdom.

The ✕, ∨, Q, Bq, Δ of ♀ and ♀. ♀ *significator*, honours, the favour of influential women; he may become the favourite of the multitude. He is versatile even unto mutability; though prepossessing, engaging, he accomplishes little through an inconstant mind. ♀ *well-dignified*, the fortune is good, though the mind is unstable. ♀ *significator*, an amorous, gentle, obliging, conscientious person. ♀ or ♀ *ill-dignified*, the native succumbs to vice and is unfortunate.

The ✕, ∨, Q, Bq, Δ of ♀ and ♀. ♀ *significator*, a witty, ingenious person, of good abilities, a quick penetration, mutable in mind, lacking resolution; diplomatic, dissimulative, though pleasant; the native is sometimes reserved, with a little melancholy. The ♀ *ill-dignified*, makes the person insincere. ♀ *significator*, a more subtle and crafty person, with self-love, reserve and

sadness; clever in arts or sciences; may be a good orator or a good advocate. ♃ *ill-dignified*, the native is less fortunate, less reliable and more deceptive; he has more artifice and is more shifty.

N.B.—We have found that the evil aspects of Uranus to the Sun have an adverse influence upon the native's fortune through life, even should the Sun have the good aspects of Mars and Jupiter. This is supported by the horoscope of Wagner, the composer.

The good aspects of Uranus to the Sun, coinciding with good aspects of Jupiter and Mars to the Sun, makes the native singularly fortunate. This is supported by the horoscopes of Emerson, Prince Bismarck; we are aware, of course, that Venus was on the mid-heaven in the horoscope of the latter.

Berlioz had ☉ ✕ ♄; ☉ ☌ ☿; but he was fortunate.

Mozart was unsuccessful pecuniarily, and the ♃ was afflicted by ♄.

Chopin had ☉ △ ♄, though the Sun was afflicted by ☿ and ♃; he met with peace and prosperity, though he was unfortunate in love and suffered in health.

We can instance the case of a lady who had ☉ rising □ ♄, though △ ☿ and ✕ ♃; she was most unfortunate pecuniarily.

The aspects of ♃ to ♄, when either are significators, incline to changes and unsettledness.

The good aspects of ☿ and ♄ incline to study, occultism, and originality.

The good aspects of Neptune bring much good fortune, as in the case of Verdi, though the Sun was afflicted by Saturn.

Mozart was unfortunate, and the Sun was opposed to Neptune, though the Sun was also conjoined with Saturn. He was often in poverty and had a pauper's grave, though ♃ was in the 2nd house, ✕ ♃.

Chopin was unfortunate in love affairs, though Jupiter was on the western angle; but the ☉ was in that angle, □ ♄ and □ ♃, and the Moon was in square to Neptune.

THE EFFECTS OF SQUARES, SEMI-SQUARES, OPPOSITIONS, AND SESQUI-QUADRATES OF SIGNIFICATORS.

The □, ♌, □ and ☿ of ♃ and ♃ ♃ *significator*, the native meets with many troubles, some persecution; he clashes with creedists and experiences much vexation; in character he is ignoble and selfish; often guilty of folly. ♃ *significator*, the native has a troubled course of life, is low-spirited, cross, peevish and unhappy; he meets with crosses; others treat him with contempt; he is generally unfortunate.

The □, ♌, □ and ☿ of ♃ and ☿ ♃ *significator*, the person is cruel, malicious, treacherous, proud, soon angry, ungrateful and wicked. Indeed, the worst dispositions are produced when Saturn or Mars occupies the ascendant, and are found in □ or ☿ to each other, especially if either of these planets afflicts the

Moon or Mercury. \mathfrak{J} *significator*, the native is just as malicious, treacherous, rebellious and wilful, but more turbulent; he is often melancholy and commits suicide; he does not escape accidents, injuries or wounds; his peculiarity is a revengeful nature; he never forgives.

The \square , \angle , \square and \mathfrak{J} of \mathfrak{h} and \odot . \mathfrak{h} *significator*, makes the native proud, prodigal, ambitious, apparently revengeful; but the boldness and courage are more apparent than real; he can be overbearing and disagreeable in manners. \odot *significator*, the native is just as spiteful, malicious and false; he will vaunt and is proud, impudent, obstinate and revengeful; but his fearful and timorous temperament restrains him; his end and his life are generally unhappy ones.

The \square , \angle , \square and \mathfrak{J} of \mathfrak{h} and \mathfrak{F} . \mathfrak{h} *significator*, this begets voluptuousness, vice, infamy, dissipation; the person is too susceptible to the pleasures of Venus, is prodigal in his expenses. \mathfrak{F} *significator*, makes the person sly, artful, addicted to dissipation, base, deceitful and unfortunate; a man of nervous fears and some reserve.

The \square , \angle , \square and \mathfrak{J} of \mathfrak{h} and \mathfrak{S} . \mathfrak{h} *significator*, a knave; cunning, treacherous, malicious, dull, stupid and sly. Bent upon mischief; untruthful and untrustworthy. \mathfrak{S} *significator*, makes the native artful, contentious; he will vilify others. He is cowardly, often dejected, spitefully slanderous, often secretly thievish, perverse, self-willed, peculiarly envious. For he stirs up strife among his neighbours.

The \square , \angle , \square and \mathfrak{J} of \mathfrak{h} and \mathfrak{D} . \mathfrak{h} *significator*, often a wanderer; unsettled, changeable, fretful, discontented and base. \mathfrak{D} *significator*, the native is mean, cowardly, unhappy, dejected, jealous, suspicious, mistrustful, malicious, artful, melancholy.

The \square , \angle , \square and \mathfrak{J} of \mathfrak{U} and \mathfrak{J} . \mathfrak{U} *significator*, a furious, rash, adventuresome, quarrelsome, subtle, resolute person; ambitious, ill-natured. A man of violent impulses, which sway him to his detriment. \mathfrak{J} *significator*. Begets pride, ingratitude, insolence, atheism, daring, obstinacy, audacity and scorn. A haughty nature.

The \square , \angle , \square and \mathfrak{J} of \mathfrak{U} and \odot . \mathfrak{U} *significator*, a vain, arrogant, prodigal person; with much love of approbation, and a desire to become distinguished, which is rarely gratified. He is wasteful with his substance; his lofty and noble appearance is unreal. \odot *significator*, a proud, dissipated, wasteful, scornful, arrogant person.

The \square , \angle , \square and \mathfrak{J} of \mathfrak{U} and \mathfrak{F} . \mathfrak{U} *significator*, extravagance, temptations to dissipation and intemperance. The disposition is not bad; but thoughtless and pleasure-loving. \mathfrak{F} *significator*, the native lacks prudence, he is proud, prodigal, indulgent, pleasure-loving. He wastes his substance.

The \square , \angle , \square and \mathfrak{J} of \mathfrak{U} and \mathfrak{S} . \mathfrak{U} *significator*, trouble, contention, perplexities, vexations; the native is unstable, foolish. He gets wrong impressions and is humorsome. \mathfrak{S} *significator*, strife, conflicts, imprudence, folly, vexations. The native is unstable, a man of imagination and false impressions.

The \square , \angle , \square and \mathfrak{J} of \mathfrak{U} and \mathfrak{D} . \mathfrak{U} *significator*, the native is foolish, loquacious, changeable, irresolute, indiscreet. \mathfrak{D} *significator*, the native is

proud, obstinate, comes into conflict with others, meets with crosses and losses through others.

The ☐, ♄, ☐ and 8 of ♂ and ☉. ♂ *significator*, the native is furious, proud, impulsively rash, violent, ambitious, brave; a hero on the battlefield. ☉ *significator*, a rash, daring, noisy, aggressive person; fevers or accidents sometimes cut short his days; his straits are often desperate, and he his prodigal.

The ☐, ♄, ☐ and 8 of ♂ and ♀. ♂ *significator*, a treacherous, malicious, prodigal, voluptuous person; he often follows gaming, drinking, is ill-natured; a boasting, ostentatious person. ♀ *significator*, a treacherous, mischievous, base, inconstant, wicked and voluptuous person; contentious, impertinent and quarrelsome.

The ☐, ♄, ☐ and 8 of ♂ and ☿. ♂ *significator*, a daringly wicked, artful, sharp, bold, impudent, treacherous, unsettled, conceited, humorsome person; easily offended; seldom pleased or of good humour. ☿ *significator*, the native is bold, furious, desperate, cruel, malicious and obdurate, a villain, guilty of crimes, contentious and mischievous; often an assassin, a child of infamy.

The ☐, ♄, ☐, and 8 of ♂ and ♃. ♂ *significator*, a low, vulgar, unprincipled, bitter-tongued, abusive, stupid, servile person. Such people defame and traduce the characters of others; the most ignoble of men. ♃ *significator*, an abusive, malicious, treacherous, mutable, rash, passionate, proud, mischievous, cruel person; he may travel and meet with an early death through fevers and accidents.

The ♄ of ☉ and ♀. ☉ *significator*, disappointments and strife; the native is proud and confident. ♀ *significator*, a vain, vaunting, self-assertive person; often disappointed.

The ☐, ♄, ☐ and 8 of ☉ and ♃. ☉ *significator*, the native is proud, vain, changeable, mean, unstable, often a deceiver. ♃ *significator*, the native is obstinate and ambitious, but he meets with losses, crosses, and is easily mortified; there is great pride, sometimes there is an infirmity in the sight and blindness ensues if the Moon be with the Pleiades on the western angle, in 8 29°.

The ♄ of ♀ and ☿. ♀ *significator*, the native has a love of music and singing. ☿ *significator*, the native is indulgent, easy-going, fond of music.

The ☐, ♄, ☐ and 8 of ♀ and ♃. ♀ *significator*, a vulgar, contentious, changeable, unsettled, quarrelsome person; indolent, silly, ignorant and conceited. ♃ *significator*, a voluptuous, impertinent, bold, ignoble, often dissolute person.

The ☐, ♄, ☐ and 8 of ☿ and ♃. ☿ *significator*, the person is sharp, intuitive, but shifty, unsettled, foolish, idle, proud, ignorant, disagreeable, loquacious and arrogant. ♃ *significator*, a knavish, cunning, unstable person.

CHAPTER IX.

HOW TO ERECT THE HOROSCOPE.

It is necessary to call the student's attention to the fact that the earth revolves west to east on its axis. This motion makes the planets rise in the east, pass the mid-heaven, and set in the west; therefore the signs carrying the planets travel the way of the hands of a clock, east to west, *vid* the mid-heaven. Of course, each planet is travelling (when not retrograde) west, to east *vid* the mid-heaven, increasing its longitude each day. The Moon, for instance, by increasing her longitude from 12 to nearly 16° per day, rises later, in consequence, each day. Thus a planet rising passes into the 12th house, then the 11th, etc. But a planet would also increase its longitude, and would pass from the 11th into the 12th, and from the 12th into the 1st house.

Mr. Arthur Pearson, of *Pearson's Weekly*, was born at 11 a.m. (local time*), February 24th, 1866, at Wookey, near Wells, Somersetshire. The latitude is 51° 25' north, and the longitude is 2½° west of Greenwich. The student should buy an Ephemeris for the year for which the horoscope is required. This being for the year 1866, now turn to the end of the book (where a page of the Ephemeris for February, 1866, has been inserted), and opposite February 24th you will find the sidereal time (which is the Sun's right ascension in hours, minutes, and seconds); this sidereal time is 22h. 16m. 32sec. From this you must deduct 1h., because he was born at one hour before noon, this will leave 21h. 16m. 32sec.

(If, however, 11 a.m. is Greenwich time, and not true local time, the longitude must be multiplied by 4; thus Wookey, near Wells, Somerset, is 2½° west longitude from Greenwich, which multiplied by 4 = 10m. These 10m. must be deducted from 21h. 16m. 32sec., which leaves 21h. 6m. 32sec., therefore

* We have found that, 30 years ago, most churches regulated their clocks by a sun dial.

when it is 11 a.m. in London, it is 10.50 a.m. at Wookey, near Wells. Had his birthplace been in $2\frac{1}{2}^{\circ}$ of east longitude, 10m. would have to be added, that is to say, if the time used was Greenwich time; this time is now used by all our railways all through England.

It is not known by Mr. Pearson if the time given is local or Greenwich time, so the test horoscope, which appeared in *Borderland*, was computed for 11 a.m. (local time).

We now turn to the "Tables of Houses" (which are found at the end of each Ephemeris) for latitude $51^{\circ} 25'$ north; the nearest to this is London Tables. The student must now search among the columns marked "Sidereal Time" for the time nearest to 21h. 16m. 32sec.; he will find 21h. 17m. 50sec. to be the nearest.

At the top of the column next to the sidereal time the student will find 10 ♊ . The number stands for the house, and the sign shows that it should be put on that house; so he would put ♊ on the cusp of the 10th house, and the number 17, which is immediately beside the sidereal time, and in this first column is the number of degrees; thus the student will have on the cusp of the 10th house, $\text{♊} 17^{\circ}$. The second column records 11 ♋ , but if the student looks down the column he will find that ♋ has succeeded that sign before 21h. 17m. 50sec., and so $\text{♋} 16^{\circ}$ must be placed on the cusp of the 11th house. The third column records 12 ♌ , 12th house, but $\text{♌} 2^{\circ}$ must be placed there. The fourth column records ascendant ♍ , this means that the sign ♍ is the ascendant (or on the cusp of the 1st house), so $\text{♍} 22^{\circ} 53'$ must be placed there. The fifth column records 2 ♎ , but, on looking lower down, the student will find that ♎ has succeeded ♍ , and so $\text{♎} 10^{\circ}$ must be placed on the cusp of the 2nd house. The sixth column records 3 ♏ , and so $\text{♏} 27^{\circ}$ must be placed on the cusp of the 3rd house.

The student will then proceed to find the opposite signs to those already given. The 17th degree of ♌ should be placed on the cusp of the 4th house (♌ being opposite ♊), the 16th degree of ♍ on the cusp of the 5th house (♍ being opposite ♋), the 2nd degree of ♎ on the cusp of the 6th house (♎ being opposite ♌), the 22nd degree and 53rd minute of ♏ is placed on the cusp of the 7th house (♏ being opposite ♍), ♐ is opposite ♎ , and is, therefore, placed on the 8th and 9th houses.

Having put the proper sign on the cusp of each of the houses, the student must now see whether the twelve signs of the Zodiac are there (for sometimes two or more signs may be intercepted); those signs which have been omitted or intercepted will follow in natural sequence, as for instance: Aries follows Pisces, and, as it was intercepted in this horoscope, it must come directly after Pisces, and so is put in the middle of the 11th house. The same remark applies to Libra, which comes after Virgo, and should be placed in the middle of the 5th house. Had Mr. Pearson been born six hours before noon (i.e., 6 a.m.), six hours would have to be deducted, and one minute also would be taken from the remainder, as the acceleration of sidereal time is at the rate of very nearly four minutes per day. On the other hand, a horoscope computed for 6 p.m., the six hours after noon would have to be added to the sidereal time, and a minute for the acceleration of sidereal time. It should also be

understood that when the sum exceeds twenty-four hours, this number should be deducted. **Example:—**

	H.	M.	S.
Sidereal time, noon, February 24th, 1866, is	22	16	32
Add	6	0	0
	<hr/>		
	28	16	32
Add 1 minute for acceleration of sidereal time		1	0
	<hr/>		
	28	17	32
Subtract 24 (the circle) hours 	24	0	0
	<hr/>		
	4	17	32
	<hr/>		

Now seek in the Tables of Houses, the nearest to 4h. 17m. 32sec.

ACKNOWLEDGMENTS

There now remains the places of the Sun and Moon, which are still to be calculated. The motion of the Sun is $1^{\circ} 0' 18''$ per day, as will be seen in the Ephemeris; this means about 2m. 30sec. per hour. Therefore, 2m. should be deducted from the Sun's place at noon; thus: $\odot 5^{\circ} 40'$ is the Sun's longitude. That is the Sun's place at 11 a.m.

The seconds are discarded in this calculation.

Subtract the Moon's place, February 23rd, at noon, } thus 5° 13'
from its place at noon, February 24th } 21° 30'

That is, therefore, the Moon's motion in twenty-four hours. $13^{\circ} 43'$

$$\text{Log. of } 13^{\circ} 43' = 2430$$

Log. of 1h. = 1.3802

Total 1.6232

The student must now look for this number (or the one nearest to it) in the page of logarithms; this will be found at the end of all recent Ephemerides.

CHAPTER XI.

CHAPTER ON HEALTH.

In judging a horoscope, one naturally turns first to the length of life for whatever may be in store for the native. The duration of life is most essential. It would seem useless to calculate the series of coming events if one were not destined to live to experience them.

We look to the luminaries, their relative strength, and the ascendant; for the malefics afflicting the Sun and Moon or ascendant cause sickness, hurts, and shorten life. But before beginning to study this chapter it is interesting to notice what the Chaldeans say:—

Those born with the Moon in the western angle, conjoined with the Pleiades (these stars are in 28° longitude of Taurus), are threatened with blindness, injuries or diseases to the eyes. John Milton, the blind poet, was born at 6 a.m., December 9th, 1608, when the Moon was exactly setting in conjunction with the Pleiades. The following *primâ facie* cases have vindicated the science under this head. A person born May 13th, 6 p.m., 1875, with the Sun and Mercury setting near the Pleiades, has very weak sight. Another person, born at noon, September 10th, 1865, has the Moon near the Pleiades, setting in the western angle, and his eyes are a continual source of trouble to him; he has once narrowly escaped blindness. The Sun with the Pleiades in any part of the heavens causes weak or short sight.

- ♈ rules the head and face.
- ♉ rules the neck and throat.
- ♊ rules the lungs, hands, arms, shoulders and nerves.
- ♋ rules the breast and stomach.
- ♌ rules the heart and back.
- ♍ rules the bowels, belly and nerves.
- ♎ rules the reins and loins.
- ♏ rules the genital and urinary organs and kidneys.
- ♐ rules the hips, thighs and nerves.
- ♑ rules the knees and ham-strings.
- ♒ rules the legs and ankles.
- ♓ rules the feet, toes and nerves.

**A TABLE SHOWING WHAT PARTS OF MAN'S BODY EVERY PLANET SIGNIFIES
IN THE TWELVE SIGNS.**

SIGNS.	♈	♉	♊	♋	♌	♍	♎
♈	Breast Arms	Neck Throat Heart Bowels	Head Bowels Eyes	Thighs	Reins Feet	Secrets Legs	Head Knees
♉	Heart Breast Bowels	Neck Shoulders Arms Bowels	Throat Reins	Knees	Secret- Members Head	Thighs Feet	Throat Legs
♊	Heart Bowels	Breast Reins Secrets	Breast Arms Secrets	Legs Ankles	Throat Thighs	Head Knees	Shoulders Arms Thighs Feet
♋	Bowels Reins Secrets	Heart Secrets Thighs	Breast Feet	Feet	Arms Shoulders Knees	Eyes Throat Legs Knees	Head Breast Stomach
♌	Reins Secrets	Bowels Thighs Knees	Heart Bowels Knees	Head	Heart Breast Legs	Throat Arms Shoulders Feet	Arms Shoulders Bowels
♍	Thighs Secrets Feet	Reins Knees	Bowels Legs	Throat Neck	Stomach Heart Bowels Feet	Head Breast Heart	Arms Shoulders Bowels
♎	Knees Thighs	Head Eyes Secrets Legs	Reins Secrets Feet	Arms Shoulders	Head Intestines	Throat Heart Stomach Bowels	Breast Heart Reins Bowels
♏	Knees Legs	Thighs Feet	Head Arms Secrets Thighs	Breast Heart	Throat Reins Secrets	Arms Shoulders Back Bowels	Stomach Heart Bowels Secrets
♐	Legs Feet	Head Thighs Knees	Throat Hands Thighs Feet	Heart Bowels	Arms Shoulders Secrets Thighs	Breast Heart Reins Secrets	Back Bowels Thighs
♑	Head Feet	Eyes Neck Knees Legs	Arms Shoulders Knees Legs	Back Bowels	Breast Heart Thighs	Stomach Heart Secrets	Reins Thighs Knees
♒	Neck Head	Arms Shoulders Breast Feet	Breast Heart Legs	Reins Secrets	Heart Knees	Heart Bowels Thighs	Secrets Legs Ankles
♓	Arms Shoulders Neck	Head Breast Heart	Heart Bowels Ankles Feet	Secrets Thighs	Neck Throat Bowels Legs	Reins Secrets Thighs Knees	Thighs Feet

♂, ♃, ♄ and ♅ in these signs, and in evil aspect to either of the luminaries, will cause infirmities in those parts of the body indicated by the signs.

