

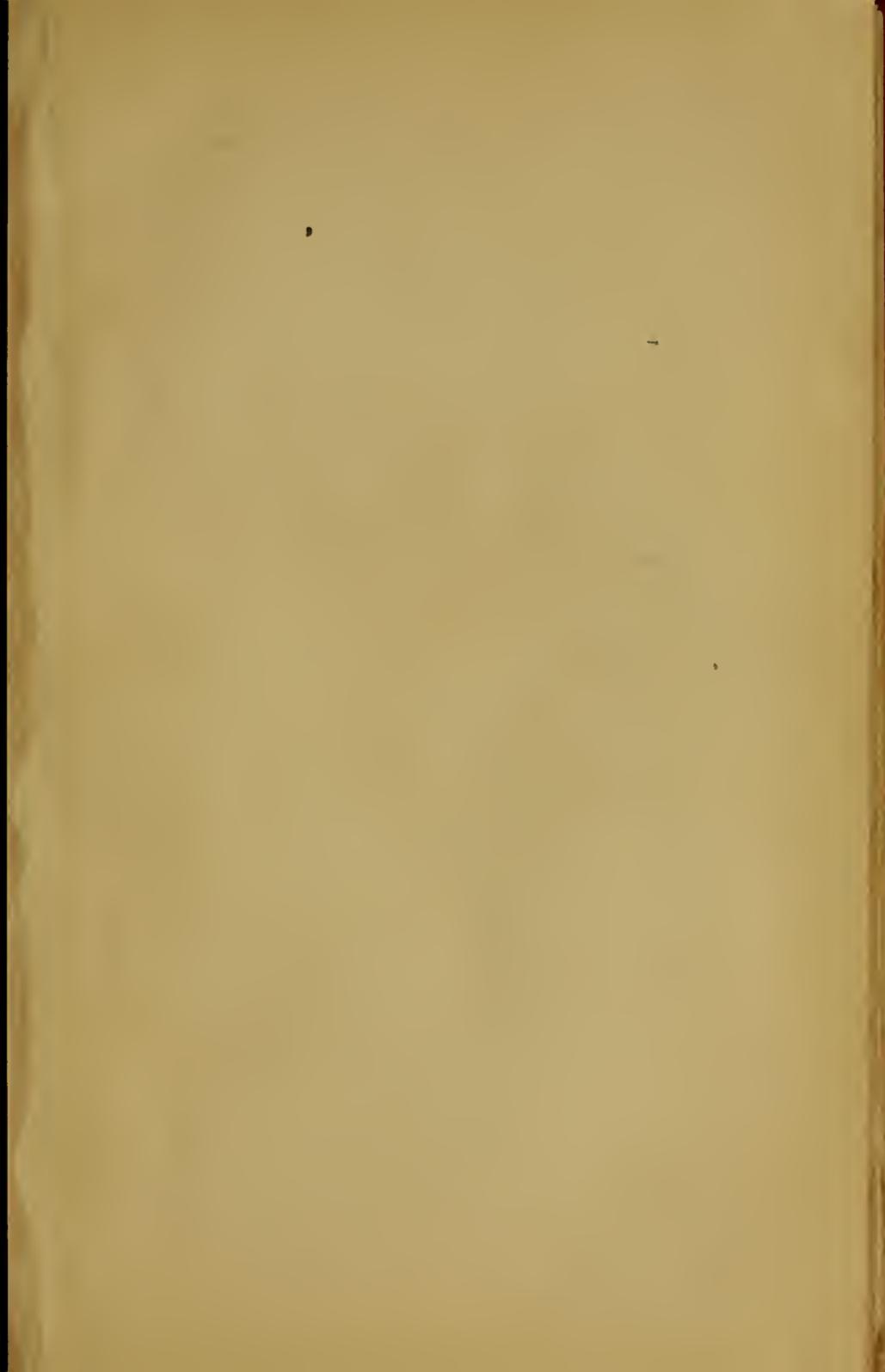


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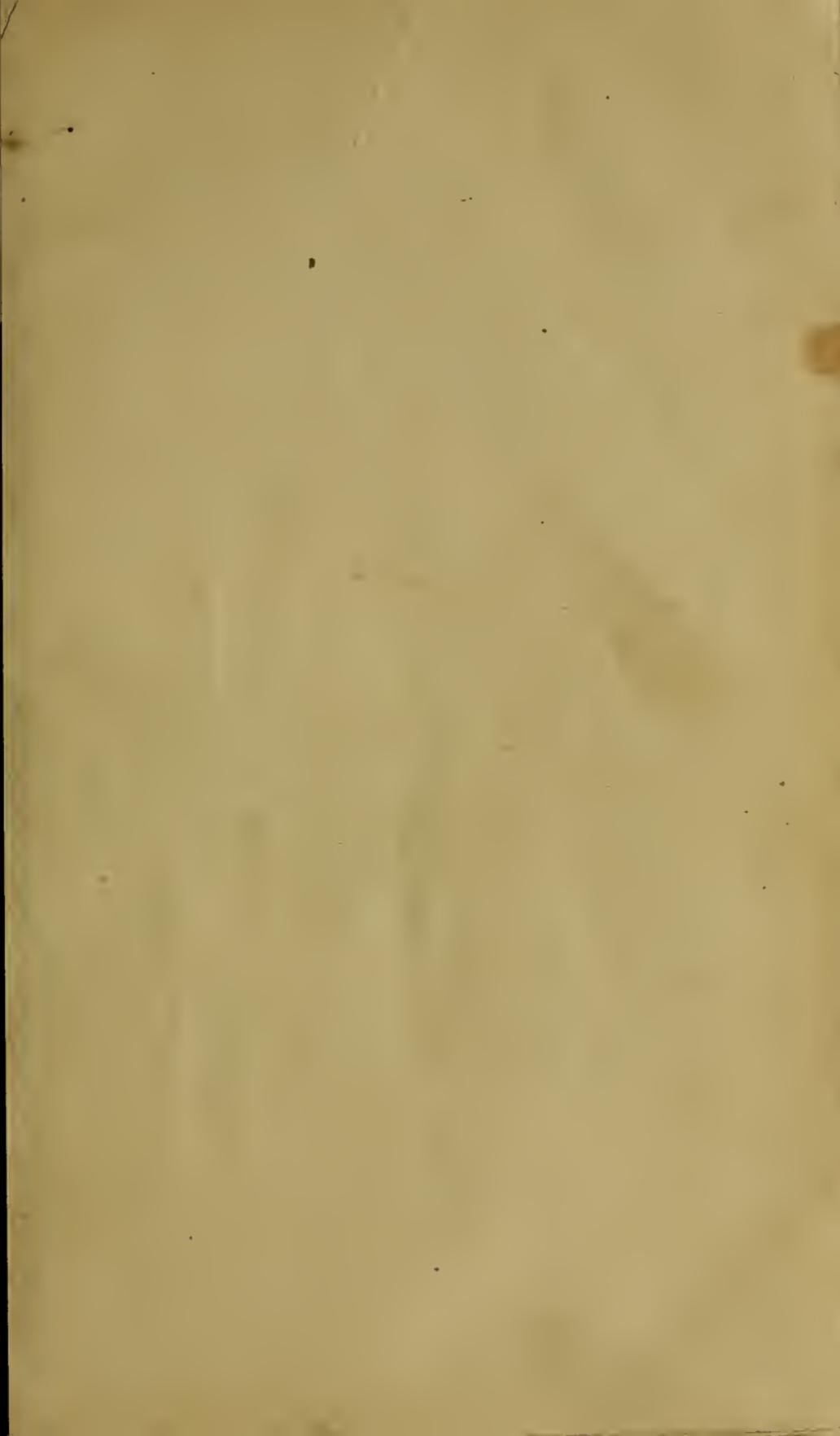
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Ellen F. Bennett

ASTROLOGY

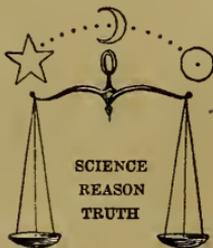
SCIENCE OF KNOWLEDGE AND REASON

A TREATISE ON THE HEAVENLY BODIES IN AN
EASY AND COMPREHENSIVE FORM

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BY

ELLEN H. BENNETT



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THE SOUL'S OUTLOOK.

DEDICATED TO THE AUTHOR BY LEILA S. FROST.

UPWARD toward Heaven's silent starry splendor
The soul looks through life's bars,
Intent as though some secret sweet and tender
Were hidden by the stars.
Will ye reveal the secrets of your glory
To seer or to sage ?
Ye who have mused in silence o'er Earth's story
And read Life's tear-stained page ?

Ye told man of Our Saviour's birth, most holy :
'Twas Heaven's brightest star
That flashed the signal-light to shepherds lowly,
And spread Love's message far.
Is there no sign for us in all thy shining,
No lesser light of love,
To teach us to look up midst our repining,
And raise the soul above ?

Onward ye move in state from hour to hour,
We follow too at the same God's command.
Is there a mortal of us who hath power
To loose one glittering hand ?
Yet may be read in starry scrolls of splendor
Man's destiny—his works, done and undone :
Fate's menaces—Love's promise, true and tender,
Life's lessons and their rich rewards unwon.

Tracing these out amid their starlit courses
I see a slight form stand ;
It scatters wisdom from those high, pure sources,
That woman's slender hand !

While round her throng the sad and weary-hearted—
 Dear E. H. B.—she soothes each stricken soul,
 Reading the secrets of a past departed
 From Heaven's own starry scroll.

Or following the future course unerring
 With prescience reflected from above,
 The symbol'd truths of Life and Love averring
 With simplest words of love.
 Yes, Love can teach where earthly wisdom falters.
 Untaught the heedless yield to Nature's sway :
 Earth's idols crumble on their ruined altars
 Love follows Truth along her star-paved way.