For instance: ♂ in ♎ in the 6th house would cause pains in the knees; the knees are affected through the spine.

THE DISEASES EACH PLANET NATURALLY SIGNIFIES WHEN IT BECOMES THE AFFLICTOR, AND IS POSITED IN ANY OF THE TWELVE SIGNS.

Diseases of Saturn.

♄ in ♈ signifies rheum, melancholy, vapours, cold in the head, obstructions, stoppage in the stomach, pains in the teeth, deafness.

♄ in ♉ signifies swelling in the neck and throat, king's evil, scurvy, hoarseness, melancholy and chronic distempers about the neck and throat.

♄ in ♊ signifies infirmities incident to the arms and shoulders, consumption, black jaundice, and diseases proceeding from bad blood.

♄ in ♋ denotes phthisis, ulcerations in the lungs, obstructions and bruises in the breast, ague, scurvy, cancer.

♄ in ♌ signifies the heart afflicted, consumption of the reins or inward parts, vapours, weakness, and pains in the back.

♄ in ♍ shows the blood corrupted, obstructions in the bowels, costiveness, weakness in the thighs, melancholy, gripings, stone.

♄ in ♎ shows the blood corrupted, back and kidneys distempered, strangury, consumptive pains in the knees and thighs, sciatica and gout.

♄ in ♏ denotes swellings or distempers of the secret parts, melancholy, piles, palsy, gout in the hands and feet.

♄ in ♐ signifies weakness in the hips and thighs, aches and bruises in those parts, and sciatica or gout.

♄ in ♑ denotes gout in the lower parts, pains and obstructions in the head, ague.

♄ in ♒ signifies disorders in the head, defects in the ears, pains in the joints, bruises, swellings in the legs, and sometimes a sore throat.

♄ in ♓ gives defluxions of rheum, king's evil, consumption, all distempers of the feet and toes, such as gout, and illness by colds.

Diseases of Jupiter.

♃ in ♈ produces distempers in the head, quinsy or swelling in the throat, chiefly from ill blood in the veins of the head; and causes strange dreams and imagination.

♃ in ♉ brings distempers in the throat, gripings in the bowels, and goutish humours in the hands and arms.

♃ in ♊. Pleurisy, or some disorder of the reins.

♃ in ♋. Dropsy, the stomach offended, bad appetite, corrupt blood, scurvy, surfeits.

- ♃ in ♋ indicates fever, pleurisy, the heart ill affected.
 ♃ in ♎ indicates consumption, obstructions of the lungs, melancholy, a cold and dry liver.
 ♃ in ♊ shows the patient hath too much blood, whence arise obstructions, corrupt blood, fever, piles, tumours, inflammations.
 ♃ in ♍ signifies strangury, piles, the blood charged with watery humours, whence arises dropsy.
 ♃ in ♄ denotes some choleric distemper, arising from putrefaction of the blood; fever, pains and swellings about the knees.
 ♃ in ♏. The patient is afflicted with melancholy, obstructions in the throat.
 ♃ in ♐. The blood abounds too much, whence it is corrupted, and many diseases and flying pains afflict the body. It gives lumbago.
 ♃ in ♎. The blood is too thin and watery, which breeds dropsy.

Diseases of Mars.

- ♂ in ♏ signifies the patient is almost distracted with a violent pain in his head, rheum in the eyes, want of rest.
 ♂ in ♏ denotes extreme pain in the throat and neck, king's evil, weakness in the loins, and gravel or stone.
 ♂ in ♐ shows the blood is corrupted; itch, breakings out, surfeit, fever, pains in the arms and shoulders, disorders in the secret parts, strangury.
 ♂ in ♌ indicates pains in the breast and stomach, a dry cough, or a tumour in the thighs: accidents to the feet.
 ♂ in ♋ denotes affliction of the heart, choleric humours, gravel in the kidneys, pain in the knees.
 ♂ in ♎ signifies choleric humours, obstructions in the bowels, flux of blood, worms in children, humours in the legs.
 ♂ in ♊ produces diseases in the reins and kidneys, stone or gravel, urine hot, lues, may be suspected.
 ♂ in ♍ shows a suspicion of some venereal distemper, or ulcer in the secret parts, pains in the bladder, pains in the head, overflowing of the courses.
 ♂ in ♄ produces pain or ulcers in the hips and thighs by humours settled in those parts, and an extreme heat in the mouth and throat.
 ♂ in ♏ denotes lameness in the knees, hands, or arms, or a flying gout.
 ♂ in ♐ signifies blood over-heated, pains in the legs, surfeit, or a fever.
 ♂ in ♎ gives lameness in the feet, by corrupt humours settled there; sometimes the heart is afflicted.

Diseases of the Sun.

- ☉ in ♏ produces sore eyes, megrims, head disturbed, fevers.
 ☉ in ♏ denotes tumours in the knees, quinsy or sore throat, breakings out and swellings in those parts.
 ☉ in ♐. Blood inflamed, pestilential fevers, breakings out in several parts of the body, scurvy, pains and weakness in the legs.

⊙ in ☿ shows measles or smallpox, a disordered stomach, hoarseness, dropsy, or swelling in the feet.

⊙ in ♀ indicates violent pains in the head, madness, stone, pains in the back, plague, spotted fever.

⊙ in ♄ produces humours in the bowels, obstructions in the stomach, flux of blood, sore throat, or swellings in the neck.

⊙ in ♃. Inflammation of the blood, pains in the arms and shoulders, stone and gravel, venereal distemper.

⊙ in ♁ indicates distempers in the secret parts, sharpness of urine, obstructions in the stomach, and female courses; also *phlegmatica dolens*.

⊙ in ♋. The thighs are afflicted by hot humours; fistula, fevers, swoonings.

⊙ in ♊ signifies lameness about the knees, bowels disordered, and a fever.

⊙ in ♉. The blood inflamed, breakings out, reins disordered, gravel, stone, strangury.

⊙ in ♈. The secret parts afflicted, strangury, and violent pains in those parts.

Diseases of Venus.

♀ in ♀ indicates the disease is in the head from abundance of moist humours; lethargy, reins afflicted and head disordered by cold.

♀ in ♄ signifies pain in the head or secret parts, swellings in the neck from moist humours in the head.

♀ in ♁ denotes a corrupted blood, king's evil, dropsy, and a flux of rheum.

♀ in ☿ shows the stomach is much offended with cold, raw, undigested humours; many times with a surfeit.

♀ in ♀. Some ill affection of the heart, love passion, pains in the legs.

♀ in ♄ shows some distemper in the bowels, a flux, or the worms, mucus in the bowels.

♀ in ♃ denotes a gonorrhea or distemper in the reins, or surfeit by too plentiful eating or drinking, and windy disorders.

♀ in ♁ produces some venereal distemper, and pain in the private parts.

♀ in ♋. Hip gout, surfeits, cold and moist humours.

♀ in ♊ produces gout in the knees and thighs, and swellings in those parts.

♀ in ♉. Pains and swellings in the legs or knees caused by colds, and the heart may be afflicted.

♀ in ♈ indicates lameness in the feet, swellings in the legs, a flux.

Diseases of Mercury.

♂ in ♀ shows the disease lies in the head and brain, vertigo and spasms in the head, and sometimes disorders of the womb.

♂ in ♄ produces defects in the throat, swellings in the neck, hoarseness, and also pain in the feet.

♂ in ♁ signifies windiness in the blood, gouty pains in the head, arms.

♂ in ☿ produces a cold stomach, gripings, distillation of rheum, lameness in the legs and knees from colds.

☿ in ♏ indicates tremblings, melancholy, pains in the back, occasioned by colds caught in the feet.

☿ in ♍ imports much wind in the bowels, obstructions, pains in the head, short breath, and cholick.

☿ in ♐ shows stoppage of urine, obstructions, blood disordered; breast, lungs, and reins afflicted.

☿ in ♌ denotes distempers in the secret parts, afflictions of the bowels, running pains in the arms and shoulders.

☿ in ♋ shows distempers in the reins, weakness in the back, stoppage at the stomach, coughs, swellings in the hips and thighs.

☿ in ♊ denotes stoppage of urine, goutish humours above the knees, pains in the back, melancholy.

☿ in ♎ running pains in different parts of the body, fluxes, and disorders in the bowels.

☿ in ♏ signifies pains in the head, weakness in the legs and feet, gonorrhea, or a distemper in the reins.

Diseases of the Moon.

♁ in ♈ signifies convulsions, defluxions of rheum from the head, lethargy, weakness in the eyes, and pains in the knees.

♁ in ♌ produces pains in the legs and feet, swellings, stoppage in and sore throat.

♁ in ♐ denotes gout in the legs, arms, hands, and feet, surfeits, and great obstructions.

♁ in ♎ shows the stomach much afflicted, a surfeit, smallpox, convulsions, falling sickness, tympany, or dropsy.

♁ in ♏. The heart afflicted, sore throat, quinsy, king's evil.

♁ in ♍ signifies great pain and disorders in the bowels, melancholy, obstructions, weakness in the arms and shoulders.

♁ in ♐ denotes disordered reins, obstructions in the stomach, weakness in the back, whites in women, surfeits, pleurisy.

♁ in ♌ shows distemper in the secret parts, smallpox, dropsy, poison, the heart afflicted, swoonings.

♁ in ♋ imports lameness or weakness in the thighs, distempers in the bowels.

♁ in ♊ signifies the stone, weak back, gout in the knees, whites in women.

♁ in ♎ signifies hysterics, swellings, and pains in the legs and secret parts.

♁ in ♏ shows cold taken in the feet, and body disordered thereby; swellings in the legs, dropsy, and the body overcharged with moist humours.

DISEASES CAUSED BY THE PLANETS.

♄. Sudden and uncommon deaths and diseases. When in the 3rd or 9th he may cause death by rail or on a journey, He is said to cause suicides.

♄. Consumption, rheumatism, cold, tedious illnesses.

♄ in ♈. Colds in the head, deafness, stomach and chest troubles, rheumatism.

h in δ . Diphtheria, throat troubles, diseases of the neck.
 h in π . Consumption, asthma, abscesses, troubles with the chest and respiratory organs.

h in ϖ . Weak stomach, pains in the chest, rheumatism, great liability to cancers and tumours.

\odot δ h by direction in ϖ or h often causes chronic rheumatism and sometimes complete inability to use the limbs.

h in Ω . Heart disease, palpitation, consumption, organic weakness of the reins, pains in the back, swoons.

h in m . Consumption, obstructions in the bowels, costiveness.

h in \sphericalangle . Bad liver, rheumatism, head and kidney troubles, organic weakness of the active system.

h in m . Gravel or stone, fistula, troubles in the genital and urinary organs, inflamed tonsils.

h in f . Sciatica, weakness in the hips and thighs, troubles with the respiratory organs, phthisis.

h in h . Rheumatism, troubles with the head, stomach, and knees, pains in the chest.

h in m . Organic weakness of the heart, deafness, weakness or swellings in the legs and joints.

h in \times . Phthisis, trouble with the feet, dropsy, rheumatism.

f , when afflicted, causes liver troubles, pleurisy, indifferent blood, sometimes apoplexy. As a rule, unless in bad aspect to the luminaries, he improves the health. In π or m (his detrimentals) he gives troubles with the respiratory organs or intestines, as the case may be, even when unafflicted; in cardinal signs and in bad aspect to the \odot , corrupt blood, disordered stomach and liver. When in \times or Δ to the \odot , f gives a good liver, rich blood, and a disease-resisting temperament.

Mars in the respective signs produces the following diseases :—

f in γ . Violent pains in the head, burns, feverish complaints; if much afflicted, troubles with the kidneys.

f in δ . Sore throat, king's evil, and, if afflicted, bladder troubles.

f in π . Trouble with the respiratory organs, inflammation of the lungs, indifferent blood, fevers, sometimes phthisis.

f in ϖ . Trouble with the breast and stomach, fevers, bilious attacks, kidney troubles.

f in Ω . Heart disease, palpitation caused by passion, choleric humours, bladder and kidney troubles, pains in the knees, fevers.

f in m . Danger of phthisis, obstructions in the bowels, flatulence.

f in \sphericalangle . Kidney troubles, weakness in the reins, liver disorders, fevers.

f in m . Throat troubles, distempers in the genitals and urinary passages, organic weakness of the heart.

f in f . Ulcers in the hips or thighs, trouble with chest and lungs.

f in h . Swellings, trouble with knees and ham-strings, fevers and inflammations.

f in m . Pains in legs and ankles, over-heated blood, fevers, organic weakness of the heart, palpitations.

♂ in ✕. Trouble with feet and bowels, lameness, danger of phthisis.
 Generally ♂ causes fevers, bladder and kidney troubles, rupture of blood vessels, smallpox, accidents, burns, bites by dogs or other animals, scalds, and death by childbirth.

The ☉ causes weak sight, brain diseases, weakness of the heart and back, palpitation.

- ☉ in γ. Headaches, trouble with the eyes, fevers.
- ☉ in δ. Quinsy, weak back and loins, trouble with the neck and throat.
- ☉ in π. Weak chest and lungs, over-heated blood, fevers, eruptions.
- ☉ in ε. Disordered stomach, troubles with the chest, dropsy.
- ☉ in Ϟ. Weak back, heart disease, fevers, pains in the head and back.
- ☉ in ηξ. Obstruction in the bowels, trouble with the respiratory organs.
- ☉ in ς. Kidney and liver troubles, over-heated blood.
- ☉ in μ. Stone, gravel, distempers in the private parts.
- ☉ in †. Fistulas in the thighs, injuries to hips or thighs, trouble with the respiratory organs, fevers.
- ☉ in υς. Affections of the chest, stomach, feet and knees.
- ☉ in ζ. Organic weakness or fatty degeneration of the heart, bladder troubles, over-heated blood, weak back.
- ☉ in ✕. Obstructions in the respiratory organs, phthisis, bowel or genital troubles.

♀ benefits the health, unless afflicted, when she may cause flatulency and disorders in the genitals, matrix and reins. ♀ afflicting the ♀ in a lady's natus invariably weakens the health, especially if either occupies the 6th house.
 ♀ causes phthisis, madness, imbecility and fits, if afflicted.

- ♀ in γ. Head troubles.
- ♀ in δ. Distempers in the neck and throat.
- ♀ in π. Trouble with the respiratory organs.
- ♀ in ε. Diseases of the stomach.
- ♀ in Ϟ. Palpitations, pains in the back.
- ♀ in ηξ. Consumption, obstructions in the bowels.
- ♀ in ς. Trouble with the reins.
- ♀ in μ. Trouble with the private parts.
- ♀ in †. Nervousness, consumption.
- ♀ in υς. Pains in the knees.
- ♀ in ζ. Lameness in the ankles.
- ♀ in ✕. Phthisis, lameness in the feet.

The ♀ afflicted causes weak sight, madness, trouble with the menses, phthisis, cancer and stomach troubles.

- ♀ in γ. Headaches, weak sight, and if afflicted by ♂, brain fevers.
- ♀ in δ. Trouble with the throat, bronchitis.
- ♀ in π. Trouble with the respiratory organs and nerves.
- ♀ in ε. Derangement of the stomach and breast.
- ♀ in Ϟ. Organic trouble with the heart, throat and back.
- ♀ in ηξ. Consumption, obstructions in the bowels.
- ♀ in ς. Organic weakness of reins, back and kidneys.
- ♀ in μ. Urinary and genital distempers, gravel, stone.

♄ in ♌. Phthisis, weakness of the thighs, nerves and chest.

♄ in ♎. Weakness of the knees, disordered stomach.

♄ in ♏. Bronchitis, bladder troubles.

♄ in ♐. Trouble with the feet, bowels and respiratory organs.

The diseased parts of the body are signified by the signs containing the planets that afflict each other.

Saturn's evil aspect to the Sun in common signs lowers the vitality.

♂ and ♃'s good aspects to the Sun give robust constitutions and long life.

The evil aspects of ♂ to the ☉ or ♄ cause accidents, feverish or inflammatory distempers, and sudden death.

The evil aspects of ♃ to the ☉ derange the stomach, liver and system.

♃ in ♈ in evil aspect to the ☉ would cause heart weakness.

The evil aspects of ♂ to the luminaries from fixed signs predispose more to accidents than to diseases; and when either ♂ or the luminaries are in the 8th house, the danger of accidents is greater.

♄ in the common signs in the 6th, afflicting the ☉, causes asthma or lung troubles.

Generally the signs in the 6th house or on its cusp indicate the part of the body which may display weakness.

Cross aspects of the luminaries, ♃ and ♄, sometimes beget consumption.

♈, ♎, ♏, ♌ or ♍ on the ascendant give more vitality, more disease-resisting power, physical power and endurance than ♊, ♉ or ♋, which are signs of a less robust nature. The natives are more feeble, have less vitality, they more easily succumb to bad directions.

Too much stress cannot be laid upon the fact, that when afflicting planets are angular in the ascendant, 10th or 7th houses, they have greater disease-causing and killing power.

The evil aspects of ♂ and ♃ are sure to beget injuries or wounds.

♂ in the 9th, afflicting the luminaries, often cripples the native.

The diseases of the mind are caused by the affliction of Mercury or the Moon by ♂, ♃ or ♄.

In deciding the duration of life, if the ☉ is applying to an evil aspect of ♂, ♄ and ♃, and either of these planets is angular, the child will live with difficulty. And it is the same if either of the malefics be in the 8th house.

The affliction of the ♄ by the malefics kills the child, unless the Moon has the support of ♃ and ♀, and the malefics be not angular. Of course, the strength of constitution must be well-weighed; for one child will live through directions, to which another would succumb.

Of course ♂, ♃ or the ☉ rising in the ascendant, or the house of life, add great vitality; often a robust constitution; the native lives long, unless the Sun or Moon be afflicted by the malefics. ♂ rising in evil aspect to the luminaries is sure to cause bodily hurts and a violent death, if ♃ or ♀ are not in good aspect to the Sun, and neither are in the 8th house.

CHAPTER XII.

CHAPTER ON MENTAL QUALITIES AND DISPOSITION.

It is a well known fact that no two persons possessing the same characteristics are born under different signs of the Zodiac, and it is very easy to pick out the different types in one's own circle.

The Sagittary man, or the person at whose birth this sign ascends, is as far removed in character as the poles from the person at whose birth the sign Taurus, Cancer, or Capricorn held the ascendant. This invariability is of itself sufficient evidence that nature does not evolve a jumble of conflicting atoms. Compare the timid, reserved, fearful, retiring, suspicious person, whose birth moment coincides with Saturn's ascension in the eastern horizon, with the native at whose birth Jupiter presides.

The latter's honest bluntness, bonhomie, generosity, free and open disposition, and sport-loving temperament, is a striking contrast to the former.

The bold, self-confident, self-assertive, quarrelsome individual at whose birth Mars was in evidence, is a sharp contrast to the person owning Venus as mistress.

The latter's love of peace, fondness of pleasure, vivacity, warmth of affection and fun-loving temperament, are a striking contrast to the Saturnine man's physical condition.

Ptolemy tells us that the mental and intellectual qualities are judged from the condition of ☿ and also from the luminaries (particularly the Moon) and their aspects.

Certain it is that the greatest of all clairvoyants, Swedenborg, was born January 29th, 1688, at 5.30 a.m., just as the benevolent Jupiter with Venus rose in the eastern horizon in trine aspect with the Moon. Saturn had culminated for the day; Mercury was also in the ascendant.

These positions, in the language of the heavens, portray a gifted man, possessing rare talents; but as Mercury was in quartile aspect with both the malefics, Mars and Saturn, he had undoubtedly that insanity which is often allied to genius and inspiration.

The place of Mercury, aspects to Mercury, the ascendant, planets therein, or in the 1st house, the 10th, the 3rd, and 9th houses are all to be observed in

judging the mind. For all these places are spiritual, brain or mind swaying and controlling.

♈, ♍, ♎ and ♏ on the ascendant incline the native to intellectual work. And if ♄ be rising in these signs, the native is clever, unless ♄ be afflicted.

♄ rising in any sign, unafflicted, adds some good abilities.

♄ in good aspect to ♀ gives the native superior judgment and reasoning powers. The aspect of ♂ to ♄ sharpens the wit and adds constructive skill.

The conjunction or good aspects between ♄ and the ☽ add more than ordinary sharpness of wit and intuition.

The good aspects of ♁ and ♀ to ♄ beget imagination, subtlety, penetration of mind. The evil aspects of ♁ to ♄ beget a person of dull wit.

Whilst the cross aspects of the ☽ and ♂, beget stupidity.

A conjunction of the ☉ and ♄ adds practical judgment, sharpness of wit.

♀ or ♀, rising add benevolence of disposition, kindliness.

But see planets risings and aspects thereto.

CHAPTER XIII.

PECUNIARY PROSPECTS.

.....And even at this day,
'Tis Jupiter who brings whate'er is great.

George Eliot says: "Babies can't choose their own horoscopes, and, indeed, if they could, there might be an inconvenient rush of babies at particular epochs."

As Saturn passes through the 2nd house once every twenty-four hours, and for some thirty days each year, conjoins, squares, and opposes the sun, it will readily be seen that thousands are born every year who are destined to come to actual want.

Astrologers have recorded that Saturn in the 2nd house (that division of the heaven which presides over pecuniary affairs), in conjunction, square, or opposition to either or both the luminaries or planets, is a sure sign of poverty.

Milton had Saturn in the 2nd house, and his perpetual struggle to live is well known.

Saturn held the same position in each of the following cases:—

A person born,	5.0 p.m.,	March 30th, 1864.
"	"	4.30 p.m., April 3rd, 1864.
"	"	8.30 a.m., July 22nd, 1865.
"	"	2.30 a.m., February 9th, 1871.
"	"	10.0 p.m., October 8th, 1858.
"	"	8.0 a.m., June 6th, 1831.
"	"	0.45 a.m., September 25th, 1830.

These are poor, ill-starred people, to whom life is a continual struggle and hand-to-mouth existence. Some have died in actual want and misery.

Those who have at birth Jupiter or the Sun in the 2nd house or the mid-heaven, in good aspect to each other or the Moon, accumulate wealth. Coleridge was born 11 a.m., October 21st, 1772; at his birth the Sun was in the 10th house, in trine aspect with Jupiter in the 2nd house. M. Carnot was born 6 p.m., August 11th, 1837; Jupiter and the Sun will be found conjoined in the western angle, both in trine aspects with the Moon. George Eliot, born

5 a.m., November 22nd, 1819, had the Sun in the same position, in good aspect to Mars, Saturn, and the Moon.

A * or Δ aspect of the luminaries is a sure sign of good fortune in business. And if either are in the 10th or 2nd, much pecuniary success.

φ in the 2nd, well aspected, brings much money gain.

Of course \mathcal{U} or φ in the 2nd, in cross aspects to the luminaries or malefics, would keep the native poor.

\mathcal{J} in the 2nd causes extravagance, rash business ventures; mutations of fortune, if Mars is well aspected; if ill-aspected, the native will be poor. The good aspects of \mathcal{U} to \mathbb{H} , \mathcal{I} , and \mathbb{W} bring legacies, inheritances; an independence from these sources.

\mathbb{W} , \mathcal{I} , \mathcal{J} , or \mathbb{H} in evil aspect to one or both luminaries, and either malefics or luminaries in the 5th, presage heavy losses in speculations and bad investments.

Good aspects of φ and \mathcal{U} to \mathcal{X} bring gain by intellectual capacity. That is to say, the native makes money by his abilities. Teachers and schoolmasters generally have \mathcal{X} in the 10th house.

CHAPTER XIV.

ON THE EMPLOYMENT.

♄ inclines to building, farming.

♃ represents priests, clergymen, bankers, lawyers, merchants, persons in powerful positions.

♂ indicates soldiers, surgeons, engineers, butchers, mechanics.

♀ indicates musicians, artists, jewellers, actors, drapers.

The ☉ indicates officials; that is municipal or government officers, and those in powerful positions.

♁ represents mathematicians, secretaries, literary and scientific men, schoolmasters.

♊ indicates the people, the multitude, travellers, sailors.

For instance, ♄ in either the upper or lower meridian, well-aspected, would bring success in farming, building.

♃ there and well-aspected, the native would do well as a banker, lawyer, merchant.

♂ in either position would indicate success in chemistry, engineering and the employments over which he presides.

But all these planets should be well-aspected by the Sun.

The planet nearest the Sun, or in aspect to the mid-heaven has some power in directing the native's employment.

If ♂ is near the ☉, some of the martial employments will probably be taken up. But the dominant planets in the horoscope have considerable influence in this matter.

For instance, ☉ ♂ ♀ would incline to a drapery or jewellery business. And if this conjunction occurred in the 3rd or 9th, the native would do well as a commercial traveller or importer.

Generally speaking, editors should have good aspects between the ♄, ♁, ♀ and ♃.

Artists should have good aspects between ♀ and ♁, ♀ and ♂; musicians also should have these aspects and ♀ in the 10th or ascendant.

A successful soldier should have ☉ in good aspect to ♂ and one or both angular.

The lawyer should have a good aspect between ♃ and ♁.

Clergymen should have ♃ or ♀ in the 9th, or the ☉ there well aspected by ♃.

People in public offices should have ♃ on the M.C.

Surgeons should have good aspects between the ☉, ♁ and ♂.

CHAPTER XV.

ON MARRIAGE.

The planet or planets to which the ♃ applies in the horoscope of a male, represents the wife.

For instance: if the ♃ applies to ♂, the wife is self-assertive, confident, wilful.

If to ♀, she is kindly, affectionate, lovable.

If to ♁, cold, reserved, reticent.

If to ♃, attractive, faithful; a good woman.

The ☉ in the horoscope of a female is the significator.

If applying to a good aspect of ♃, the husband is good natured, affectionate, and a good man.

If to ♁, he is reserved. If the good aspect is to ♂, the man is self-assertive, confident, bold, generous.

Evil aspects to the luminaries cause unhappy marriages, conflicts, widowhood.

A planet on the western angle must be taken as an indicator of the marriage partner; it has precedence to the planet or planets to which the luminaries apply.

♀ afflicted by ♁, the woman rarely marries, unless the ☉ is supported by ♃; disappointment in love is certain if the ☉ and ♀ be afflicted by ♁, ♃ or ♄.

♁, ♃ or ♄ on the western angle will keep a woman single, unless ♃ is in good aspect to the ☉. Then she may marry, but any of these planets on the western angle always cause domestic infelicity. The trouble in the married life is greater if one of these planets be on the western angle and in cross aspects to other planets. Even ♃ or ♀ on the western angle can only bring domestic felicity when they are unaspected, or well-aspected.

For if they are afflicted the man or woman is unhappily married.

As to the period of marriage: in the case of a male, any aspect of the promittor, the ♃ to the planet to which it applied at birth, or to any planet on the western angle, will bring about marriage, if the native has reached a marriageable age.

In the horoscope of a female, the ☉ as the promittor must be taken in the same way.

Of course the ☉'s aspect to other than the planets it aspects at birth often brings about marriage.

♀ afflicted by ♃, ♀ or ♄, indicates trouble in love affairs.

Aspects between ♂ and ♀ beget love affairs.

Evil aspects of ♂, ♄ and ♀ to the ♄ often cause much disquietude in the married life, and sometimes divorce or separation results.

When the ♄ applies to ♂ in the horoscope of a male, it does not necessarily mean that ♂ must be in the ascendant. It merely means that ♂ will be dominant in the wife's horoscope, and that the martial nature will be strong within her.

A good aspect between the husband's ♄ and the wife's ☉ is a sign of concord.

Aspects between ♀ and ♂ in the respective horoscopes cause love; the one fascinates the other.

THE OFFSPRING.

The 5th and 11th houses indicate the offspring. ♀, ♂, ♃ in these houses and in cross aspects often deny offspring.

♃ in the 5th afflicting the ☉ is a sure indication of the death of some of the offspring. ♂ in the 5th afflicting either of the luminaries often kills the native's children; ♂, there is sure to cause trouble from offspring—they are difficult to control; ♃ or ♀ there, good, happy and obedient offspring.

CHAPTER XVI.

CHAPTER ON TRAVELLING.

The Moon in the 1st, 12th, 3rd or 9th houses is a sure sign of long journeys and voyages. If the ☽ is well aspected, and there are no evil planets in the 3rd or 9th, good fortune would come from journeys; but especially if the 3rd or 9th are occupied by ♀ or ☿, and they are in good aspect to the luminaries.

Evil planets in the 9th, and afflicting the ☉ or ☽, the malice of fortune will result from journeys, which should be avoided. Generally the native will do best by going in the direction in which he finds the benefics in the horoscope. For instance: if ☿ is in the 9th, he should go a little south-west from birth-place; if the luminaries on the western angle are well aspected, he could go west; ♀ ☉ in the 3rd, he would do well in a north-easterly direction.

But we have always found it unfortunate for a person to go to a place ruled by a sign which is occupied in his horoscope by an afflicted planet, even though it be a benefic; and that the evil would be increased if, at the time of moving, a malefic was found transiting that planet's place.

We believe the following list of places ruled by the twelve signs to be fairly reliable.

♈. Germany, England and Wales, Denmark, Lesser Poland, Burgundy, Palestine, Syria, Judæa, Naples, Capua, Florence, Verona, Padua, Brunswick, Marseilles, Cracow, Saragossa, Utrecht, Oldham, Leicester, Blackburn, and Birmingham.

♉. Persia, Ireland, Cyprus, Poland, Dublin, Mantua, Leipsic, and Ashton-under-Lyne.

♊. Lombardy, Belgium, North America, London, Versailles, Bruges, Nuremberg, and Melbourne.

♋. Western Africa, Scotland, Holland, Amsterdam, Constantinople, Cadiz, Genoa, Venice, Algiers, Tunis, York, New York, Milan, Lubeck, and Manchester; perhaps Vincenza, Magdeburg, and Rochdale.

♌. France, Italy, Sicily, The Alps, Bohemia, Chaldea, North of Roumania, Rome, Bath, Bristol, Taunton, Damascus, Prague, Philadelphia, Portsmouth, and Blackpool.

ηγ. Turkey, Asia, Babylonia, Assyria, Euphrates, Greece, Thessaly, Corinth, Candia, Croatia, Switzerland, Heidelberg, Jerusalem, Paris, Reading, Lyons, Toulouse, Cheltenham, Bury, and Todmorden.

Ϡ. Thibet, China, Japan, Austria, Savoy, Upper Egypt, Libya, Antwerp, Frankfort, Lisbon, Spires, Fribourg, Vienna, Gaëta, Charlestown, Placenza, Leeds, Nottingham, Norwich, Middleton, and East Lancashire.

μ. Morocco, Algiers, Barbary, Norway, Bavaria, Valentia, Frankfort-on-the-Oder, Halifax, Liverpool, Stockport, Newcastle-on-Tyne, Tyneside, and Goole.

‡. Spain, Tuscany, Arabia, Felix, Dalmatia, Hungary, Moravia, Cologne, Avignon, Buda, Narbonne, Toledo, Rotenburg, Stuttgart, Sunderland, Bradford, and Sheffield.

ψ. India, Afghanistan, Punjaub, Thrace, Macedonia, The Morea, Bosnia, Bulgaria, Albania, West Saxony, Hesse, Mexico, Mecklenburg, Oxford, Prato in Tuscany, Brandenburg, Tortona, Brussels, and Keighley.

≡. Arabia, Russia, Prussia, Tartary, Muscovy, Circassia, Wallachia, Sweden, Westphalia, Abyssinia, Hamburg, Bremen, Salzburg, Trent, and Salisbury.

×. Portugal, Calabria, Normandy, Egypt, Nubia, Alexandria, Ratisbon, Worms, Tiverton, Farnham, Bournemouth, Grimsby, Southport, Hull, Filey, Lancaster, King's Lynn, and Preston.

CHAPTER XVII.

ON FRIENDS AND ENEMIES.

The 11th house is indicative of friends; the Sun, Moon, Jupiter, and Venus therein, unafflicted, prefigure many good and powerful friends, who will contribute to the native's happiness and good fortune. The writer has known of cases where friends have assisted the native to lucrative positions and favours. Jupiter, Venus, the Sun, and Moon, afflicted by cross or opposition aspects, however, in the 11th house, would bring trouble rather than help from friends. Mars, Saturn, or Uranus, or even Neptune, in this house, would bring loss from false and aggressive friends, who turn enemies.

The 7th house indicates open or public enemies, and the 12th house alludes to the secret or private scheming foes. Saturn, Uranus, Mars, or Neptune, in these houses, instigate enemies, and stir up strife, if they are in cross or opposition aspect to each other or either of the luminaries. Planets opposing each other from the east and western angles cause powerful opposition (often litigation) from ever contending foes. Jupiter, or Venus, or the Sun, in the 7th house, opposed or squared, are also productive of litigation, disputes, a thwarting influence from people in strong positions. The more numerous the aspects from the east and western angles, the greater the conflicts; for the native, under these circumstances, finds large sections of the public opposed to him.

The malefics, Saturn, Uranus, and Mars, in the 12th house, squared or opposed, are positive tokens of false charges, accusations difficult to trace; they portend plots of backbiters, assaults in the dark, assassinations. Find Mars in the 12th house in conjunction, square or opposition, and the neighbours will speak ill of the native. Good aspects to the Sun, Jupiter, and Venus, in the 7th, make the native popular; he has many followers and admirers. A certain attractive influence is attributed to the 12th house when Venus and Jupiter are so posited. Almansor, an Arabian astrologer, says that ♀ in the 12th, makes a man wise and good; but this could only be the case if Venus was found near the ascendant, or actually in the ascendant. Almansor, however, may be right in assuming that since a malefic causes antipathy, a benefic will cause sympathy.

CHAPTER XVIII.

"STARS IN THEIR COURSES."

The Chaldeans measured the span of life at the rate of a day for a year. Every degree moved by the earth in its periodical revolution in its orbit round the sun, was reckoned one year of life.

Thus it is found that we have climacterical years; that is, years which have been found to be critical in people's lives for health and fortune. This is arrived at by multiplying seven by the odd numbers, such as three, five, seven and nine. But those who have attempted to explain these climacterical periods have failed, because they attributed some mysterious fatality to numbers. They were ignorant of arcs and angles in the celestial sphere, which are measured by degrees of longitude. We have the conjunction when two planets are conjoined; the semi-sextile of 30° ; the semi-square of 45° ; the sextile of 60° ; the quintile of 72° ; the trine of 120° ; the sesqui-quadrate of 135° ; the biquintile of 144° ; the square of 90° ; and the opposition of 180° .

As the planets are found to exert an influence at these distances from each other, it is easy to see we have a semi-demi-arc of 90° , equalling $22\frac{1}{2}^\circ$; a semi-arc of the semi-sextile, equalling 15° ; and a semi-demi-arc of $7\frac{1}{2}^\circ$.

Those who have Sun opposed to Saturn at birth would live with difficulty through infancy, and would at age twenty-two and half suffer slightly in health; but they would be seriously ill at about age forty-five, when the Sun would have reached 135° of Saturn's radical position. Of course the arc is greater or shorter, according to the motion of Saturn.

For if Saturn turned Retrograde, he would really meet the aspect of the Sun much earlier, and possibly at age forty-two or forty-three. Consequently the period of $22\frac{1}{2}$ years would be shortened by one year; and twenty-one and half years would be the critical period.

We are treating of exact aspects; but should the planet Saturn be 3° past the opposition, the Sun would reach the 135° of Saturn three years earlier; the Sun's motion is sometimes over or under a degree per day.

The period of Saturn, too, must be observed. For at age seven Saturn would be in square (90°) to the Sun's place and his own place in the horoscope;

and at age fifteen in conjunction with the Sun in the Radix. At age twenty-one, square Sun. At age thirty, opposition Sun. At age thirty-seven, square Sun again. At age forty-five, conjunction Sun. Therefore each of these years would be of evil mien for health and fortune.

But the degree of adversity can only be deduced from the relative positions of the Sun and Saturn in the horoscope at birth.

Of course the periodical revolution of each planet differs; and each has to be tabulated in the horoscope. For instance, the transits of Jupiter and Venus bring benefits.

For instance: Mars is sometimes Retrograde for many days, meaning many years in a person's life; because a day's progress of the planets, whether backwards or forwards, is called a year of life.

Mars is sometimes found five and six degrees beyond the 90° to the Moon, which makes a square; a most dangerous aspect, signifying aggressive fortune. The Moon at five or six months after birth completes the square; and the child meets with an accident, or is seized with convulsions, which almost wrench its life from its little body.

The transits of the afflicting planets (*i.e.*, when ♂, ♃, ♄ or ♅ are ☌, ☌, ☌, ☌ or ☌ ☌) must be observed.

These aspects by transit will cause trouble or indisposition, according to the houses in which the aspects fall.

The Sun's aspects, *viz.*, ☌, ☌, ☌, ☌ and ☌ to the afflicting planets, will be found to be of evil mien.

Example:—We have a horoscope with the Sun in the first degree of Taurus, in opposition to Mars in the first degree of Scorpio. The Sun on January 21st, April 21st, July 24th, October 24th, would be ☌, ☌ or ☌ the place of Mars. In the same way the Moon's transits should be observed.

Directions tabulated in books are often misleading; for instance, it is extravagant to say that ☌ ☌ ☌ brings wealth and prosperity; for it will do neither unless ☌ is a promittor.

Now a promittor is a planet which promises an event.

♃, ♂, ☌, ♄, ♅, ♆, ♇ are promittors when they aspect the luminaries.

Suppose ☌ is on the M.C., and has no aspect of the ☌, he still promises to lift the native into some position of honour. If he is * ☌, then all subsequent good aspects between the ☌ and ☌ will bring good fortune.

When the ☌ reaches the ☌, or a parallel, the native will benefit. Even transits of ☌ over the ☌'s place will bring benefits.

Suppose ♃ is ☌ ☌, closely, ♃ promises ill-health or misfortune. He fulfils his promise forty-five years later, when the ☌ comes to a ☌ of ♃. Of course, if the ☌ is 5° beyond the exact square, then the ill-fortune would come at age forty.

Suppose the ☌ in the horoscope of a female is applying to a ☌ of ☌, closely, then marriage could be predicted when the ☌ comes to Bq ☌, twenty-five years later.

Briefly, all subsequent aspects of promittors are always operative for good or evil.

The parallels ∇ , \angle , \odot operate with great power, as powerfully as the Δ or δ . Sometimes the luminaries are both promissors; when they are in trine or sextile aspect at birth, then prosperity in business coincides with every subsequent good aspect.

When they are in cross aspect at birth, subsequent evil aspects will continually drain a man's pecuniary resources, if he is in business.

δ in evil aspect to the \odot is the promissor of a particularly aggressive nature. In a woman's horoscope he kills the husband in subsequent evil aspects, such as the \angle , Parallel, \square , \square , δ .

If it is a \square aspect at birth (close), the \square obtains at age forty-five, when the event may be expected. But in the meantime δ is progressing often to a parallel or a \angle of the \odot in the radix. The student should take into consideration the houses in which the aspect falls. For these will indicate the nature of the trouble.

First ascertain what is promised in the horoscope, then follow up the subsequent aspects of promissors, and the future is revealed.

When Neptune is in evil aspect to the \odot at birth, we find that he is a particularly evil promissor. His subsequent evil aspects to the Sun bring losses and bereavement.

A married lady who had $\odot \square \Psi$, lost her husband forty-five years later, when \odot came to $\square \Psi$.

A gentleman who had the \odot 5° past the \square of Ψ , met with heavy reverses at age forty, when the \odot came to the \square of this promissor.