Seeker ! sad, curious, or longing,
 Listen and heed the truths she will impart.
 Ponder them well nor wonder at this thronging,
 For few have learned this Heaven-imparted art.
 The charlatan and impostor have trifled
 And mocked Astrology with lies too long,
 Until too many mortal ears are stifled,
 And cannot hear the stars' harmonious song.

But now she comes—a woman fair and tender—
 With gentle words to teach this Heaven-writ lore ;
 She sees beyond the silent starry splendor
 The Future's open door.
 Look through ! and smile to see thy woes departing ;
 Look through ! and see the years that bring thee peace ;
 Look through ! and dry the tears of love quick-starting ;
 For Heaven alone can give Earth's woes surcease.

Dear E. H. B., our own devoted Seer,
 Who lifts for us that mystic starry veil
 Which screens the Future—sweet thy mission here
 Which cannot ever fail !
 'Tis hers to show amid Life's tangled mazes
 Of dark and dangerous ways, the way of Love.
 On Earth she walks, but ever upward gazes
 On Heaven's pure lights above.

PREFACE.

THIS work has been compiled after years of careful, critical study, to demonstrate that we are all members of one great body, and therefore have the same great privilege to study and become wise, for knowledge is ours. We, therefore, should digest and assimilate it, and make it part and parcel of ourselves, as there is no more certain way of invigorating the mind than to go into study, which will awaken muscle and soul-force, and will be so boundless and infinite that we shall soon become happy and wise in ourselves. A zealous study of science brings increasing happiness and honor, and a wise man will never cease to learn and become distinguished in his own knowledge of good and evil. He will by that means inflict less wrongs on others. The present age embraces such a vast line of study that all can learn what of the morrow. The great number of books that are within reach of all gives to all the opportunity to learn and become wise within themselves regarding present events, as well as what is coming, so that they may be the better able to protect themselves, and not to cry in the hour of midnight that all is lost, or that they are standing on sandy ground waiting for help; for each one has within himself a mountain of strength, and only by learning can be brought out the wisdom that

each person possesses to a greater or less degree. The same world, with its sun, moon, and stars, exists as thousands of years ago, as has been stated by wise writers since the creation of the world; and the planets do direct the influence of the mind on the body and bring mental emotion which, in a brief space of time, induces death in perfectly healthy people, as is freely admitted by science. Therefore it devolves on us to know ourselves, what we should eat, drink, and wear, and what complaints we are liable to. By that means we can help ourselves and assist physicians in their grand study and work, for it should not be a belief in what your doctor can do, but a fact in what you yourself can do to help him by understanding yourself and family. Many a wise and learned physician is at a stand-still what to do first to help the patient, when with a little assistance from your knowledge, he would at times save the dear one from death. Now, if parents would study their own and their children's horoscopes, they would be led to pursue a course of mild medicine which would, to a great extent, counteract, if not wholly eradicate, the tendency to disease. Our emotions should be as completely under the control of reason as our intellectual processes and actions are. Each one of us has his destiny to fulfil. Few, indeed, endeavor to ascertain what that particular destiny may be. Fewer still, having ascertained the nature of their destiny, are inclined to submit to it. Although life has been defined as "irritability," the excess of the irritable nature tends to shorten life, and quarrelling with one's destiny is as unwise as it is injurious.

By referring to the diagram of the solar man in this book will be seen the signs that belong to the human body, showing their relatedness to the respective functions of the human system as ruled by the twelve signs of the Zodiac. And by referring to the seven planets in their respective position, one can soon ascertain the nature of the troubles that may be located in the nervous system, whether in mind, anxiety, or bodily disease.

I would like to call attention to Horary Astrology, a subject in this work which may be speedily learned by any person of even moderate education, and may, as far as regards its elementary difficulties, be mastered in a few days' study. It may be well understood and reduced to constant practice in less than three months, and no one will find himself at a loss for occasions to test its reality or its utility, for his own avocations, and the affairs of his friends, will offer these almost daily. If a proposition of *any nature* be made to any individual, about the result of which he is anxious, and therefore uncertain whether to accede to it or not, let him but note the hour and minute when it was *first* made, and erect a figure of the heavens, as herein taught, and his doubts will be instantly resolved. He may thus, in five minutes, learn infallibly whether the affair will succeed or not ; and, consequently, whether it is prudent to adopt the offer made or not. To make Horary Astrology more easy, it is necessary to ascertain the hour of sunrise in whatever part of the world one may be, which can be found in the almanac or the daily newspaper, and so follow the hour of sunrise during each day of the week.

After many years' experience I have found the laws of Astrology unfailing, and in editing this work my chief object has been to render it useful to the student in Astrology, and so, by forwarding the science, to promote the general interests of humanity.

By referring to Chapter XL., page 309, the reader will find a full explanation of all the signs and characters used in Astrology, which will enable him to study the various subjects to advantage.

Hoping this book will be of use and service to the many, with every good and kindly wish to the readers,

Your Friend in Science,

ELLEN H. BENNETT.