The system here set forth is what is usually called that of secondary or progressive directions, in which a day's movements are taken to represent a year of life, two hours for a month, thirty minutes for a week, and four minutes for a day, hence the aspects and positions formed in the first twenty-four hours after birth portray the nature of the first year of life. The \odot by this system moves at the rate of about 1° a year. The \odot varies in her motion from 12° to 15° per year, hence to ascertain her motion per month we divide by twelve, and by four to show her motion per week. The \odot 's aspects to the planets are the most powerful, his parallels with them always producing momentous results, and never failing to bring a crisis in health or fortune. The letters R. or Rad. placed after a planet (except in the horoscope) signify the place of that planet at the time of birth, i.e., in the Radix or Radical figure, which are other terms for the nativity. As before stated, this letter is also placed after the symbol of a planet in the horoscope, when it signifies that the planet is retrograde. The letter P when placed after the second of two planets in aspect refers to the second planet's progressive place, or place by secondary direction. The houses in which the direction falls must be observed, together with their lords. For instance, the \odot or $\Psi \square \frac{1}{2}$ the latter posited in the second, would portray heavy pecuniary loss or bankruptcy. Directions from angles are very powerful, especially near the cusp of the 1st house or in the M.C. Those formed in cardinal signs are more powerful than those in fixed or common signs, and operate more suddenly. When a planet has progressed to the degree ascending at birth, or that on the mid-heaven, and at the same time forms a direction, the effects are very powerful.

The luminaries (more particularly the ☉) afflicted by ♃ in any part of the figure, bring not only ill-fortune but ill-health. We may instance the case of a male, whose ☉ in the 10th arrived at P ♃ in the 4th; although neither the ☉ nor ♃ were lords of the 6th, 7th, or 8th, the native had a serious illness, but did not appear to suffer in any other way.

In another case of a male, ☽ 8 ♂ from the 3rd and 9th (neither of them being lord of the 6th or 8th house), brought a serious illness. Another person, whilst under ☉ 8 ♃ and ☽ □ ♃ was seriously indisposed, and depressed by peculiar presentiments. The native broods a great deal under these last-named directions. They lead many to embrace some religious creed, more through fear of the unknown than absolute faith.

☉, ☌, ☌, □, □, P or 8 ♄. Changes, unsettledness, anxiety, sudden calamities, an unfortunate time for all new undertakings. The native is liable to accidents and sudden losses. In a female's natus it often causes a liaison or temptations thereto. Many leave their husbands under these directions. It sometimes causes a hasty marriage often regretted, or followed by a separation. The student must observe the houses in which the direction falls, and look for evil from things appertaining to those houses.

☉, ☌, *, Q., Bq. or △ ♄. If ♄ be prominent in a nativity, this aspect brings one much into prominence. It is a good direction for municipal or parliamentary honours. It often brings beneficial changes and journeys and local distinction. Civil servants under this direction obtain rapid preferment. With females it often causes attachments or liaisons and sometimes a hasty marriage, especially if ♄ occupies the 5th or 7th house.

☉, ☌, ☌, □, □, 8 or P. ♃. This is, perhaps, the most unfortunate direction one can come under, especially for health. The P., □ and 8 exert most power; the ☌, ☌ and □ are not quite so strong. Death often results from this direction. When in the 2nd house, bankruptcy is almost certain to ensue. Mental anxiety, bereavement, indignities, loss of parents, grief and sorrow are generally caused by these aspects. The P. and ☌ of ☉ and ♃ in ☌, ♃ or ☌, cause rheumatism. Females often lose their husbands through these directions. A gentleman who had ♃ in the 11th □, ☉ and ☽, was nearly ruined by friends. When these aspects are in fixed or cardinal signs, accidents are to be feared; in watery signs, death by water or liquids.

☉, ☌, *, Q, Bq, △ ♃. Very fortunate for building or dealing in property or lands. Help from the people in whom Saturn's nature dominates, success, prosperity. These aspects incline one to be careful and accumulate property. They impart steadiness of character. With females one or other sometimes brings offers of marriage as well as good fortune.

☉, ☌, □, □, 8 ♃. Unfortunate for finance, law, business, and speculation, especially if the aspect be from 7th, 10th, 1st, or 2nd house. It debilitates the system and liver; causing pleurisy, stomach troubles, and poor blood. The native is sure to be much abused, and to meet with injury and contumely.

☉, ☌, ☌, *, Q, Bq, △, or P. ♃. The most fortunate directions one can have. Health, honour, wealth, and prosperity; help from powerful friends. When ♃ occupies the 2nd or 10th house, during a P., *, or △, the native is remarkably successful in his pecuniary affairs. In a female's natus it is a

sure sign of marriage or offers of marriage, if she is single and at a marriageable age.

⊙, ♂, ♀, ☐, ☐, ♄, or P. ♂. Inflammations, fevers, hurts, serious accidents, and often a violent death. In ♀ and ♄, inflammation of the lungs and a disordered nervous system, falls; in the watery signs, death by drowning; in ♀, danger of inflammation of the bowels; in the fixed signs, great liability to accidents; in ♀ or ♄, possible syncope, if the heart is weak. ♂ causes sudden events. The native under these directions is rashly inclined, rushing headlong into quarrels and disputes. A person with ♂ in the 2nd, during this direction, speculated rashly in business and soon became bankrupt. Amputations also are often necessary under this direction. It is more powerful if ♂ afflicted one or both of the luminaries at birth. It operates in the same way with females; they are likely to quarrel with their husbands. Child-birth is likely to be fatal. A person under this direction, burst a blood-vessel near the nose which resulted in death. A woman whose ⊙ had progressed to ♂ and P. ♂ in the 5th house, died in child-birth, in spite of the best medical aid.

⊙, ♄, *, Q, ♄, Bq, ♂. These bring physical activity and preferment, especially if in the army or navy; they incline to precipitancy in actions. The native will gain from those in whom ♂'s nature dominant. Good for health and vitality; with females, offers of marriage and new friends.

⊙, ♂, ♄ *, Q, Bq, P. ♀. Success in dealing in jewellery, apparel, and fancy goods; happiness and prosperity; love of amusement and pleasure. The principal aspects often cause marriage.

⊙, ♀, or ☐, ♀. Trouble through females, children, and young persons; very unfavourable, causing great disappointments.

⊙, ♂, ♄, *, Q, or P. ♄. Public honours in literature, art or science, inventions, literary undertakings, etc., if the nativity portrays an aptitude for these things. This direction is sure to bring much mental activity and increase of business. Artists receive distinction under it. The editor of an influential London paper resigned his post, and started a very successful magazine of his own under this direction. A publisher and printer floated a paper under the same, some ten years ago, and is now reputed to be very wealthy.

⊙, ♀, and ☐ ♄. Trouble through writings, disappointments in literature, publishing, etc.

⊙ ♂ ♄. Success and new undertakings. If ♄ ♂ ⊙ occurred at birth, the native is certain to receive much assistance, pecuniary and otherwise, from the other sex. The native may marry a very wealthy person. This direction frequently causes marriage in a male's nativity; in a female's it often causes indisposition, sometimes fevers; the health being much worse if this occurs in the 6th house. It is an unfavourable direction in a lady's nativity.

⊙, ♄, *, Q, Bq, ♄, or P. ♄. A very good direction for business and finance; it often brings credit, preferment, and success in business. If the native is in the employment of others, he is sure to be promoted, or receive marks of favour from his employers and superiors. The ♄, P. and ♂ will bring marriage to either sex, especially if the ⊙ and ♄ were in aspect at birth and dominant.

☉, ♌, ☐, ☐, or 8 ♎. Unfortunate for business and finance; speculation should be avoided; unfortunate for dealing with superiors and persons in power. When the ☉ or ♎ occupies the 6th house, serious indisposition may ensue. This direction sometimes causes heavy bereavement. With females it often brings a severe illness, especially if the ♎ squared or opposed the ☉ at birth, or either occupied the 6th house at birth, or by direction. Of course the strength of the aspect must be considered. Again, when the direction occurs from angles, aspects will be found to operate much more powerfully than in other parts of the horoscope. Aspects from angles and cardinal signs are the most powerful, producing the most marked results. Aspects are also more powerful from fixed signs than from common ones. In every case the radical horoscope must be considered carefully; for, when this indicates a strong, healthy, disease-resisting constitution, a bad direction may produce only a slight illness or temporary indisposition. On the other hand, a weak, debilitated constitution, as portrayed by the affliction of the luminaries at birth by ♎, may succumb to a direction which the more robust constitution would live through with ease. It is the same with regard to other affairs; for, when the horoscope portrays loss and ill-fortune, a bad direction will bring more ill-fortune than in the case where good fortune is portrayed at birth.

LUNAR ASPECTS.

♎, ☌, ♌, ☐, ☐, 8, P. ♄. Very unfavourable, unfortunate changes and journeys, mental anxiety and sometimes bereavement, odious notoriety when ♄ is dominant in the horoscope, suicide and intrigues with women when ♄ afflicted the ♎ at birth. With females, troubles and annoyances from males, changes and troublesome journeys.

♎, ♍, ♋, Q, Bq, ♌, ♄. These are favourable, and, unless ♄ afflicted the ♎ at birth, may lead to a fortunate change and profitable journey, especially if ♄ or ♎ occupies the 3rd or 9th house by direction or at birth. Like the evil aspects, it also tends to attachments with females; it also brings unexpected good fortune.

♎, ☌, ♌, ☐, ☐, 8, P. ♎. A very unfortunate direction. Losses, sorrows, disappointments, bereavements, serious illnesses, and to a weak constitution, sometimes death. Generally, bereavement, grief, despondency, and fear of impending calamity, especially if ♎ afflicted the ♎ at birth. If ♎ or the ♎ occupies the 2nd house, bankruptcy is to be feared.

♎, ♍, ♋, Q, Bq, ♌, ♎. Success; the accumulation of wealth by personal industry; the native manages his affairs with tact and precision.

♎, ☌, ♍, ♋, Q, Bq, ♌, P. ♌. Exceptional success in business, preference, and the increase of wealth; it also often brings marriage; with females it gives success, good health, new friends, and benefits from those in whom ♌'s nature is dominant.

♎, ♌, ☐, ☐, 8 ♌. These aspects cause extravagance and losses in business. It is an unfortunate time for litigation; judges are sure to go against the native. With females it causes indisposition through irregular

circulation and rush of blood to the head, particularly if the direction occur from cardinal signs.

▷, ♄, ♀, ☐, ☐, 8, P. ♂. These directions are remarkable for causing accidents, hurts, inflammatory diseases, and fevers. When under this aspect, especially if ♂ afflicted the ▷ at birth, the native is irritable, indiscreet, and quarrelsome; he may experience bladder and kidney troubles, especially if ♂ occupies the 6th house. Persons under this direction should avoid disputes and dangerous places; they may lose by fire, or theft. With females it acts the same as with males. Every person whose ▷ was afflicted at birth by ♂, is liable, when under this direction, to death by violence, fever, or inflammation. A female in child-birth would be in imminent danger of death, especially if ♂ occupies the 5th house.

▷, ♄, *, Q, Bq, △, ♂. These bring physical activity, increase of business, and often very successful journeys. The native is courageous, self-confident, and adventuresome. This direction increases the disease-resisting faculties. It is the same with a female who, if ♂ occupies the 5th house, is likely to form an attachment which may lead to trouble, especially if there are other indications of this in the nativity.

▷, ♄, ♄, *, Q, Bq, △, P. ☉. Help from friends. The P and ♄ cause marriage; the ♄ brings changes and new enterprises, much help from powerful and wealthy females if ▷ ♄ ☉ occurred at birth. The native may marry a wealthy person under this direction, especially if ▷ ♄ ☉ occurred at birth and near the 7th or 8th house. These aspects bring success in business, promotion, and general prosperity. The ▷ ♄ ☉ with females often causes indisposition, especially if they were in ♄, ☐ or 8 at birth, and either occupies the 6th house.

▷, ♄, ☐, ☐, 8, ☉. Unfortunate for native's affairs; bad for speculation; losses and annoyances are plentiful; danger of bereavement and ill-health, particularly in the case of a female. From angles, and especially from cardinal signs, this aspect is very powerful. The native should not push his affairs.

▷, ♄, ♄, *, Q, Bq, △, P. ♀. Love of pleasure and success therein. Merchants, jewellers, dealers in male and female attire, will be very prosperous. It points strongly to an increase of offspring, particularly when ♀ or the ▷ occupies the 5th house and children are not denied; it is also good for the health, dealing with females, and the purchasing of apparel.

▷, ♄, ☐, ☐, 8, ♀. Unfortunate; trouble, annoyances, and disappointments from females; sometimes bereavement. With females it causes temporary indisposition and a disordered system.

▷, ♄, ♄, *, Q, Bq, △, P. ☿. Mental activity, study, and, if the natus portray it, success in literature, science, or art. It may also bring a lawsuit or dealings with lawyers and literary men; fortunate for writings, agreements, gain from publishing, and applications for secretaryships.

▷, ♄, ☐, ☐, 8, ☿. Unfortunate for writings, law, agreements, and literary undertakings; difficulty in passing examinations, etc.

▷, ♄, P. ♄, *, or △ to her own place at birth, brings success, journeys (especially if the ▷ occupied the 3rd, 9th, or 12th house), and new friends of both sexes.

♄, ♌, ☐, ☐, ♄, ♄ radix. Unfortunate, annoyances through females, slight temporary indisposition.

DIRECTIONS OF THE PLANETS.

♄, ☐, ♄, P. ♌, ♏. These are powerful when ♄ and ♏ are dominant in the figure. In the 7th, unhappiness in marriage, and a very bad marriage partner; in the 10th, unpopularity and disagreeable rumours.

♄, *, ♌, ♏. Undesirable, though they tend to stability and power.

♄, ♌, P. *, or ♌, ♌. These often bring money or legacies.

♄, ♌, ☐, ☐, ♄, ♌. Bad for litigation, loss of money.

♄, *, ♌, ♌. Success in antagonisms, if ♌ be dominant and well-aspected.

♄, ♌, ☐, ☐, ♄, P. ♌, ♌. Unfortunate. In the 10th, unpopularity, quarrels, troubles in business; in the 7th, worries, antagonisms, quarrels with the marriage partner; in the 12th, active secret foes and danger of imprisonment. A man with ♌ in the 12th ♄ suffered imprisonment when the ♄ by progressive motion reached the ☐ of ♌ and ♄.

♄ in evil aspect to ♀. Trouble through the other sex; sometimes a liaison or scandal. Females under this direction should be very careful in their dealings with males.

♄ in good aspect to ♀. A strong love of the other sex is likely to result.

♄ afflicting ♀. Often causes newspaper controversy; trouble through writings, great inclination for occult studies; the mind is wayward, sarcastic, and uncertain; reverses in literature, opposition and hostility in various ways are likely.

♄ in good aspect to ♀. Strong inclination for study, especially of science, human nature, occultism, astrology, phrenology, etc. The native gains much by observation and practical experience, is inclined to originality of thought and indifference to creeds; it also gives tact and precision.

♏ ♌, P. or good aspect to ♌. Often brings inheritance, legacies, etc.; also successful lawsuits, honours, popularity, and church preferment.

♏ afflicting ♌. Unfortunate for law and litigation. The native will experience losses and obstacles in various ways, unsuccessful investments, and loss by bank failures.

♏ in good aspect to ♌. Gives courage, firmness, stability, and frequently local distinction.

♏ in evil aspect to ♌. Great malice and violence. If ♌ or ♏ occupies the 1st, 10th, 3rd or 9th house, the native may commit a crime (perhaps murder), may meet with a serious accident, be maimed, hanged, or imprisoned. An acquaintance who had ♌ ☐ ♏, from 10th and 1st houses, met with a serious accident, when this aspect became complete, and was crippled for life; in this instance ♌ afflicted the ♄ at birth.

♏ afflicting ♀. Trouble through the other sex. This direction is disastrous for courtship, and often causes grief and bereavement; also disreputable habits and frequent scandal; certainly disappointment.

♏ in good aspect to ♀. This inclines to reserve, modesty, and good conduct; also to constancy in attachment.

♂ afflicting *♀*. The temper is very captious. The native is liable to pilfer, or take part in illicit transactions, which may bring him into trouble; especially if *♂* and *♂* are dominant in the horoscope and *♀* be afflicted at birth. Good aspects of *♂* and *♀* at birth counteract the tendency to fraud, etc.

♂ in good direction to *♀*. Careful, reserved, cautious; tact in managing affairs, serious, thoughtful.

♂ ill-aspected by *♂*. Native is vain and adventuresome, hasty, extravagant, and reckless. It is bad for lawsuits and contention. In the 2nd or 8th house it causes great extravagance.

♂ in good aspect to *♂*. Promotion, honour, much success. If *♂* is in the 2nd, pecuniary success. A person with *♂* in the 5th under this direction won a large sum in turf speculation.

♂ in bad aspect to *♀*. Pride, extravagance over dress, ornaments, amusements and females.

♂ in good aspect to *♀*. Social success, and in dealings with females.

♂ *♂*, P. or good aspect with *♀*. Credit and distinction in literature or public speaking, and gain therefrom. This aspect elevates the mind, makes the native prudent and sincere, and inspires successful plans.

♂ afflicting *♀*. Mental trouble, wrong notions in general. An acquaintance with *♀* *♂* *♂* from 1st and 7th houses suffered mental derangement, and had much trouble in his transactions, this position being very bad for litigation, and portraying heavy losses. Litigants generally have the ☉ and *♀* afflicted by *♂* either at birth or by direction.

♂ afflicting *♀*. Flirtation and sometimes scandal. If either or both are in the 7th, domestic quarrels will take place. When *♂* occupies the 5th in the case of a female, trouble and misfortune through the other sex are portrayed.

♂ in good aspect to *♀*. Extravagance, love of pleasure and the other sex; it often brings females to grief.

♂ afflicting *♀*. The temper is short; the native may commit a theft if *♀* was afflicted at birth; danger of quarrels, disputes, or (if the nativity denotes it) lawsuits.

♂ in good aspect to *♀*. Mental energy; the mind is quick, sharp, and penetrating; the native is precise, and often obtains distinction in mechanical science or engineering.

♀ P. or in good aspect with *♀*. Very good; distinction in poetry, music, or art, if the nativity shows ability for these things; the native is merry, witty, laughter-loving, and susceptible to poetical inspiration. A friend with *♀* in the 9th at birth, P to *♀*, obtained more than local distinction in poetry and music under this direction.

In all forecasts great attention must be paid to the radical horoscope. It would be absurd to predict literary distinction, poetical inspiration, exceptional pecuniary success, or any other incident of life, unless these things are portrayed in the nativity.

CHAPTER XIX.

As an example of how to read the horoscope, we reprint the test horoscope which appeared in *Borderland* and *Pearson's Weekly*.

Only the birth-date was given, and about a dozen astrologers and students accepted the test. But this horoscope alone vindicated astrology.

THE "REVIEW OF REVIEWS" AND ASTROLOGY.

Mr. Stead made the following announcement in the *Review of Reviews* of February 15th, 1893, page 181 :—

AN EXPERIMENT IN HOROSCOPES.

So much has been written of late as to the ability of astrologers to delineate character and predict the probable course of life, that I have consented to a suggestion which was made me by a Yorkshire astrologer to submit the claims of the professors of this science to a somewhat crucial test. He suggests that five other students of astrology shall consent to take part in this experiment. I will make a selection of half a dozen persons who are able to state the exact time of their birth within fifteen minutes. I will send the birth moment of each of these six persons to each of these six astrologers, mentioning the latitude and longitude of the place where they were born, and the sex. No other particulars will be given them. They will then be required to work out according to their own method all that they can tell of the character, past history, and future prospects of each of the half a dozen subjects. Each person whose birth moment is submitted to the astrologers will be requested to draw up a statement, and forward it to me in a sealed envelope, filling in briefly a return under the following heads :—

1. The qualities of the mind and disposition.
2. Health, susceptibility to disease, liability to accidents, etc.
3. Pecuniary prospects.
4. Ability or aptitude for business, and success, or otherwise.
5. Happy, or otherwise, if married.
6. Children.
7. Travels through life.
8. Probable benefit by friends or persecution from foes.
9. The good and ill periods of life, the time when sickness, accidents, bereavement, loss or acquisition of a fortune, the loss of credit or business and new enterprises.