CONTENTS

	PAGE
FRONTISPICE,	ii
THE SOUL'S OUTLOOK, DEDICATED TO THE AUTHOR,	v
PREFACE,	vii
INTRODUCTION,	xv
I. AN HISTORICAL REVIEW,	1
II. ORIGIN OF THE DAYS OF THE WEEK,	8
III. CHRONOLOGY, OR THE ART OF MEASURING TIME,	17
Chronological Periods.	
IV. COSMOGONY, OR CREATION OF THE WORLD,	30
Table of the Ages of Adam, Seth, and their Children.	
V. THE ANCIENT GOD SATURN, OR KRONOS,	38
Orphic Hymn to Kronos, or Saturn.	
VI. DESTINY,	46
Time and Chance.	
VII. THE MONTHS AND WEEKS,	53
VIII. SATURN AND THE SABBATH OF THE JEWS,	57
IX. GREEK MYTHOLOGISTS,	62
X. ELEUSINIAN MYSTERIES,	67
XI. THE HEAVENS,	71
The Planets—Ancient Zodiac of Thebes—The Signs of the Zodiac—Diagram of Sun's Motion in the Zodiac —The Dragon's Head and Tail—The Part of Fortune— Erecting a Figure of the Heavens—Of the Aspects.	

	PAGE
XII. OF THE TWELVE HOUSES, THEIR NATURE AND SIGNIFICATION,	86
XIII. THE PLANETS AND THEIR SIGNIFICATIONS,	93
The colors of the Planets and Signs.	
XIV. OBSERVATIONS AND PREDICTIONS,	101
A Ship and her Safety or Destruction—Parts of a Ship Ruled by the Signs—Lawsuits and their Success—How the Parties Shall Agree after Marriage—Sickness, and Length of Time before Recovery.	
XV. ASTROLOGY AND MEDICINE,	111
XVI. THE PRINCIPLES OF WISDOM ON WHICH THE SCIENCE OF ASTROLOGY IS FOUNDED,	115
Rationale of the Astrological Aspect—Climacteric Years.	
XVII. THE ESSENTIAL DIGNITIES OF THE PLANETS,	122
Table—Explanation of the Table—Considerations before Judgment.	
XVIII. WHAT SIGNIFICATOR, QUERENT, AND QUESITED, ARE; AND AN INTRODUCTION TO THE JUDGMENT OF A QUESTION,	128
To know Whether a Thing Demanded will be Brought to Perfection—Of the True Time of Erecting a Figure—Of the Planets which Hinder the Thing Demanded in any Question.	
XIX. ELEMENTARY MOTIONS OF THE TWELVE SIGNS,	135
The Planets Ruling the Seven Days of the Week.	
XX. PLANETS IN THEIR OWN HOUSES, AND IN THOSE OF EACH OTHER, AS THEY ARE LORDS OF A NATIVITY,	140
Saturn—Jupiter—Mars—The Sun—Venus—Mercury—The Moon.	
XI. HORARY INQUIRIES,	150
The Planet Neptune—Rules to Find the Time the Moon Forms an Aspect in the Heavens—Members of Body the Planets Influence.	

	PAGE
XXII. TRIGONOMETRICAL FORMULÆ FOR WORKING ASTRO- NOMICAL PROBLEMS,	157
XXIII. SPIRITUAL AFFINITIES,	171
Instructions in Making Horoscopes.	
XXIV. DESCRIPTION OF PERSONS IN EACH OF THE TWELVE SIGNS,	177
Saturn in the Twelve Signs—Jupiter in the Twelve Signs— Mars in the Twelve Signs—The Sun in the Twelve Signs —Venus in the Twelve Signs—Mercury in the Twelve Signs—The Moon in the Twelve Signs.	
XXV. EFFECTS OF THE ASPECTS BETWEEN THE SIGNIF- ICATORS,	205
XXVI. THE NATURES OF THE PLANETS,	223
Observations on the Effects of Directions—Specific Rules— Final Observations.	
XXVII. THE SIGNS OF THE ZODIAC RULING THE TWELVE MONTHS,	245
Aquarius — Pisces — Aries — Taurus—Gemini—Cancer—Leo —Virgo—Libra—Scorpio—Sagittarius—Capricornus.	
XXVIII. THE MOON IN THE HUMAN BODY AS SHE PASSES THROUGH THE TWELVE SIGNS OF THE ZODIAC,	259
XXIX. COUNTRIES RULED BY THE TWELVE SIGNS,	261
XXX. THE SEVENTH HOUSE AND ITS QUESTIONS,	264
XXXI. THE TENTH HOUSE AND ITS QUESTIONS—PREFER- MENT, TRADE, OR PROFESSIONS,	268
Whether a Person Shall Remain in the Office He Holds or Not.	
XXXII. THE NATURE AND EFFECTS OF THE FIXED STARS,	271
XXXIII. DESCRIPTION OF PERSONS—THEIR TEMPERAMENT, DISPOSITION, AND DISEASE UNDER THE TWELVE SIGNS OF THE ZODIAC,	273
Characters of the Planets—Aspects and their Character.	