These envelopes will be kept in my possession until I receive the horoscopes from the astrologers; they will then be opened, and their contents compared with the conclusions which have been arrived at by the astrologers. The chances against the astrologers being able to hit off the features of all the six cases submitted to them are not very great, and nobody can be surprised if the experiment results in a total failure. On the other hand, if it should succeed, even in half the cases, it will be very remarkable, and will require to be explained by something other than the long arm of coincidence.

AN ASTROLOGICAL CURIOSITY.

(From *Pearson's Weekly*.)

I wonder if my readers will think me too egotistical in publishing the matter that occupies this page? It is printed exactly as it appeared in Mr. W. T. Stead's *Borderland*. Mr. Stead's introduction to the horoscope explains it thoroughly, and there is no need for me to add anything further. I am not in the least a believer in occult science, but, at the same time, so many points in this horoscope are so curiously accurate, that I thought almost anybody would probably be interested in glancing through it. I do not think there is the least doubt about the fact that Mr. Wilde had not the smallest knowledge of the personality of the individual whose horoscope he was casting. In my notes I have only referred to the points on which I can safely speak. No man is a reliable judge of his own character.

Extract from *Review of Reviews*, May, 1900.

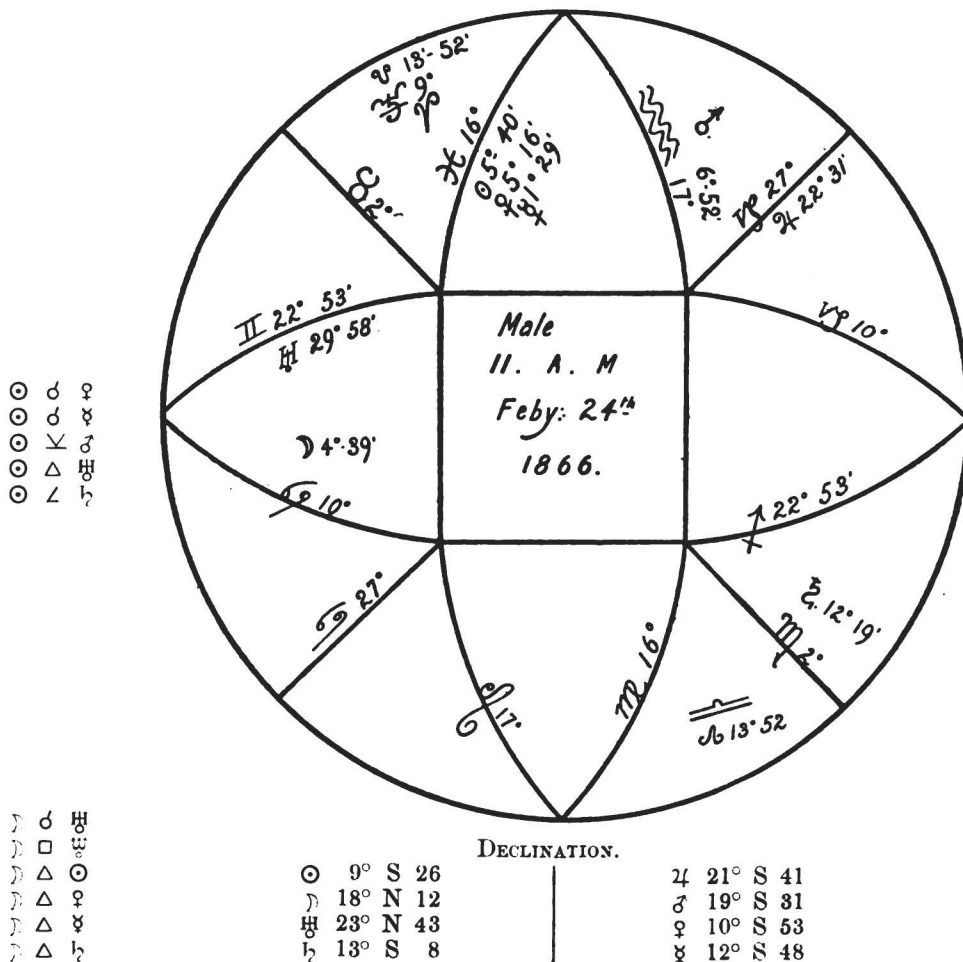
HIS CHARACTER WRITTEN IN THE STARS.

I have never written a character sketch in which I have had such ample material for describing the character of its subject, for in Mr. Pearson's case I have the advantage of a minute analysis of his character drawn up by an astrologer who knew nothing about him, not even his name, and that analysis has been checked by Mr. Pearson himself. We have therefore his character as the stars, according to the science of astrology, say it ought to be, and we have Mr. Pearson's own testimony as to how far the astrologer has correctly delineated his mental, moral, and social characteristics. The material was obtained in this wise. When I was publishing *Borderland*, I thought it would be a good experiment to get the birth date of some person whose name was familiar to the public, but the details of whose history and character were not generally familiar or easily accessible. The range of choice was somewhat limited, for most people whose names are well known have their biographies more or less written at large in the "Men of the Time," and the mention of their birthday is often sufficient to give a clue to their identity. This, however, was not the case with Mr. Pearson. He happened to know the moment of his birth, and it may safely be said that there was a very remote possibility that the astrologer to whom I sent the horoscope would have ascertained the person to whom that birthday's date belonged. Mr. Pearson certainly did not communicate with the astrologer, for he was much interested in the experiment himself, nor did I think Mr. George Wilde, the astrologer in question, whose address is 6, Central Street, Halifax, would take any pains to ascertain from the Parish Register or otherwise who the person was whose horoscope he was drawing. Mr. Wilde took a great deal of trouble with the horoscope of his subject, and after spending much time and devoting much labour to its elaboration, he sent me the following statement of what, by the rules of astrological science, ought to be the characteristics of a person born at Wookey, near Wells, 11 a.m. February 24th, 1866.

A TEST NATIVITY.—MR. PEARSON, OF "PEARSON'S WEEKLY." BY MR. GEORGE WILDE.

Some years ago, before *Borderland* was started, the claims of astrologers led me to propose a test of the science, which, unfortunately, was never carried out. I suggested that half a dozen astrologers should be invited to cast the horoscopes of some half a dozen persons, of whom they were to know nothing except their sex and the place and moment of their birth. The proposal fell through for two reasons. First, there were not half a dozen astrologers to be found who were willing to undertake the test. Secondly, I could not get the

birth dates of half a dozen persons notable enough to be interesting, but not notable enough to be identified by the place and date of their birth. Ultimately the test dwindled down to one horoscope cast by one astrologer. His success, however, was so remarkable as to arrest attention. The subject whose birth-moment was selected for the test was Mr. Pearson, of *Pearson's Weekly*—a name familiar everywhere—although no reference library or biographical dictionary enables the astrologer to use his birth date as a key to his identity. The astrologer who cast the horoscope was Mr. George Wilde, Halifax, Yorkshire. I print the horoscope as it was written, with Mr. Pearson's notes and comments.



HOROSCOPE OF MALE BORN FEBRUARY 24TH, 1866, 11 A.M.

Computed for Wookey, near Wells.

♂ Δ ♀
♀ Δ ♀
♀ Δ ♀
♂ □ ♀

I.—MENTAL QUALITIES AND DISPOSITION.

MR. PEARSON'S NOTES AND COMMENTS.

♂ Δ ♀
♂ Δ ♀
♂ Δ ♀

1.—A quick, active, generous person, studious, contemplative, highly ingenious, and inventive; possessing finesse, originality of thought, rapid sequence of ideas. penetrating, opinionative, independent, candid, truthful, proud, slightly eccentric, sociable, pleasing, courteous, judicious, kind-hearted, in fact, excessively good-natured; much appreciated and respected by others, versatile in mind, lacking tenacity of purpose.

1.—I cannot pretend to be a judge of all this. Those who know me well say it is pretty true.

2.—He is constant in attachment, delighting in close friendship, possessing warmth of affection and sensuousness almost reaching the amorous spirit.

2.—I think this right.

3.—The honour, candour, and rectitude of the man are exceptional, and his word is as good as his bond; fond of company, agreeable, delighting in oratory, languages, music, and art; for he has musical, literary, and artistic ability or talent, a keen appreciation of the beautiful in art, form, and nature.

3.—Not that I know of. I am very good on tunes, but detest music. I like a landscape by Leader, but I can see nothing to admire in an old master.

♂ in the 9th.

4.—He has special aptitude for acquiring languages, is comprehensive, eloquent, highly impressionable, an observer, critical and quick to detect inconsistencies in others. (5) Self-willed almost headstrong, obstinate and almost jealous; would be severe with evil-doers. (6)

4.—This I doubt, but I have never tried beyond acquiring enough French to make myself understood.

♂ □ ♀ & ♀
in the asc.

His obstinacy and severity are, however, obscured ingredients, certainly not to the fore. This combination begets force of character, executive and propelling power, an iron hand hidden beneath the velvet glove. The temper is even, and certainly not captious even under provocation, and the disposition is genial, merry, witty, fond of sport (7), and society (8), singing, dancing (9), and the stage. (10) The nativity bears the impress of a genius, indicating imagination and inspiration with tremendous impulse.

5.—Yes.

6.—No, I always try not to be rough on people.

♀ Δ ♀
and in the 10th.

♂ Δ ♀ and ♀

11.—He is rather mutable in mind, chiefly through rapid sequence of ideas, and has a subtle fancy, sagacity, and incisive wit.

7.—Very.

8.—Loathe society in the ordinary acceptance of the term. I thoroughly enjoy being with a few friends, and my real friends are very few.

♂ Δ ♀

12.—The horoscope indicates that he is on the best of terms with himself, though reverses would tend to make him, at times, disconsolate and reserved. He has an eye to his own interests, and possesses tact and diplomacy.

9.—Very.

10.—Moderately.

11.—Good.

12.—Good.

D in 25
 Δ ♀
 ♀ ♂ ♀
 D Δ ♀

♂ in 9th.

D Δ ♀

D Δ ♀
 D Δ ♀
 D Δ ♀
 ♀ in 9th.

No aspect of
 ♂ to ☉ or ♀

♂ in 9th.

D Δ ♀ ♀ ♂ ♀
 D Δ ♀ Δ ♀
 ♀ ♂ ♀ ♂ ☐ ♀
 and ♂ in 9th.
 ♀ ♂ ☉
 ♀ ♂ ☉

The temperament inclines rather to the feminine principles than to the masculine, and there is much tenderness, much fine metal in the composition; he is fine-grained, gentle, obliging, neat in dress, precise, frugal and has few extremes, well conducted and orderly. He has a horror of anything low, coarse or vulgar, has tender susceptibilities, is ambitious of honour, his *amour propre* is easily wounded, censure or praise exercises an undoubted influence over him. (13) He has considerable will-power and self-assertion; the combination of these ingredients generate an impulsive, headstrong spirit; but he is well-meaning in spirit and well-intentioned. He has special aptitude for acquiring a large amount of intellectual culture, and is fond of change and travel (14).

He dislikes the rowdy element in others (15), and down in the utmost recesses of his being a spice of timidity (16) and caution are to be found, which restrain him a good deal. There is no aggressiveness, waspishness, or irritability in the composition; the amiable qualities are to the fore.

17.—He is rapid and accurate in his perceptions and mental operations, and is, perhaps, sensitively highly strung, and his vivacity is tempered with a spice of sadness.

He is by no means positive or dogmatic, though he has well-defined principles and is conscientious; his motives are pure and sincere.

He would do with more propelling power, and, whatever his mission, he is not inspired, enthusiastic, or terribly in earnest.

18.—He is not easily elated or depressed.

19.—I do not think spirituality has a marked place in his composition, or that he would worship his Divine Maker through fear of the unknown. Doubtless his religious convictions clash with those of sectarians and creedists, and he has considerable moral courage; but I do not think his faith is great, as there are indications of some scepticism in the composition.

He may pray, but I am not sure that he believes—at least, not implicitly.

20.—His sympathy is with the multitude and with the young and helpless.

He is philanthropic but not prodigal; he is ardent, but lacks vehemence, is discreet and circumspect. The reasoning powers are not specially marked, but deductive judgment is here marked. He is emotional and has great depth of feeling, which impresses and influences him much. The mind is analytical, and he has larger perspicuity, and is, perhaps, more a wind-bag than a thinker; (21), his speech is more pathetic than forcible. He has genuine

13.—Yes.

14.—Good.

15.—Yes.

16.—I'm shy at the bottom.

17.—Doctors always tell me my nerves are exceptionally high-strung.

18.—Not true.

19.—Good.

20.—I've Fresh Air Fund.

21.—I fancy this is so.

wit, and can, perhaps, be facetious or humorous. He is not particularly a demonstrative man (22), and would do with more determination and a stronger personality. He has many of those noble qualities which command the respect and esteem of others. He is a man who will meet with a great deal of good fortune (23), has tremendous ambition, and is fond of curiosities; occult subjects have some attraction for him (24).

22.—Right.

23.—Right so far.

24.—Right.

HEALTH.

A strong constitution, a disease-resisting temperament, and fairly good health is portrayed; slight organic weakness of the active system and heart—probably bladder troubles; gravel or stone, throat troubles and an indifferent state of the liver and blood. These things, however, are only to be expected later on in life. He is liable to accidents, serious hurts, and should be careful during journeys and on the water: he is liable to hurts to the legs and ankles (25).

25.—Very true.

PECUNIARY PROSPECTS.

Considerable financial success and lucrative positions are indicated; prosperity, the accumulation of money, and the acquisition of estate and riches.

EMPLOYMENT OR PROFESSION.

The horoscope portrays literary employment or employment in connection with poetry, music, the stage, wines, and as a stationer, printer, bookseller, schoolmaster, publisher, and journalist (26). The natus is suggestive of employment, at some time in life, in connection with liquids, chemistry, or occult science; he has special aptitude for astrology, though he may not know it. The horoscope portrays promotion, preferment, help from persons in power (27); he is certain to be highly esteemed by his superiors. Positions of trust are in store for him, honours, etc. He has special aptitude for business, and will succeed as a merchant.

26.—Curiously accurate if, as I suppose, the first indicated is the most probable.

27.—Never very bad.

MARRIAGE.

♂ ♀ and ♀ ♂ often causes trouble in the married life, which he appears to have had since. A happy marriage and domestic felicity; the wife will be of high social status, independent, high-minded, accomplished, refined, constant in attachment, generous, noble-hearted, straightforward. Trouble, however, from females is indicated, if he is not circumspect (28).

28.—Good to last paragraph, which has not come to pass yet.

⊙ ♂ ♀

♂ ♀ in 6th.

♂ ♀ ♀

♂ ♀ ♀
♂ ♂ ♀
and ♀ and ♀
on the M.C.

♂ ♀ ♀

CHILDREN.

Offspring are portrayed, though this question can only be accurately deduced from the horoscopes of husband and wife (29).

29.—Three girls.

TRAVELLING.

♂ in 9th.
□ ♃, and ♃
in the 1st house.

Many journeys are portrayed (30), and Mars' position threatens dangers; changes of a sudden nature are indicated, which do not all conduce to good fortune.

30.—Good.

FRIENDS.

♃ in 6th.

Many powerful friends are portrayed ☉ ☌ ☿ and ♀; and trouble or annoyance from servants or inferiors (31).

31.—Have so far had exceptionally little trouble of this kind.

HONOUR.

☉ ♀ and ☿
in the 10th.

A more than local fame and distinction are indicated, and he is destined to be much in evidence, much before the public at some period of life.

II.—LIFE'S HISTORY.

Directions, or stars in their courses:—The third year of life was a critical year for health; throat troubles (32) and feverish complaints were indicated, some liability to hurts, drowning, accidents, and falls (33).

A chill would emanate from a journey. The liability to accidents would continue up to his seventh year, when Mars would complete his quartile aspect with Saturn.

At five, he would display special and marked aptitude for learning, and would acquire knowledge very quickly. The seventh year portrayed changes, indisposition, and probably a chill. He would make rapid progress in his studies, particularly in music (34), art, and literature, and would gain by friends, as Mercury and Venus were in company during the early years of life.

At school, in the race of learning he would leave most of his compeers behind, and should acquire honours, distinction, and scholarships with little effort (35).

The tenth year was an unfortunate one for health, and again chills, throat troubles and accidents were to be feared; the credit would fluctuate. He may have experienced bereavement in the family (36), probably an aunt or uncle would know him no more, and unfavourable journeys would result; still he would most probably gain by wills; from the dead and from friends (37).

The twelfth, thirteenth, and fourteenth, and possibly fifteenth years indicated legacies, help

32.—Right.

33.—Most children of three fall about a good deal.

34.—Never even learned my notes.

35.—I got a good many prizes at school; never tried for a scholarship.

36.—Uncle died when I was twelve.

37.—Never was left a penny.

from a powerful friend, exceptional success in his studies, credit, help from kindred. His genius and imagination would begin to assert themselves.

The thirteenth and fourteenth years portray slight indisposition (38), bereavement, changes of an undesirable nature, and probable trouble and annoyance from the other sex. The fifteenth and sixteenth years portray beneficial journeys, gain by science, friends, literature, theology, and preferment; he would most probably commence business, or go to college, or enter some profession (39).

These years were successful ones, and would bring credit and honours. The seventeenth (1883) prefigured indisposition, and probably trouble with the throat; again falls and hurts (40) were indicated; annoyance through creedists, or the other sex; new literary friends, and assistance therefrom (41).

The eighteenth year indicated friction, annoyance, slight indisposition, hurts in sports (42), and a tendency to act precipitantly; loss of relatives (43), disputes with those in power, and sudden changes were imminent.

The nineteenth and twentieth years were indicative of honours, advancement (44), assistance from friends, new enterprises, success in literature, art, or music; new friends, success at social functions; the stars would strongly incline him to the company of the other sex, and to marriage (45). The probability is he would be much in evidence and much before the public at this time; he would achieve distinction in music, art, or literature; some literary and powerful friend would assist him.

He would gain by long journeys, religion, or science. A female friend might cause him annoyance, probably through some indiscretion (46).

In the twenty-first and twenty-second years friends of both sexes would do a great deal for his good and ill; one friend would assist him much, whilst another would prove adverse. Some lady would be much in evidence in this part of his life, and would undoubtedly influence and assist him much (47).

The twenty-first year portrayed changes, journeys, help from powerful friends, preferment; gain by literature, music, or science.

The twenty-second and twenty-third years portray marriage or great inclination for the society of the other sex; pleasure, music, literature, and art.

He would acquire preferment and distinction at this time, new enterprises and beneficial changes are indicated (48).

38.—Had a very severe attack of scarlet fever.

39.—Decided not to take Holy Orders—an idea with which I had been brought up.

40.—Had two very bad falls off bicycles, one of which injured me badly.

41.—Very serious attack of calf love.

42.—Was badly hit on the head playing hockey.

43.—Lost an uncle.

44.—Got on very well and rapidly in business.

45.—Got engaged.

46.—Wrong.

47.—Got married.

48.—Started *Pearson's Weekly* at twenty-four, and was immediately very successful.

He would be much in evidence, much in harness, and very much to the fore in things in which he was connected, and much before the public; gain in business and financial success accompanied by a high expenditure. The latter part of the twenty-third year, however, indicated some indisposition, loss and trouble from servants, possibly bereavement, a chill, and throat or bladder troubles (49).

The twenty-fourth year would bring disasters, sudden loss, discredit and imposition by or through friends; anxiety, accusations, indisposition, loss and annoyance by or through servants, workmen, and inferiors; loss by or through journeys, quarrels, or disputes, probably with publishers and friends (50).

Things were done secretly and unknown to him, which were detrimental to his interests, as he afterwards found out to his cost; credit and discredit would result, and there was some liability to accidents; cross influences were at work throughout the year, but the bad fortune met with was decidedly in excess of the good.

The early months of the twenty-fifth year would bring annoyance, unfavourable influences, and possibly slight loss. The summer and closing months would bring increase of business, pecuniary success, and better fortune; activity, journeys, gain by wills and from friends of both sexes, and if not already married the influences would tempt him to marry this year. He would still feel very much the evil effects of the previous year's bad influences, and the probability is he would feel the effects for a year or two, as a direction of this kind has been known to cripple a man for several years.

He would gain a great deal from a powerful friend of the other sex this year, and be brought prominently before the public.