	PAGE
XXXIV. RULES FOR JUDGING LAWSUITS,	280
Winning Testimonies—Losing Testimonies—When to Sell Land or Property.	
XXXV. PLANETARY INFLUENCES ON NATURE,	282
Marriage—Fortune of Marriage—Riches and Advantages in Marriage—Signs of Late Marriage—Marriage of Women— Riches and Good Fortune by Marriage—Signs of Late Mar- riage—The Form of Body, Stature, and General Char- acter of Wife or Husband.	
XXXVI. ASTROLOGICAL HINTS TO FARMERS,	294
XXXVII. AIDS TO THE FORETELLING OF THE WEATHER,	298
Fortunate Days in the Week.	
XXXVIII. THE GODDESS CALI,	301
XXXIX. THE CHARACTER AND NUMBER OF THE BELIEVERS IN ASTROLOGY, SINCE THE WORLD BEGAN,	303
XL. EXPLANATION OF TERMS USED IN THIS WORK,	309

INTRODUCTION.

THROUGH the minds of many great men we find that Astrology has been taught and read far back into remote ages. Illustrations of this are to be found spread over the vast depths of antiquity, especially among the ancients spoken of by Claudius Ptolemy, one of the ancient sages of Egypt, to whom we are indebted for our present knowledge of this science; and subsequently among the Arabians, Spaniards, French, Italians, Germans, and English, during the Middle Ages; and finally it was established by the practice of such able men as Kepler, and put on public record by William Lilly, Ramesey, and numerous other such writers. Even the forty years' experience of Zadkiel himself can hardly be said to have afforded but a small number of the demonstrations of the truth of this grand science.

The following list of ancient and modern men of note in Science, who have been well known as Astrologers, may be useful to place in the hands of sceptics, since it has been the custom of many to revile Astrology, as having no men of authority in Science among its supporters. We have here *a galaxy of talent which no other Science can boast*, and which has shed its light on the beauties of Astral Doctrines from among all the most celebrated nations of the

world. Among the Jews, Indians, Persians, etc., we find Zoroaster, Vicra Maditya, Josephus, Berosus, Buddha and all his learned priests. Among the Greeks : Thales, B.C. 640, who first foretold eclipses ; Anaximander, B.C. 610, of whom Pliny says, "He foretold the earthquakes which overthrew Lacedemon—he was also the inventor of globes ; Pythagoras, B.C. 580, whose fame was so well known that at the Olympic Games he was saluted by the name of the "wise man ;" Anaxagoras, B.C. 500, who predicted that one day a stone would fall from the sun, which, it is said, really fell into the river Argos ; Socrates, B.C. 400 ; Plato, of whose greatness it is needless to say anything ; Eudoxus, B.C. 368, was distinguished for a knowledge of Astrology, Medicine, and Geometry, and was the first who regulated the year among the Greeks ; Aratus, whom St. Paul quotes ; Hippocrates, B.C. 361 ; Aristotle, B.C. 322, who was called by Plato the "Philosopher of Truth ;" Porphyry, A.D. 304, "a man of universal information ;" Proclus, A.D. 410, a celebrated mathematician. And among the Romans : Propertius, B.C. 40 ; Pliny, A.D. 113 ; Galen, A.D. 193 ; Macrobius, A.D. 415 ; Virgil ; Horace ; Nigidius Figulus, who was the most learned man of Rome. The book of Daniel, 48th verse, 2d chapter, also states that Daniel was a teacher of Astrology.

ASTROLOGY.

I

AN HISTORICAL REVIEW.

“The use recently made of astrology in the practical machinery of certain works of genius (which are of the highest popularity, and above all praise) seems to have excited in the world at large a desire to learn something of the mysteries of that science which has, in all former ages, if not in these days, more or less engaged reverence and usurped belief.”

THE above language was used by Mr. J. M. Ashmand, in 1822, by way of apology for offering to the public an English translation of that ancient astronomer and geographer, Claudius Ptolemy, on the influence of the stars. Presuming that these words are fully as applicable to the circumstances existing to-day, the writer proposes to offer a few reflections upon the ancient science of astrology, in the progress of which it would seem meet to give a condensed history of its rise and progress, followed by a brief explanation of the general principles upon which the science is founded, and the supposed effects of the more simple positions and motions of the planetary orbs.

That the public will be interested in this subject, even though (as is generally the case) they are disbelievers in its truthfulness, there is but little doubt, that, of all sciences which have at any time engaged the attention of the world, there is not one of which the real or assumed principles

are less generally known in the present age than those of astrology.

The oldest work which has come down to our day upon astrology is the "Tetrabiblos, or Quadripartite" of Claudius Ptolemy, which was written about A.D. 133; indeed, this work, as an eminent writer remarks, "is the entire groundwork of those stupendous tomes in folio and quarto on the same subject which were produced in myriads during the sixteenth and seventeenth centuries." Ptolemy, however, does not claim to have invented, or rather discovered, the principles of astral influence, but to have completed, as he says, "the rules of the ancients, whose observations were founded in nature." Indeed, astrology can be clearly traced in Egypt, the ancient seat of learning, as far back as Hermes Trismegist, who lived anterior to Moses. He wrote *four* astrological books, and the books of Ptolemy are *four* in number; and as the latter writer frequently alludes to the "rules of the ancients," "ancient writings," and of doctrines "handed down and recommended in the writings of the Egyptian authors," it has been supposed, with a great deal of probability, that Ptolemy's writings on this subject were actually founded on these very ancient works of Hermes himself. Be this as it may, that the belief in the doctrines of astrology can be traced to a very early age cannot be denied, and that these doctrines were very universally diffused throughout the world long preceding the birth of Christ is equally well authenticated. It is quite probable, however, that the science took its rise in Egypt. Sir Isaac Newton says that astrology was studied in Babylon seven hundred and fifty years before Christ. The science flourished in Persia in the time of Zoroaster, who was himself a star-worshipper; and to this day it is held in great repute in that country, as high as six million livres being paid to astrologers annually by the

Persian kings. According to Pliny, who himself believed in stellar influences, Anaximander, the friend and disciple of Thales, by the rules of astrology "foretold the earthquake which overthrew Lacedemon." This was in Greece, nearly six hundred years before Christ. Anaxagoras, a famous philosopher of Greece, and preceptor of Socrates, is said to have devoted his whole life to astrology. Pythagoras, Plato, Porphyry, Aristotle, and the great Hippocrates, the Father of Medicine, were all supporters of the doctrines of this ancient science. In Rome the science was equally as popular at an early day among the most cultivated and enlightened. Among others who speak in its favor may be mentioned Virgil, Cicero, and especially Horace. Macrobius wrote a poem on astrology. The name of the most learned proctor of Rome, Nigidius Figulus, should not be omitted, as he was a most gifted philosopher and astrologer. In Arabia, China, India, and among the Buddhists, astrology was first established centuries before the Christian era; and even in Mexico traces of this ancient science are found on the ruins of massive temples and crumbling pyramids built by a race long since extinct. Space will only permit a mere allusion to the astrological history of the ancients, which is indeed inexhaustible and deeply interesting; but enough has been said to show that the science is as old as history, and was widely diffused over the leading countries of the world at a very early period. We now come to the rise and progress of astrology in England and the United States.

As we have heretofore remarked, the source of all astrological knowledge among the moderns is the "Quadripartite" of Ptolemy. This work was, however, but little known in England before the fifteenth century; and during the sixteenth and seventeenth centuries numerous systems made their appearance, founded upon the writings of Ptolemy,

to be sure, but so tinctured with the superstitions of the Arabs, and crowded with errors resulting frequently from the ignorance of the authors themselves, that but little reliance could be placed upon these productions. Ptolemy's work was not translated into English until 1701, and that edition has been long removed from sale, owing to the gross misinterpretations of its author. Numerous professors of the astral science sprang up in England soon after the appearance of this work ; but, of course, as their foundation was in error, they proved stumbling-blocks to the candid investigator. No reliable English translation of the four books of Ptolemy was made till 1822, when Mr. Ashmand's work appeared. This translation was made from Proclus's Greek Paraphrase of Ptolemy's original text, and is pronounced by critics as a very accurate rendering, and therefore reliable.

In 1647 Placidus de Titus, an Italian monk and celebrated mathematician, published a work entitled "The Primum Mobile," devoted to a demonstration of the principles of astrology as taught by Ptolemy, and which is exemplified by thirty nativities of the most eminent men of Europe. This work has been pronounced the most successful attempt to reduce the teachings of Ptolemy's four books to practice ever made. It is certainly a work of deep research, and proves the author to have been a man of uncommon observation and possessed of rare mental endowments. It was written in Latin. Several astrologers wrote upon the science in England, even after the production of this great work by Placidus, founding their doctrines thereon ; but it is singular that no reliable translation of the entire treatise was made before the present century. In 1816 a Mr. John Cooper rendered it into English. This work and Ptolemy's "Quadripartite," translated by Ashmand, are now considered standard works upon astrology.

It is remarkable that from the days of the Conquest down to the time of Lord Bacon, almost every man of note as a mathematician was an astrologer; which shows how universal was the belief in the science at that age. There was Oliver of Malmesbury, 1060, who is the oldest known writer on mathematics; then comes Herbert of Lorraine, 1095, and Roger Bacon, born in 1214. In 1256 died the celebrated John of Halifax, whose true name was Holywood, and who, before Newton, was one of the ablest men of England—he too was a writer on astrology. From the middle of the thirteenth century we will pass by a host of noted men who believed in the truth of planetary influence, and come down to King Richard I., 1392, who wrote “something on astrology.” The poet, Geoffrey Chaucer, wrote a treatise on the astrolabe, an instrument used at that period for making stellar observations for astrological purposes. The Duke of Gloucester, in 1440, composed astrological tables to aid in the computing of “directions.” Robert Recorde, the founder of the school of English writers, the first man who wrote on arithmetic in English, the first writer in English on geometry, and who introduced algebra into England, was also a believer in astrology. Lastly should be mentioned the Viscount St. Albans, Lord Verulam, the noted Bacon. He was a firm believer in judicial astrology, if we can believe the editors of *Chambers's Journal*. Bacon, it will be remembered, is called the founder of the new or inductive philosophy—a philosophy based wholly on observation and experiment; consequently it is natural to suppose, being himself such a close observer of nature's operations, he became a convert to the doctrines of astrology only after a careful comparison of theory with facts; at least, so astrologers would have us think. With Lord Bacon should be ranked the prince of mathematicians, Baron Napier, who invented