The twenty-sixth year portrayed mental activity, literary undertakings, or new enterprises; he would be very much in harness and would gain from literary friends (51).

Twenty-seventh year, 1898; changes, or a desire for changes and journeys, slight loss or annoyance, some anxiety and worry, much mental and physical activity, gain by science, and during the middle or latter part of the year he might be brought very prominently before the public.

49.—Wrong.

50.—Left George Newnes. Rest all wrong, as this was my first year in business for myself, the foundation of whatever prosperity I have had.

51.—“Missing Word.”

GEO. WILDE.

C. A. PEARSON.

MR. PEARSON'S LIFE'S HISTORY.

There is an old Chaldean measure of time in which a day is counted a year ; it is a time-measure mentioned in the book of Daniel. The first twenty-four hours after birth represent the first year of the child's life, therefore the tenth day would be the tenth year.

In the early years the quartile aspect of Mars and Saturn in Mr. Pearson's horoscope would cause hurts and falls.

The throat troubles and indisposition coincided with $\mathcal{D} \square \mathfrak{h}$.

The bereavement at age ten coincided with $\mathcal{D} \phi \mathfrak{h}$. The slight indisposition at ages thirteen and fourteen resulted from $\mathcal{D} \mathcal{S} \mathfrak{H}$, $\mathcal{D} \square \odot$, $\odot \angle \mathcal{S}$ nearly.

$\mathcal{D} \phi \mathcal{S}$, $\mathcal{D} \square \mathfrak{h}$, caused the accidents and the love trouble at age seventeen.

The accident and loss of an uncle at age eighteen coincided with $\mathcal{D} \phi \mathcal{S}$, and $\mathcal{D} \square \mathfrak{h}$.

The nineteenth and twentieth years brought $\mathcal{D} \phi \mathcal{S}$, $\mathcal{D} \phi \odot$, $\mathcal{D} \phi \mathfrak{f}$, $\mathcal{D} \Delta \mathfrak{h}$, $\odot * \mathcal{U}$. These aspects of promittors prefigured success.

Twenty-first and twenty-second years $\odot \square \mathfrak{h}$, $\odot * \mathcal{U}$, $\mathfrak{f} \square \mathfrak{H}$, $\mathcal{D} \phi \mathfrak{W}$, $\mathcal{D} * \mathcal{S}$. He got married.

Twenty-third and twenty-fourth years $\mathcal{D} \mathcal{S} \mathfrak{h}$, $\mathcal{D} \square \mathcal{S}$, $\odot \mathcal{P} \mathfrak{f}$, $\odot \square \mathfrak{H}$, $\odot \vee \mathfrak{f}$, financial success, but a high expenditure.

The twenty-fourth year, of course, had cross aspects and we predicted losses, trouble from inferiors. His "Missing Word" Competition coincided with $\mathfrak{f} \mathcal{P} \odot$.

The progress of Mr. Pearson during the period of his life from age eighteen to twenty-eight, is an excellent illustration of the power of promittors.

It will be observed that \mathcal{D} , \odot , \mathfrak{f} , \mathfrak{f} , \mathfrak{H} , and \mathfrak{h} are all promittors, since they all promise good fortune.

The most powerful promittors are of course \mathfrak{f} , \mathfrak{f} , and the \odot .

He won the competition carrying with it the clerkship under \odot orb $\phi \mathfrak{f}$, (we find that promittors exercise an influence when within a few degrees of completion of the aspect) $\odot * \mathcal{U}$, \mathcal{D} orb $\phi \mathfrak{f}$, $\mathcal{D} \phi \mathfrak{f}$ orb.

The managership was obtained at age nineteen, coinciding with $\mathcal{D} \phi \odot$, $\mathcal{D} \phi \mathfrak{f}$, $\mathcal{D} \Delta \mathfrak{h}$, $\mathfrak{f} \mathcal{P} \odot$, and $\odot * \mathcal{U}$.

His journey to America, \mathcal{D} going through the 12th house—the house of voyages, $\odot \square \mathfrak{h}$, $\odot \square \mathfrak{H}$, $\odot \mathcal{P} \mathfrak{f}$, $\mathcal{D} \square \mathcal{S}$. The promittor \mathfrak{f} exerted a powerful influence for good ; the evil aspects of \mathfrak{H} and \mathfrak{h} were not felt to be of very evil mien, because these were promittors of good at birth. Nevertheless, he did meet with some trouble, difficulties, and disappointment ; but all this only helped to spur him on to greater things. Had these malefics been in evil aspect at birth, disaster and ill-health would have come to Mr. Pearson.

He started *Pearson's Weekly* when $\mathcal{D} \mathcal{S} \mathfrak{h}$, $\mathcal{D} \square \mathcal{S}$, $\odot \square \mathfrak{H}$, $\odot \vee \mathfrak{f}$, and $\odot \mathcal{P} \mathfrak{f}$ obtained. The student will observe that the promittors \mathfrak{f} and \mathfrak{f} disposed of the evil influence of \mathcal{S} , \mathfrak{h} , and \mathfrak{H} . Though the \odot in the 11th $\square \mathfrak{H}$ meant that a friend failed him, anxiety and difficulties surrounded him.

Still the promittors brought pence and prosperity ; he was tremendously in harness ; and when the promittor, \mathfrak{f} , reached the \mathcal{P} . of the \odot , his journal had reached a sale of from 200,000 copies to a million a week.

Mr. Pearson started other magazines which were short lived; but when he started a journal under good aspects of promissors, he invariably succeeded.

As an instance: the appearance of *Home Notes* coincided with ☉ Q 24, ♀ Δ ♀, ♀ Δ ♀, ♀ Δ ☉, ♀ Δ ☿; all promissors, except 24. *Pearson's Magazine* coincided with ☉ Q 24, ☿ ☿ ☿, ☉ P. ♄, ♀ Δ ☉, ☉ Bq ♀, ♀ □ ♀, ♀ Δ ♀ R. Here it will be observed the promissors exerted a preponderating influence for good, and the magazine succeeded.

Mr. Pearson's concern had in 1898 grown rapidly into a big business; he limited his liability and made a company of it, with a capital of £400,000 under ☉ Bq ♀, ♀ * ♀, ♀ ☿ ☿, ♀ ☿ ☉, ♀ ☿ ♀, ♀ Δ 24, ☿ ☿ ☿.

His *Daily Express* had the support of ♀ Δ 24, ♀ Δ ☿, ☿ Δ ♀, ☉ Q 24, ♀ □ ♄, ☉ ☿ ♄. Not so propitious as his other ventures

It will be observed that we were wrong in our prognostications respecting the twenty-fourth and twenty-fifth years. But this was because we laid too much stress upon the aspects of non-promissors, and attributed too much evil to the evil directions of good promissors at birth; for all subsequent evil aspects of good promissors never hurt the native; they are not even stumbling blocks, but merely impediments, which the successful man overcomes.

As an example of the evil done by evil promissors in all subsequent aspects, take the horoscope of Mr. L——. The good aspects brought him nothing and were often snares; whilst the bad aspects never failed to bring misfortune. ☿, ♄, ♀, are the evil promissors; they promise the malice of fortune in connection with journeys.

He has ceased to travel and his fortunes are more stable.

The reiteration, that the Chaldean system of prognosticating events from the "Stars in their Courses" is the true one, and the advancing of further evidence, will be forgiven us in view of the remarks by a writer who has said that the Sun, at the death of Mr. Gladstone, was attended by Venus and within 3° to a trine of Saturn.

The statement may be an error, for we do not mean to imply that it was designedly meant to mislead. He may be as ignorant of the Chaldaic arcs as Ptolemy was of the Earth's diurnal motion; and as Placidus was of the rational way to get a primary distance by oblique descension, instead of directing from planets imaginary places to get their oblique ascension.

It is well known that semi-square aspects within 3° of orb obtain in a direction, and at Mr. Gladstone's death the Sun was within 2° of a semi-square of Mars; the Moon also was within orb semi-square of Mars. Two years ago, when the Sun was in exact semi-square to Mars, Mr. Gladstone's health showed rapid signs of decay, under the pain and consequent unrest; for the Sun was in Aries, which rules the head and face. Even an inquirer into astrological teachings would know that, when ☉ ∠ ☿ obtains at birth, and ☿ is in the house of life, ☉ Δ ♀ and ♀ escorting the Sun, could not prevail against ☉ ∠ ☿; the afflicting planet having a thrice preponderating power, as promissor. The surgical operation coincided exactly with the completion of the semi-square, when blindness was threatened.

Going back through the Chaldaic arcs, of a day for a year, we find the directions correspond with the events. His famous speech in 1852 coincides with

☉ * 24. He lost his finger by an accident, when the Sun was in parallel to Mars the promittor. From age sixty-one to sixty-seven, when the Sun was in ☐ to ♃, he met with reverses at the polls, he suffered in health, and there was talk of his retirement.

At his marriage, the ♃ was in Δ to ☿*, and applying to a * of ☿, and the ☉ in the horoscope; this took place in July, 1839. He became Prime Minister at age forty-nine, when the ☉ was conjoined with ☿, the horoscopolical significator of ability and of distinction.

The horoscope of the Prince of Wales affords still more striking proof of the power of Chaldaic directions; for the Sun at this moment (July, 1898) is almost on the top of ♄'s place in the Radical horoscope; Mars is ∠ to the ☉, and the Sun is in parallel to ♃. The conjunction of the ☉ and ♄ in ♍, which rules the knees (and it is significant that he has had trouble with the knee before), is the cause of the broken knee-cap. "Raphael," in his Almanac for 1898, indicates these adverse stars, and the indisposition threatened. There is no doubt that "Raphael's" prediction is very true, as the doctors were afraid to operate after diagnosing the Prince's condition. The confinement under his adverse stars will no doubt affect his health, and a slight limp may be the result of this accident to the end of his days.

We observe that six years ago M. C. ☿ 24 m., d. obtained, which quite astonished the followers of Ptolemy and Placidus, as it did not bring the Prince to the throne. Comment is needless; but we hope, and indeed we do not despair, that when the Prince of Wales does come to the throne, the systems of Ptolemy and Placidus will yield a direction appropriate to the momentous event, for these examples of star-readings into the past are very numerous. Ferdinand Maximilian, Emperor of Mexico, was born at 4 a.m., July 6th, 1832, Vienna. The horoscope affords a striking example of the truth of the ancient system of directing. At birth ☉ is ☐ ♄. On June 19th, 1867, the day of his death, the Sun was ☐ ♄ and P. The ♃ was also opposed to ♄. Mars was in the 11th house, the ☉ was in the 2nd house, and he was betrayed into the hands of the Republican leader, Juarez. Followers of Ptolemy ignore the influences of the houses in nativities and directions, observing only the angles as sources of power; they have assumed that the other houses are influential only in Horary Astrology.

We give this evidence to prove to them the sway the houses have in directional influence. By pretended friendship, the emperor was lured to his destruction and shot! ♄ in the 11th house was the snare.

Before testimony is presented to the public in support of a much derided science, it should be submitted to the scrutiny of responsible people. The letters of testimony of our forecasts in the case of Mr. L—, a private gentleman, have been submitted to, and inspected by the publishers, Messrs. Foulsham & Co. This should always be the case, for the student should have confidence in the asserted predictions. The horoscope was cast, and the foreknowledge given, three years ago; we append the horoscope, the map showing

*At Mr. Gladstone's birth the ♃ applied to ☿ by a square aspect.

the positions at the thirty-second birthday, and another displaying the positions at the thirty-fourth birthday.

Our object is not only to demonstrate the truth of the directions, but to prove beyond doubt the potency of the influences of the houses, coincident with the courses of the stars and their aspects with each other. It will be observed that in the native's thirty-first year, the Sun came to a quartile aspect of Neptune, and at the same time within orb $\square \ 2^\circ$. Neptune is in the 9th house, the Sun is in the 11th, and Saturn is in the 3rd house. We should expect that evil would come from friends and through journeys principally, also through relatives; and that from the radical positions of $\text{♄} \ \text{♅} \ \text{♆}$ in the 9th house and $\text{♄} \ 8^\circ$, there would be aggressive fortune, as well as danger attending journeys.

The \odot also is P. H. The extraordinary thing about these directions is, that during a good lunar direction, he was tempted to embark in promising things, or induced to travel to his detriment and loss.

For instance, $\text{♄} \ \text{♅} \ \odot$ at the end of 1895, and $\text{♄} \ \Delta \ 2^\circ$ at the beginning of 1896, were snares; for they sent him to Paris on a misrepresentation, and then the solar aspects immediately began to exert their power; though he had not previously felt their hostility.

The Moon was a kind of red-herring, or bait, to lure him into the hands of the powerful solar enemies. Certainly the Moon was a decoy, for until she formed a good aspect with Saturn and the Sun, he received no overtures. But here are extracts from his letter side by side with our forecasts:—

PROGNOSTICATIONS.

MR. L.—'s REMARKS.

1.— $\text{♄} \ \odot$ and $\text{♄} \ \Delta \ 2^\circ$ coincide with the closing months of 1895 and the opening months of 1896. Both are favourable aspects; one indicating enterprises, business gain, or offers from friends.

2.—Slight gain from journeys or people at a distance.

3.—You will have a great desire to change and remove. You have been very unsettled for $\odot \ \text{P} \ \text{♄}$ still obtains.

4.—A friend may mislead you and cause you trouble.

1.—“About the early part and middle of 1896, I did have offers from friends. But they were all of a doubtful character, as events proved, and calculated to bring no benefit.”

2.—“A journey to Paris for a month in 1896 brought a present of money from a friend from India; much against my wish.”

3.—“All 1895 and half of 1896 I had a great desire to change and remove. But all seemed the result of pressing, adverse circumstances.”

4.—“In the middle of 1896 a friend—close relation—did mislead me terribly, causing me to leave England at the end of July on a wild-goose chase; loss of all my capital on a worthless enterprise and empty promises. Also caused a serious breach of friendship with my mother, and a final stranding in Paris with my wife and child without hope or a friend. This trouble was most severe; for the author of it had had my confidence all my life.”

PROGNOSTICATIONS.

5.—These remarks especially apply to January, February, and March, 1897, when) 6 8,) * 8,) 6 8, come up.

) 6 8 is sure to bring much mental activity, writing, and probably literary work.

) 6 8 is sure to project much evil.

6.—Loss and trouble through a friend about the middle of 1897 may be expected.

7.—Still the Spring of 1897 will bring some gain.

8.—You may expect annoyance August 27th to September 3rd.

9.—October 8th to 17th you will feel an adverse influence, much annoyance.

⊙ □ ♀, ⊙ P 8, ⊙ □ ♀ all operating with evil men.

MR. L——'S REMARKS.

5.—“These were very adverse months. Much mental activity and a little study also. I wrote a little.”

6.—“This came true, although I had used every care; but it was through my landlord.”

7.—“My wife had a legacy of 900 francs; but the lawyer swindled her out of all but 200 francs.”

8.—“Great trouble and annoyance came all along these months.”

9.—“Very true. I had to leave my abode in Paris on my return to England in the early morning, 5 a.m., of the 8th, having to regularly fight my way out from the building with the aid of hired men and police. The landlord tried to stop my furniture on an illegal plea for repairs, my men were knocked down and my wife assaulted.

“My experience would have turned many brains.

“I was in some danger, for I was present at the Bazaar de la Charité fire, expecting my sister to be there, who was prevented from attending by a fortunate circumstance. I was at the time bad friends with her, therefore imagine my state of mind with all those dreadful sights, whilst searching among the charred remains.

“My experiences do strike me as having been somewhat more than usually falls to the lot of man. In my remarks I forgot to refer to a letter you wrote me from Germany, November 30th, 1896, in which you tell me I should not have gone abroad, saying, That I am threatened in health and fortune, by indignities, litigation, sorrow, and heavy loss.

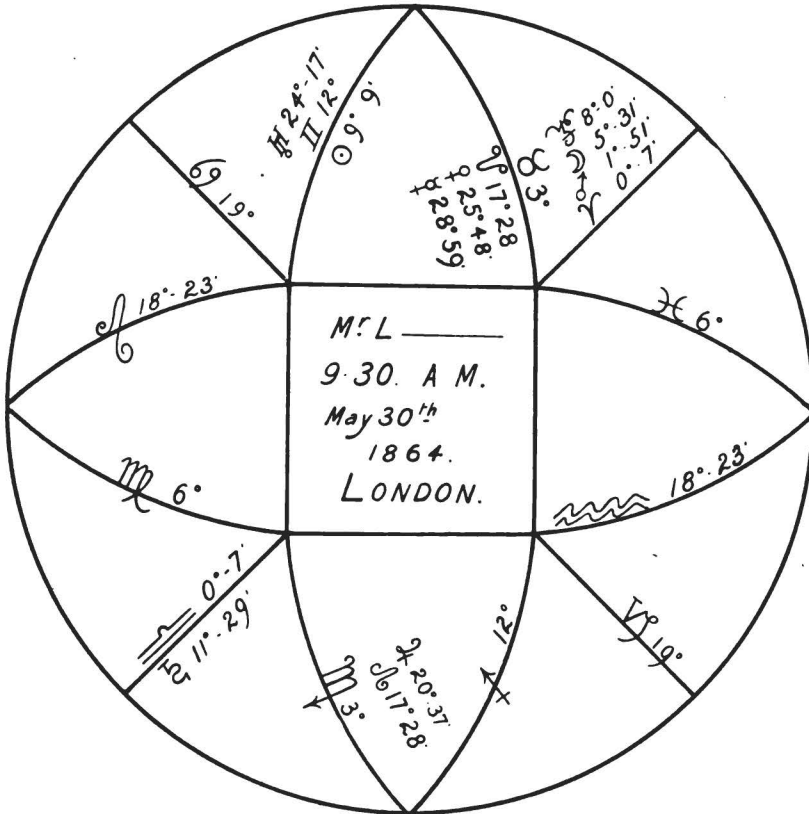
“How very true all this proved, you have my letters to say. You warned me specially against April 1st, 2nd, 11th, and 12th, 1897. The very dates I went to my new quarters in Paris, Rue Brunel, Boulevard Peirere, which resulted in litigation. Indignities were plentiful, and I had to conduct my case in court without a lawyer. You say 1898 will also be adverse, and this is true enough, so far. You have warned me

MR. L——'S REMARKS.

against going abroad, because of the conjunction of the Moon and Mars in my 9th house and the opposition of the ♃ to ♄ in the 3rd house. Your prophecies have been verified again and again. You say in the horoscope—journeys will be attended with dangers and ill-fortune; do not go abroad, for you are in immediate danger of accidents and of ill-health, as well as loss.

"I nearly lost my sight and my life by a laboratory accident in India in 1891. I also

had some unusual and uncomfortable experiences during my voyages, and have always been liable to hurts to my head. I was once thrown over a bridge on to the crown of my head a bed of nettles at the edge of the brook broke my fall. Even short journeys are dangerous for me; for during my school-days, big boys and men have been aggressively brutal in their handling of me, with a sort of thoughtless enmity."



Positions at Mr. L——'s 32nd birthday.

☉ 9° 543'	☿ 9° 117'	♄ 8° 720'	♁ 26° 111'	♃ 11° 35'
♅ 18° 110'	♂ 4° 754'	♀ 5° 50'	♁ 22° 129'	♄ 15° 116'

Positions at Mr. L——'s 34th birthday.

☉ 11° 538'	☿ 4° 531'	♄ 8° 720'	♁ 26° 118'	♃ 11° 38'
♅ 17° 1155'	♂ 26° 717'	♀ 7° 527'	♁ 26° 15'	♄ 15° 139'

CHAPTER XX.

HOW TO COMPUTE A HOROSCOPE FOR SOUTH LATITUDES.

Horoscopes for latitudes south of the equator should have the ascendant on the right. Example:—

Wanted the horoscope of a person born 12.30 a.m., March 22nd, 1866, Brisbane. Latitude $27^{\circ} 28'$, longitude $153^{\circ} 2'$ east.

R.A. noon, March 21st, 1866	..	..	$23^{\circ} 55'$
Hours elapsed	..	..	$12^{\circ} 30'$
			$35^{\circ} 85'$
			$36^{\circ} 25'$
For acceleration of sidereal time	..	..	$2'$
			$36^{\circ} 27'$
Subtract the circle	..	..	24°
			$12^{\circ} 27'$
			$12^{\circ} 27'$

If southern tables of houses are not available use northern ones for latitude 27° .