logarithms. He speaks of astrology as a true science. To another mathematician, the great Kepler, modern astrologers are indebted for the discovery of several new astrological "aspects."

Of the more modern professors of astrology, space will only allow the mention of a few of the most notorious. First of all is William Lilly. He commenced the practice of astrology in London in 1641, and soon became known all over the kingdom and on the continent. A universal belief in his powers soon pervaded all ranks, and during the civil wars which prevailed in his day he was consulted with the utmost confidence by both parties. On health, journeys, the gaining of wealth and honors, love, courtships, marriages—on any and all affairs of life—his decisions were sought for with avidity by high and low, rich and poor, and believed with the utmost credulity. Even kings consulted him; *vide* King Charles I. He is said to have published some very remarkable prophecies, among them the great plague of 1651, and the great fire in 1666 which destroyed the greater part of London. He wrote several works on astrology. He died June 9, 1681, at the age of seventy-nine.

A Mr. Partridge gained a considerable notoriety in England about the commencement of the eighteenth century as an astrological writer. He published an almanac for many years, and several books, the most important of which are the "Opus Reformatum" and the "Defectio Geniturarum," both made up from Placidus. They contain numerous examples. In 1795, in England, Mr. R. C. Smith was born. He began the study of astrology at an early age, and commenced its practice while young in years, in 1822. Indeed he was soon considered quite a *rara avis*, as since the days of Lilly most professors of the science had been woefully illiterate. In 1824 he com-

menced the publication of the "Stragglng Astrologer," afterward known as the "Astrologer of the Nineteenth Century." This work gave him a great notoriety, and he afterward received the visits of nobles, and even of the greatest man in the realm. In 1826 he brought out his "Prophetic Messenger," which met with a rapid sale. He was also the author of several minor works on his favorite study. We should add that Mr. Smith was almost universally known as "Raphael," a cognomen he assumed in all his astrological writings. He died at the early age of thirty-seven.

During the early part of this century an English gentleman, of no mean reputation as an astronomer, has devoted much of his time to the production of works on the ancient science of the stars, under the cognomen of "Zadkiel." Indeed, so carefully has he disguised himself behind this assumed name, that but few even in England are aware who is the talented author of the many astrological works which have from time to time made their appearance in that kingdom during the past fifty years. For several years Zadkiel edited a periodical entitled the "Horoscope: a Miscellany of Meteorology, the Celestial Science of Astrology, and Literature." He has also published several treatises explanatory of the science, and in 1842 edited a new edition of Lilly's "Introduction to Astrology," written in 1647. Zadkiel was born the same year as "Raphael," and published two extensive works on different branches of his favorite science. This talented writer did a great deal to call the attention of the intelligent to this long-neglected science, so popular among the ancients, and he seemed perfectly sanguine that astrology would at an early day take its place with the more popular sciences.

II.

ORIGIN OF THE DAYS OF THE WEEK.

Wherever we look into the customs of ancient nations regarding the origin of the names given to the days of the week we discover a unity of purpose. Everything shows a common source, a similar intention or meaning, in devoting the seven days of the week each to one of the seven planets. Thus we find that not only did the English names derive their origin from the Saxon names for the same days, which were the names of the Sclavonian gods, the planets, but the French, Spanish, and Italian nations have taken exactly the same names as the ancient Romans had for the seven days.* These were derived by that people from the oriental names long after the original cause of those names had been forgotten. The *first* day they called *Dies Dominicus* or Dominica, the "Lord's" Day, meaning the "Lord" Sun; for the Sun was always called *Dominus Sol*, the "Lord Sun." Thus, the Persians called their god *Mithra* (the Sun), "the Lord Mithra;" and the Syrians gave their epithet of *Adonis*, which equally means Lord, to the Sun. This word is derived from the Hebrew [אֲדֹנָי], ADONAI, the name of God; the root of the word being [דָּן], DAN, a ruler or judge. And no doubt the term

* "We find from time immemorial," says the learned President *Goguet*, "the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have made use of a week consisting of *seven* days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America."—*Origin of Laws*, etc., vol. i., B. iii., p. 230.