Seek $12^{\circ} 27'$ and $\simeq 8^{\circ}$ will be found on the cusp of the 10th house. Then add twelve hours to the R.A. Thus:—

	$12 27$
	12
	$24 27$
Subtract the circle ..	24
	$0 27$
	$0 27$

Now seek $0^{\circ} 27'$ in the tables of houses for north latitude 27° , and substitute η 12 for γ 12 — \dagger 17 for Π 17 — ascendant 18 \wp for 18 \odot — 11° \approx for 11 ζ — 7 \times for 7 η .

The planets' places must be computed to equivalent Greenwich time.

Multiply the longitude of Brisbane by 4, and divide the sum by 60

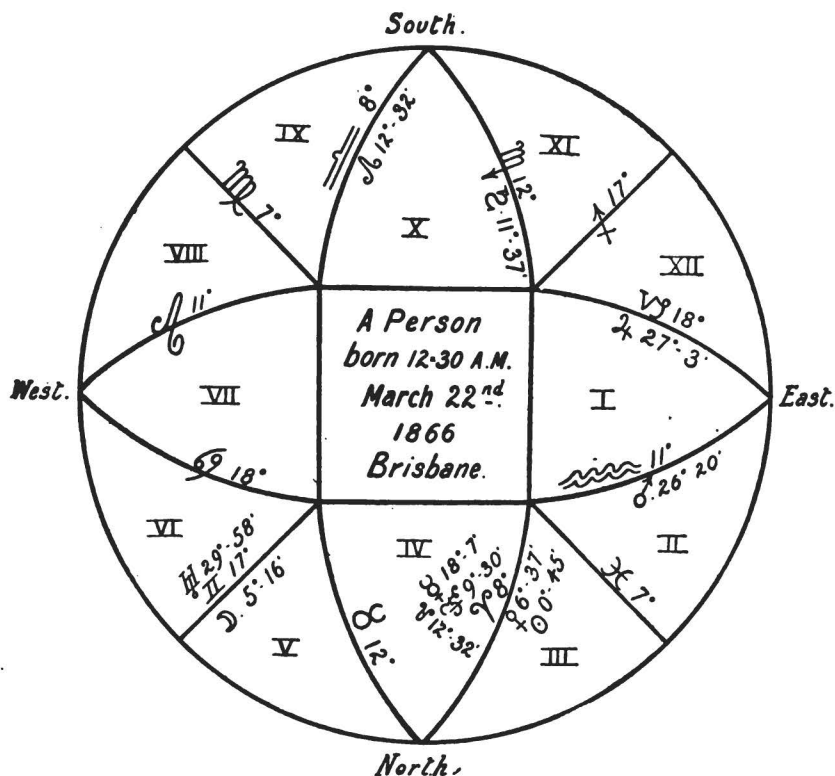
Thus:—

$$\begin{array}{r} 153 \\ 4 \\ \hline 60 \overline{) 612} (10 \\ 60 \\ \hline 12 \end{array}$$

We have 10h. 12m., which means that Brisbane's time is 10h. 12m. ahead of Greenwich.

Time.—When, therefore, it is 12.30 a.m. at Brisbane, it is 2.18 p.m. at Greenwich, March 21st, for which the planets' places should be computed.

Note.—Since April 1st, 1893, Germany has adopted what it calls a middle European time, measuring from a point 15° east of Greenwich.



CHAPTER XXI.

HOROSCOPE WITH SPECULUM—REMARKS ON MUNDANE ASPECTS—VALUABLE NOTES ON DIRECTIONS BY “A. G. TRENT.”

The latitude and declination of the planets are found in the Ephemeris. The right ascension is found in tables of right ascension and requires no examples.

The meridian distance is found by taking the difference between the right ascension of the mid-heaven and the planet, if it be above the horizon, or the difference between the right ascension of the 4th house (called the lower meridian) if the planet be below the horizon.

The right ascension of the 4th house is always half the circle more than the mid-heaven, and is therefore found by adding 180° to the R.A. of the M.C., and if the sum exceeds the circle, 360° , subtract that sum, and the remainder is the R.A. of the 4th house.

The semi-arc. This is exactly half the time taken by a planet from its rising and its setting, or half its time from its setting to its rising again.

A table of ascension difference must be obtained to get the elevation of the pole, or the latitude of the birthplace. They are computed from one degree to sixty, with declinations from one to ninety. Opposite the declination of the planet will be found the ascensional difference. Add this sum to 90° if the planet have north declination, but if the planet have south declination the ascension difference must be subtracted from 90° , and the sum is the semi-arc of the planet.

The semi-nocturnal arc is found by subtracting the planet's ascensional difference from 90° , if it has north declination, or by adding it to 90° , if the declination be south.

The student will observe that, as these tables of ascensional difference are only computed to degrees, proportion in minutes must be made.

The division of a planet's semi-arc of course gives the space of its house. We assume, of course, that a double horary time is always one-sixth of 180° , which is one-third of a semi-arc. The semi-arc is always assumed to be a square, though it may be more or less than 90° . A planet may be anything from 57° to 123° , but we assume that it is a square, that it is 90° . A star may rise within a few degrees of the meridian, but it is assumed to be 90° from that point. Two bodies may culminate and they may be 15° or 20° apart in meridian altitude; but they are held to be in mundane conjunction. A planet may be on the cusp of its own 8th house, but it may be considerably

inside or outside the Sun's 8th house, *i.e.*, the house of the horoscope as measured by the Sun. We have always found that planets are operative in the houses measured by the Sun.

Those, however, who wish to ascertain the divisions by the semi-arc method may do so, thus, the semi-arc divided into thirds, we have the semi-sextile, and sextile; into half we have the semi-square. By adding one-third to the semi-arc we have a trine. By adding or subtracting one-sixth from the trine (subtracting if rising and adding if setting to the semi-arc) we have the sesqui-quadrate to the M.C. The Bq. is found by adding or subtracting one-tenth. By adding to or subtracting these proportions from the meridian distance of the planet, we have the distance (mundane) from the angles.

Example :—Suppose a planet is rising and the student wishes to ascertain its distance from the horizon—*i.e.*, if it is above or below the horizon. Take its meridian distance from its semi-arc, and the difference will be the planet's distance from the horizon, or conjunction with the ascendant. If a planet is between the mid-heaven and western horizon, then subtract the planet's meridian distance from its semi-arc.

Example :—Horoscope of C.W. wanted ♃'s distance from the cusp of the 7th house. Meridian distance subtracted from its semi-arc, leaves $12^{\circ} 30'$.

To find the trine to the M.C. the difference between its meridian distance and two-thirds of its semi-arc if below the horizon.

It is not our intention to give examples of mundane directions in these pages. We append a horoscope with a speculum as a guide to the student. Mr. Trent has adduced much evidence in support of the importance of aspects to the upper and lower meridians.

Sybil, of ancient Rome, was a famous oracle. Historians have made much of her powers, without going into the details of her prophecies. It is said that this wonderful maiden guided Æneas to the realms on Pluto, and afterwards wrote nine books of prophecies on the future of Rome.

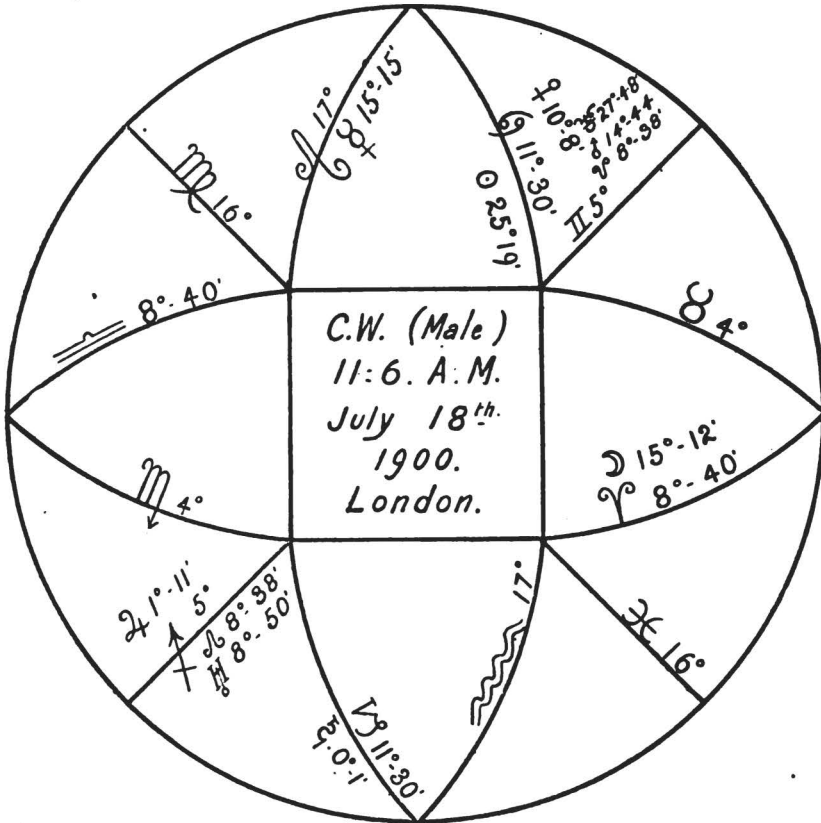
Tarquin, the king, refused to give her the price, which he thought excessive; Sybil instantly destroyed three, and doubled the price, which the king again rejected.

Whereupon she cast three more into the flames, and again doubled the price. In alarm, lest she should burn the remaining three, he paid the price, and the books were placed in the Capitol, to be consulted by the king constantly and the heads of the Senate often. Their policy was dictated by the oracle; when Sybil indicated a year of great conquest, the soldiers girded on their armour and went forth to battle, fighting more confidently because they knew that their prophetess predicted success in arms.

It is the misfortune of nations to-day that they regard not astrology, and have no Sybiline prophecies to guide them in lieu of the feeble and designedly vague language of diplomacy, which is impotent, unless backed by might of arms. It is a fact that from the day of the loss of Sybil's prophecies the downfall of Rome began.

Tarquin sent his two younger sons with Brutus (who was supposed to be only half-witted, but who really feigned the foolishness because of the jealousy of some aggressive kindred) with a message to Sybil. After performing their

R.A.M.C. 102° 30'



R.A., 4TH HOUSE, 282° 30'.

	Declin.	Lat.	R.A.	M.D.	S.A.
☉	21° N 6'	—	117° 17'	14° 47'	119° 3'
☽	9° N 52'	4° N 12'	12° 21'	90° 9'	102° 39'
♊	22° N 14'	1° S 12'	87° 37'	14° 53'	59° 3'
♋	21° S 45'	0° N 2'	247° 6'	35° 24'	59° 52'
♌	22° S 30'	0° N 57'	270° 1'	12° 29'	121° 25'
♍	19° S 42'	0° N 44'	239° 12'	43° 18'	116° 47'
♎	22° N 34'	0° S 1'	73° 25'	29° 5'	121° 32'
♏	17° N 16'	5° S 49'	100° 35'	1° 55'	113° 2'
♐	13° N 11'	3° S 11'	136° 46'	34° 16'	107° 9'

mission, they asked the prophetess who should rule Rome after their father? Sybil answered, "He who shall first kiss his mother on his return." Taking Brutus aside, she whispered, "Thou shalt rule Rome." Subsequently this was brought to pass, for the people rose in revolt, and drove Tarquin and his younger sons from Rome; Brutus was then chosen leader.

In the days of Napoleon I. there lived an astrologer who was reputed to have been consulted by more than one famous general, including Napoleon (according to Joséphine's private papers). We have no horoscope of Napoleon, however, from this source, and it is against all the aphorisms of astrology that Saturn on the mid-heaven would lift a man from obscurity to the position of emperor of a great nation. The horoscope published by Worsdale, the astrologer, has no historical authority, and was formulated to verify the aphorism of Saturn on the mid-heaven, which casts a man down from the loftiest pedestal, forgetting that never before did Saturn lift a man to such power. It is easy to prognosticate after the event, and that is what Worsdale did, by working out the arcs of directions to coincide with events. We are surprised that more recent astrologers should follow so fruitless and unconvincing a path; ignoring Alison's historical authority, who gave the birth-moment as 11.30 a.m., August 15th, 1769, Corsica. This brings the ☉ and ♂ on to the M.C. ♄ * ♀; the latter rising in Scorpio; ♃ is on the western angle in opposition thereto. No other horoscope than this, of ♃ on the western angle, is reconcilable with his divorcing Joséphine. The astrologer who disregards accredited historians is not unnaturally regarded with suspicion. It is not by making horoscopes agree with known events that astrology is vindicated; it is by indicating the probable course of events yet to come.

Going back through historical horoscopes of kings and emperors, as well as less exalted personages, it is impossible to find one single case where Saturn on the M.C., opposed by the Moon, lifted a man from a comparatively humble position to rank and power.

We cannot agree with certain writers who wish to arrogate the Ptolemaic system of directing above that of the Chaldees, wrongly termed the Arabian system because the Arabians adopted it from the Chaldeans.

Historical research has not justified the superiority of the Placidian system, or Ptolemaic method. As evidence of this we instance the horoscope of Mr. Suffren, drawn and signed by Nostradamus, and the predictions made by J. B. Morin for Mr. Gaffendi, in 1736 (Vie de Gaffendi, chez Jaques Vincent, rue 8 Severin, 1736).

Julius Firmicus, who followed the Chaldean system of a day for a year, was much more successful than Placidus, Morin, or Nostradamus, in his prognostications in genethliacal astrology; though in mundane astrology Nostradamus excelled.

Speaking for ourselves, the Chaldaic system is astonishingly true, when the astrologer understands the horoscope; but we do not deny that there is a modicum of truth in the systems of Ptolemy and Placidus, as in the occult nature of numbers and the abracadabra of the Cabalist—the mystic sense of words and letters.

Kepler distinguished himself with the horoscopes of his patrons, but we have no evidence that he did not observe both systems; and certainly he recognised the power of transits.

Reading the notes on Wallenstein's horoscope, we are convinced that the most successful prognostications were deduced from the horoscope alone, and not from arcs of direction.

Placidus is put out of the running. The thirty remarkable nativities were, like Napoleon's, published after the lives of the distinguished natives, and were made to accord with their fortunes.

It is impossible for the astrologer to predict an event of secondary importance, unless he understands the horoscope to signify its probability; striking characteristics must be foreshadowed in the horoscope, else they come not by the succeeding courses of the stars. It is extravagant to tabulate arcs of direction, such as: M.C. ϕ or Δ 24 brings eminence, lofty achievements, and abundant prosperity (as many writers do) without adding the warning that the acquisition of these things comes not from directional arcs, but from horoscopolical signifiers.

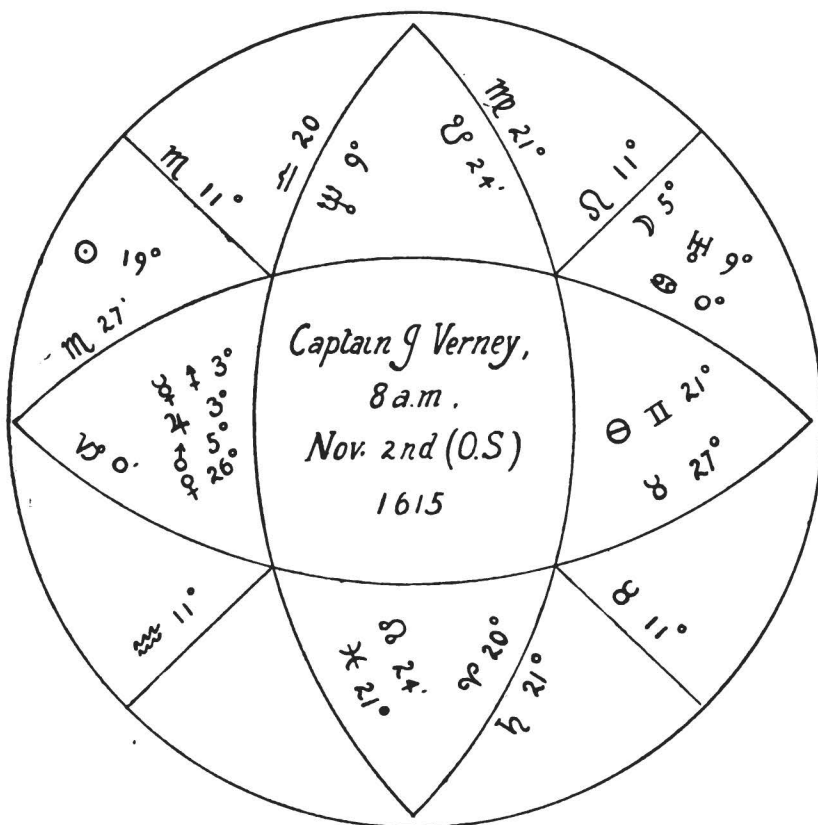
Finally, we would point to the fact: That no successful astrologer has ever spoken disparagingly of the Chaldaic system, but many indifferent astrologers have disavowed the evidence which abounds, for the so-called secondary directions; neglecting to admit that the lives of Mr. Suffren and Mr. Gaffendi disproved entirely the truth of the forecasts by the Ptolemaic arcs.

Nostradamus predicted that all the sons of Catherine de Medicis would reign. But we have reason to believe that this forecast was made from the horoscopes alone, and that he saw the power indicated and the short lives of each. The forecast was very nearly correct; one son only failed to obtain the crown.

Placidus de Titus, the mathematician, became convinced of the truth of astrology, and did a great deal of work; but it is unfortunate that history does not record him as a successful prognosticator. Of Ptolemy the Egyptian, the disciple of the Alexandrian school, little is known, for the work attributed to him came from the Chaldaic tablets. After all, the achievements of many past masters in the art are really insignificant when compared with the solid work of an unobtrusive astrologer like "Raphael," the author of the "Guides" and "Key to Astrology." He has done more to popularise astrology than perhaps any other writer. His discovery of the influence of Herschel in the houses of horoscope, after much patient and weary study, has enabled the student to predict more correctly. He has earned the gratitude of every astrologer. The student is deeply indebted to another gentleman, viz., "A. G. Trent," for the data given in the "Soul and the Stars," can only have been obtained during years of historical research, to say nothing of the extensive calculations of the stars into past centuries, to enable him to make out a *prima facie* case for astrology.

The evil of Cauda on the mid-heaven, and when connected with the sun, is indisputable; further inquiries have increased the evidence of Cauda's adverse influence. "Mr. Trent" has examined the nativities of the Verney family, in the 17th century. "One of them, Captain Thomas Verney, was a

great scapegrace, always in debt and difficulty, begging his family to help him out; very slippery; not altogether honest. Of course, the affliction of Mercury, even though Jupiter is near at hand, would indicate the knavery; but he has no testimony of misfortune and dishonour, except the conjunction of Cauda Draconis with the M.C."



Neptune finishes its revolution in 164 years, nine months and sixteen days. The place of Neptune has been calculated to the fourth degree of Libra approximately, November 2nd (O.S.), 1615.—[Geo. WILDE.]

Mr. Trent says: "The nativity of the Pope is a proof of the great importance of good aspects to the mid-heaven, for these alone can have enabled the native to overcome the serious affliction of the sun by a quartile of

Saturn. There is a parallel instance in the nativity of Bishop Philpotts, who rose to great dignity from a low station; he had the Sun in opposition to Saturn, but Jupiter was in the mid-heaven.

"The incidents of the Dreyfus trial quite agree with the position of Uranus stationary on the M.C., and it may be safely predicted that whatever may subsequently occur will be of a strange and striking character.

"I have examined Dreyfus' horoscope superficially, but enough to ascertain from the directions operating when he attained the age of thirty-six, sufficient when acting simultaneously to account for any amount of evil, and all having signification of disgrace. They are: M.C. to sesqui-quadrant of Saturn in Zodiac, Uranus to semi-square of ascendant in Mundo.

"Uranus to sesqui-quadrant of M.C. in Mundo. Mercury to opposition of ascendant in Mundo. These evil directions had been preceded by the opposition of the ascendant to the Sun and Mercury in the Zodiac, which probably coincide with the time when suspicions began to be entertained of Dreyfus, or the plot against him was set on foot. Ascendant to the trine of Saturn in the Zodiac seems to agree with the discovery of the Henry forgeries last year, which led to the reaction in Dreyfus' favour. I must say that I have not the slightest belief in the influence of the fixed star Deneb, nor is he wanted. The position of Uranus in the Radix being sufficient to account for anything, notwithstanding the good aspects of Saturn, and Venus, and the Sun."

Raphael agrees with Mr. Trent that Herschel in the 4th house is of portentous foreboding; and Raphael knows, perhaps, more about this planet than any other man. For it is to him we are indebted for the first records of the influence of Herschel in the houses.

"It is not, however, necessary that the downfall of Dreyfus should be mainly brought about by the directions of the promittor, and so great a ruin could hardly have been brought about without the concurrence of other directions."

In the case of Dreyfus, it will be seen that the ☉ is in parallel to ♃ at birth, and that the ♄ is 8♂. Therefore Mars is also a promittor of evil, and this planet will be found in parallel to the Moon, and near the conjunction of the Sun at the time of the acute suffering of this unfortunate man.

Mr. Trent, however, in a later letter, confirms the aphorism that the promittor must be in evidence by directional arc when the native meets with misfortune. He writes:—

"I certainly attribute the fall of Napoleon to the Zodiacal quartile of Uranus to the M.C. and its mundane quartile to the Sun. For directions ☉ ∠ ☉, ☿ ☐ M.C. and ascendant, appear to measure to the time of the disasters in Russia."

We maintain that this was the first step downwards; from this period, Napoleon's fall was rapid. Herschel, the promittor, therefore, gave him the first push from the pedestal. We have accumulated much evidence of the power of promittors in our private practice; it is the key to our system of prognosticating. Planets in evidence, either for good or evil, are, of course, promittors. We consider a planet a promittor which is in aspect to the M.C., or ascendant, or rising therein, or in good aspect to the Sun.

The student will recognise the importance of aspects to the angles, and especially to the upper and lower meridians, when they see the irrefutable evidence constantly produced by Mr. Trent.

When Saturn is angular, subsequent aspects to him operate powerfully, and less so when that planet is not angular. I can instance a case of twins born within ten minutes of each other. One had Saturn culminating from the M.C., and when the Sun came to the parallel of Saturn at twenty-six days after birth (twenty-six years) he died. The other, born when Saturn had left the M.C., survived the parallel at the age of twenty-six, and is still living.

"King Louis I., after a prosperous reign, lost his crown through his infatuated attachment to Lola Montez, a dancer; his nativity is instructive as evincing the power of zodiacal aspects to the mid-heaven, there being nothing from which such a misfortune could have been predicted, except the zodiacal sesqui-quadrate of Uranus to the M.C., which has no support. His fall was consequently very sudden and unexpected.

"At first sight there seem insufficient evil aspects to account for either the insanity or violent death, but it will be found that the great southern latitude of Mars brings him nearer to the cusp of the 9th house, and into conjunction with Saturn, and that both are in mundane square with the Moon, who has no support, except a remote trine with Venus, who is herself in sesqui-quadrate with Saturn. The nativity is further valuable as an illustration of planetary sympathy, for the king was the great friend and patron of Richard Wagner, the composer, and his Moon is upon the place of Wagner's Sun and Venus.

"King Louis II. was born on the same day, hour, and minute, as his grandfather. He committed suicide when insane, and the nativity is interesting. It will be observed that the Sun is opposed to Mars and Neptune, and the Moon is in parallel to Mars." The king drowned himself June 13th, 1886, when the ☉ was in sesqui-quadrate to Mars and Neptune, and the Sun was opposed to Herschel. The Moon had arrived at the twenty-fourth degree of Scorpio and was in square to ♂ and ♀ and in P. ♄. The promissors ♂ and ♀ therefore were the cause of his death.

I have computed the aspect of ♄ ∠ M.C., which measures $11^{\circ} 38'$. Therefore the slight rectification suggested by Mr. Trent is necessary. Saturn's R.A. is $10^{\circ} 42'$; M.D. $34^{\circ} 18'$; semi-arc $91^{\circ} 53'$. As I have found five mistakes in my tables of R.A., the student should carefully check all the figures supplied.

The student will also observe that Mars is in ∠ to the Sun at birth, and the Sun will be found conjoined with this promissor—Mars—in 1898, a day for a year measure. It has been pointed out that the horoscope of Henry V. (the Duke of Bordeaux), differs from that published by Worsdale in his "Celestial Philosophy." The horoscope of Worsdale is incorrectly given. Consequently the aspect in the Zodiac of M.C., to the semi-square of Saturn does not coincide with his fall in the correct horoscope. But the one worked out in Mundo, measuring $11^{\circ} 38'$, very nearly corresponds.

EPHEMERIS FOR FEBRUARY, 1866.

D M	Neptune.		Herschel.		Saturn.		Jupiter.	
	Long.	Declin.	Lat.	Declin.	Lat.	Declin.	Lat.	Declin.
	° /	° /	° /	° /	° /	° /	° /	° /
1	8 21	1 N 55	0 N 16	23 N 43	2 N 26	13 S 9	0 S 5	22 S 22
4	8 25	1 57	0 16	23 43	2 26	13 9	0 5	22 17
7	8 30	1 59	0 16	23 43	2 27	13 10	0 5	22 12
10	8 35	2 1	0 16	23 43	2 27	13 10	0 6	22 7
13	8 40	2 3	0 16	23 43	2 28	13 11	0 6	22 1
16	8 46	2 5	0 16	23 43	2 29	13 10	0 6	21 56
19	8 51	2 7	0 16	23 43	2 30	13 10	0 7	21 51
22	8 57	2 10	0 16	23 43	2 31	13 9	0 7	21 45
25	9 2	2 12	0 16	23 43	2 32	13 8	0 7	21 40
28	9 8	2 14	0 16	23 43	2 33	13 7	0 8	21 34

D M	D W	Sidereal Time.	☉ Long.	☉ Declin.	♃ Long.	♃ Lat.	♃ Declin.	♃ Long.
		H. M. S.	° /	° /	° /	° /	° /	° /
1	TH	20 45 52	12 28 7	17 S 4	2 21	3 S 21	7 N 31	0 24
2	F	20 49 48	13 28 57	16 47	15 1	2 26	3 40	0 R 23
3	S	20 53 45	14 29 46	16 30	27 23	1 25	0 S 15	0 22
4	S	20 57 41	15 30 34	16 12	9 31	0 21	4 5	0 20
5	M	21 1 38	16 31 20	15 54	21 28	0 N 43	7 42	0 19
6	TU	21 5 34	17 32 6	15 35	3 17	1 45	10 58	0 18
7	W	21 9 31	18 32 51	15 17	15 6	2 42	13 47	0 16
8	TH	21 13 27	19 33 34	14 58	26 58	3 33	16 3	0 15
9	F	21 17 24	20 34 17	14 39	8 59	4 14	17 37	0 13
10	S	21 21 21	21 34 59	14 19	21 15	4 45	18 25	0 12
11	S	21 25 17	22 35 39	13 59	3 49	5 3	18 21	0 11
12	M	21 29 14	23 36 18	13 40	16 44	5 7	17 20	0 10
13	TU	21 33 10	24 36 56	13 19	0 1	4 54	15 22	0 8
14	W	21 37 7	25 37 33	12 59	13 39	4 24	12 31	0 7
15	TH	21 41 3	26 38 8	12 39	27 37	3 39	8 53	0 6
16	F	21 45 0	27 38 41	12 18	11 48	2 38	4 42	0 4
17	S	21 48 56	28 39 13	11 57	26 10	1 27	0 11	0 3
18	S	21 52 53	29 39 43	11 36	10 35	0 10	4 N 21	0 2
19	M	21 56 49	0 40 11	11 15	24 59	1 S 7	8 38	0 1
20	TU	22 0 46	1 40 38	10 53	9 19	2 21	12 23	0 1
21	W	22 4 43	2 41 2	10 31	23 32	3 25	15 22	0 0
22	TH	22 8 39	3 41 25	10 10	7 36	4 15	17 23	29 59
23	F	22 12 36	4 41 46	9 48	21 30	4 51	18 21	29 59
24	S	22 16 32	5 42 4	9 26	5 13	5 9	18 12	29 58
25	S	22 20 29	6 42 21	9 3	18 45	5 9	17 2	29 57
26	M	22 24 25	7 42 35	8 41	2 5	4 53	14 57	29 57
27	TU	22 28 22	8 42 48	8 18	15 13	4 22	12 7	29 56
28	W	22 32 18	9 42 58	7 56	28 7	3 37	8 44	29 56

EPHEMERIS FOR FEBRUARY, 1866.

D M	Mars.		Venus.		Mercury.		Moon's Node.						
	Lat.	Decln.	Lat.	Decln.	Lat.	Decln.							
	° /	° /	° /	° /	° /	° /							
1	0 S 49	22 S 53	0 S 59	19 S 37	1 S 5	22 S 24	15 4						
4	0 51	22 34	1 4	18 43	1 22	21 50	14 54						
7	0 53	22 13	1 9	17 44	1 37	21 4	14 45						
10	0 55	21 49	1 13	16 40	1 48	20 6	14 36						
13	0 56	21 24	1 16	15 32	1 58	18 56	14 26						
16	0 58	20 56	1 19	14 20	2 3	17 33	14 17						
19	0 59	20 26	1 21	13 5	2 6	15 57	14 7						
22	1 1	19 55	1 23	11 47	2 4	14 9	13 58						
25	1 2	19 21	1 25	10 26	2 0	12 8	13 49						
28	1 4	18 46	1 26	9 2	1 49	9 55	13 39						
D M	♂ Long.	♂ Long.	♂ Long.	♀ Long.	♀ Long.	Mutual Aspects.	Lunar Aspects.						
	° /	° /	° /	° /	° /		☉	♂	♂	♂	♀	♀	
1	12m 2	17 40	19 16	6 30	23 54	☉ ☐ ♀		*					
2	12 4	17 53	20 2	7 45	25 23				*	Δ	Δ		
3	12 6	18 6	20 48	9 0	26 53			☐					Δ
4	12 8	18 19	21 33	10 15	28 24	☉ ☐ ♂						Δ	
5	12 9	18 33	22 19	11 31	29 55	♀ ☐ ♀	Δ			☐	☐		
6	12 11	18 46	23 5	12 46	1 27			Δ					☐
7	12 12	18 59	23 51	14 1	3 0	♂ P. ♂	☐		♂	*		☐	
8	12 13	19 12	24 37	15 16	4 34	♀ ☐ ♂					*		
9	12 14	19 25	25 23	16 32	6 9							*	
10	12 15	19 38	26 9	17 47	7 44		*					*	
11	12 16	19 51	26 55	19 2	9 20			♂					
12	12 17	20 2	27 41	20 17	10 57				*	♂			
13	12 18	20 16	28 27	21 33	12 36	♀ ☐ ♀					♂		
14	12 19	20 29	29 13	22 48	14 15				☐				♂
15	12 19	20 41	29 59	24 3	15 54	♀ ☐ ♂	♂	Δ				♂	
16	12 20	20 53	0 45	25 18	17 35				Δ				
17	12 20	21 6	1 31	26 33	19 17			☐		*	*		
18	12 20	21 18	2 17	27 48	20 59	☉ Δ ♂							
19	12 21	21 30	3 4	29 4	22 42	♂ P. ♀	*	*		☐		*	*
20	12 21	21 43	3 50	0 19	24 27	♀ Δ ♂			♂		☐		
21	12 R 21	21 55	4 36	1 34	26 12						Δ		☐
22	12 20	22 7	5 22	2 49	27 58			☐				Δ	☐
23	12 20	22 19	6 8	4 4	29 46	♀ Δ ♂							
24	12 19	22 31	6 54	5 19	1 34		Δ	♂				Δ	Δ
25	12 19	22 43	7 41	6 34	3 23	☉ ♂ ♀			Δ	♂			
26	12 18	22 55	8 27	7 49	5 13						♂		
27	12 17	23 7	9 14	9 4	7 4				☐				
28	12 16	23 19	10 0	10 19	8 56	♂ Δ ♂	*						

EPHEMERIS FOR MARCH, 1866.

D M	Neptune.		Herschel.		Saturn.		Jupiter.	
	Long.	Declin.	Lat.	Declin.	Lat.	Declin.	Lat.	Declin.
1	9 10	2 N 15	0 N 16	23 N 43	2 N 33	13 S 6	0 S 8	21 S 32
4	9 16	2 17	0 16	23 43	2 33	13 5	0 8	21 27
7	9 22	2 20	0 16	23 43	2 34	13 3	0 8	21 21
10	9 29	2 23	0 16	23 43	2 34	13 0	0 9	21 16
13	9 35	2 25	0 16	23 43	2 35	12 58	0 9	21 10
16	9 42	2 28	0 16	23 43	2 35	12 55	0 10	21 5
19	9 50	2 31	0 16	23 43	2 36	12 53	0 10	20 59
22	9 57	2 34	0 16	23 43	2 36	12 50	0 11	20 54
25	10 4	2 36	0 16	23 43	2 37	12 46	0 11	20 49
28	10 10	2 39	0 16	23 43	2 37	12 43	0 12	20 44
31	10 17	2 42	0 16	23 43	2 38	12 39	0 12	20 39

D M	D W	Sidereal Time.	☉ Long.	☉ Declin.	♃ Long.	♃ Lat.	♃ Declin.	♃ Long.
		H. M. S.	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "
1	TH	22 36 15	10 43 8	7 S 33	10 47	2 S 43	5 N 1	29 55
2	F	22 40 12	11 43 14	7 10	23 13	1 41	1 9	29 55
3	S	22 44 8	12 43 20	6 47	5 27	0 36	2 S 43	29 54
4	S	22 48 5	13 43 23	6 24	17 30	0 N 30	6 24	29 54
5	M	22 52 1	14 43 25	6 1	29 24	1 35	9 48	29 54
6	TU	22 55 58	15 43 25	5 38	11 14	2 34	12 46	29 53
7	W	22 59 54	16 43 23	5 15	23 2	3 27	15 12	29 53
8	TH	23 3 51	17 43 20	4 51	4 55	4 12	17 0	29 D 53
9	F	23 7 47	18 43 15	4 28	16 55	4 46	18 4	29 53
10	S	23 11 44	19 43 8	4 4	29 9	5 8	18 19	29 53
11	S	23 15 41	20 43 0	3 41	11 41	5 16	17 42	29 53
12	M	23 19 37	21 42 50	3 17	24 35	5 8	16 10	29 54
13	TU	23 23 34	22 42 38	2 54	7 53	4 44	13 44	29 54
14	W	23 27 30	23 42 25	2 30	21 37	4 3	10 28	29 55
15	TH	23 31 27	24 42 9	2 6	5 45	3 7	6 31	29 55
16	F	23 35 23	25 41 52	1 43	20 13	1 57	2 5	29 56
17	S	23 39 20	26 41 33	1 19	4 57	0 38	2 N 33	29 56
18	S	23 43 16	27 41 12	0 55	19 48	0 S 44	7 4	29 57
19	M	23 47 13	28 40 48	0 32	4 39	2 3	11 9	29 57
20	TU	23 51 10	29 40 22	0 8	19 23	3 14	14 29	29 58
21	W	23 55 6	0 39 55	0 N 16	3 54	4 10	16 50	29 58
22	TH	23 59 3	1 39 24	0 40	18 9	4 51	18 6	29 59
23	F	0 2 59	2 38 52	1 3	2 6	5 13	18 13	0 0
24	S	0 6 56	3 38 17	1 27	15 43	5 17	17 17	0 1
25	S	0 10 52	4 37 40	1 50	29 2	5 3	15 25	0 2
26	M	0 14 49	5 37 0	2 14	12 4	4 35	12 47	0 3
27	TU	0 18 45	6 36 18	2 37	24 51	3 53	9 35	0 4
28	W	0 22 42	7 35 34	3 1	7 24	3 0	6 1	0 5
29	TH	0 26 38	8 34 48	3 24	19 45	2 0	2 13	0 6
30	F	0 30 35	9 33 59	3 48	1 56	0 55	1 S 37	0 7
31	S	0 34 32	10 33 9	4 11	13 59	0 N 12	5 20	0 8

EPHEMERIS FOR MARCH, 1866.

D M	Mars.		Venus.		Mercury.		Moon's Node.						
	Lat.	Declin.	Lat.	Declin.	Lat.	Declin.							
	° /	° /	° /	° /	° /	° /							
1	1 S 4	18 S 33	1 S 26	8 S 33	1 S 45	9 S 8	13 36						
4	1 5	17 56	1 26	7 7	1 27	6 40	13 26						
7	1 6	17 16	1 26	5 39	1 7	4 3	13 17						
10	1 7	16 35	1 25	4 9	0 44	1 18	13 7						
13	1 8	15 53	1 23	2 39	0 14	1 N 30	12 57						
16	1 9	15 9	1 21	1 7	0 N 23	4 15	12 48						
19	1 10	14 23	1 18	0 N 24	1 4	6 51	12 38						
22	1 11	13 37	1 15	1 56	1 44	9 11	12 28						
25	1 12	12 49	1 11	3 27	2 16	11 9	12 19						
28	1 13	12 0	1 7	4 58	2 42	12 38	12 9						
31	1 14	11 10	1 2	6 28	3 3	13 37	12 0						
D M	♂ Long.	♂ Long.	♂ Long.	♀ Long.	♀ Long.	Mutual Aspects.	Lunar Aspects.						
	° /	° /	° /	° /	° /		☉	♂	♂	♂	♂	♀	♀
1	12 15	23 30	10 47	11 34	10 50	☉ ♂ ♀	♂	*			♂	♂	
2	12 14	23 41	11 33	12 49	12 44	♂ Δ ♀				Δ			
3	12 13	23 52	12 20	14 4	14 38	♂ □ ♀		□				Δ	
4	12 12	24 4	13 6	15 19	16 34							Δ	
5	12 10	24 15	13 53	16 33	18 30			Δ		□			
6	12 9	24 26	14 39	17 48	20 27	♂ □ ♀	Δ		♂		□		
7	12 7	24 38	15 26	19 3	22 24				*		Δ	Δ	
8	12 6	24 49	16 12	20 18	24 21	♂ * ♀					*		
9	12 4	25 0	16 59	21 33	26 19	♂ □ ♀	□				*	□	
10	12 2	25 11	17 45	22 48	28 17		♂						□
11	12 0	25 22	18 32	24 3	0 13	♂ □ ♀			*				
12	11 58	25 33	19 18	25 18	2 9	♀ * ♀	*		♂		*		
13	11 56	25 43	20 5	26 32	4 4	♀ □ ♀			□				*
14	11 54	25 54	20 51	27 47	5 58	♂ ∠ ♂					♂		
15	11 52	26 4	21 38	29 1	7 50			Δ	Δ				
16	11 50	26 14	22 24	0 16	9 40	♀ □ ♀	♂		*				
17	11 47	26 24	23 11	1 31	11 27	☉ * ♀		□				♂	♂
18	11 45	26 34	23 57	2 46	13 11					□	*		
19	11 42	26 44	24 44	4 0	14 51	☉ P. ♀		*					
20	11 39	26 54	25 30	5 15	16 28	☉ □ ♀			♂		□		
21	11 37	27 3	26 17	6 30	18 0		*				Δ		*
22	11 34	27 12	27 4	7 44	19 27								*
23	11 31	27 22	27 51	8 59	20 48		□	♂			Δ		
24	11 28	27 31	28 37	10 14	22 4					Δ		□	
25	11 25	27 40	29 24	11 28	23 14	♂ P. ♀	Δ			♂			□
26	11 22	27 49	0 10	12 43	24 18	♂ Δ ♀			□			Δ	
27	11 19	27 58	0 57	13 57	25 15			*			♂		Δ
28	11 15	28 7	1 43	15 12	26 5				*				
29	11 12	28 16	2 30	16 26	26 49								
30	11 9	28 24	3 16	17 40	27 25			□			Δ		
31	11 5	28 33	4 3	18 55	27 54	♀ ∠ ♂	♂					♂	

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