"The months (of the ancient Scandinavians) were divided into *weeks* of *seven* days; a division which hath prevailed among almost all the nations we have any knowledge of, from the extremity of Asia to that of Europe."—*Mallet's Northern Antiquities*, vol. i., p. 357.

was often applied among the Hebrews to the great light of heaven, the Sun; it signified, as Baal or Molech did also, the Lord, or Prince of the planets. Porphyry, in a prayer to the Sun, calls him *Dominus Sol*; and, in short, all the oriental nations gave the Sun the title of Lord, or Master. Though the Romans called the FIRST day of the week the day of the Lord Sun, or briefly *Dies Dominica*, "the Lord's day," they merely called the others by the simple names of the planets to which they were dedicated. Thus, they named the

1st day, <i>Dies Dominica</i> , the day of the Lord Sun..	☉
2d day, <i>Dies Lunæ</i> , the day of the Moon	☾
3d day, <i>Dies Martis</i> , the day of Mars.....	♂
4th day, <i>Dies Mercurii</i> , the day of Mercury	♿
5th day, <i>Dies Jovis</i> , the day of Jupiter.....	♃
6th day, <i>Dies Veneris</i> , the day of Venus.....	♀
7th day, <i>Dies Saturni</i> , the day of Saturn	♄

The seven principal deities among the Saxons were, the *Sun*, the *Moon*, *Tuisco*, *Woden*, *Thor*, *Frea*, *Seater*. These were the five planets following the Sun and Moon in the same order as among the Romans, with one exception, where Mercury and Mars change places. They did not originate those names, as the Scandinavian nations had no knowledge of astronomy; but they had borrowed their gods from the orientals originally, as these had arranged the order of the rule of the planets over the days according to the law of their relative motions in the heavens, as will presently appear.

The Buddhists, the most numerous of the Indian nations, who still count two hundred millions of people, divide their weeks in the same way, and name the days accordingly. Thus, they say, *Hiru*, the Sun, rules Sunday; *Kandu*, the Moon, Monday; *Angaharu*, Mars, Tuesday; *Budahu*, Mer-

cury, Wednesday ; *Braspaty*, Jupiter, Thursday ; *Sicura*, Venus, Friday ; and *Henaharu*, Saturn, Saturday.

These people, the most learned of all the modern Indian nations, equally with the Scandinavian nations, the Romans, Chaldeans, Persians, Hebrews, Arabs, and Egyptians, all devoted the seven days to the seven planets, *in the order of their several rates of motion in the zodiac*. This had been determined by the observations of the *earliest* astrologers. By these the day was divided into twelve hours, not equal hours of sixty minutes each, but each being *one-twelfth* part of the time from sunrise to sunset ; and the night, also, into twelve hours. These are the planetary hours, of which the first was devoted to the planet that governed the day. The order of motion of the planets is this : *Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna*. Hence, if we begin with the first day of the week, Sunday, and apply the first hour to the *Sun*, the second will be that of *Venus*, the third that of *Mercury*, the fourth that of *Luna*, the fifth that of *Saturn*, the sixth that of *Jupiter*, the seventh that of *Mars* ; and then the eighth hour will recommence the rotation with the Sun, as seen on the opposite page.

Here it is seen that the seven days of the week fall *necessarily* in the order we have them, as each day begins with the planetary hour of *that* planet after which the day is named ; for if the *hours* were devoted to, or ruled over by, the planets, *in the order of their motion* (Saturn slowest and the Moon swiftest), then the several days *must needs* fall in the exact order they now do, and ever have done, among all nations who had any knowledge of astronomy. This order was not, therefore, arbitrary or accidental, but *founded in facts observed in nature*. Nor could the day and night have been divided into any other number of hours consistent with *a week of seven days* ; which must, therefore, have existed from the earliest dawn of astronomy.

Hour of the Day, &c.	Sun-day.	Mon-day.	Tues-day.	Wednes-day.	Thurs-day.	Fri-day.	Satur-day.
*1	☉	♃	♂	♁	♃	♀	♃
2	♀	♃	☉	♃	♂	♁	♃
3	♁	♃	♀	♃	☉	♃	♂
4	♃	♂	♁	♃	♀	♃	☉
5	♃	☉	♃	♂	♁	♃	♀
6	♃	♀	♃	☉	♃	♂	♁
7	♂	♁	♃	♀	♃	☉	♃
*8	☉	♃	♂	♁	♃	♀	♃
9	♀	♃	☉	♃	♂	♁	♃
10	♁	♃	♀	♃	☉	♃	♂
11	♃	♂	♁	♃	♀	♃	☉
12	♃	☉	♃	♂	♁	♃	♀
13	♃	♀	♃	☉	♃	♂	♁
14	♂	♁	♃	♀	♃	☉	♃
*15	☉	♃	♂	♁	♃	♀	♃
16	♀	♃	☉	♃	♂	♁	♃
17	♁	♃	♀	♃	☉	♃	♂
18	♃	♂	♁	♃	♀	♃	☉
19	♃	☉	♃	♂	♁	♃	♀
20	♃	♀	♃	☉	♃	♂	♁
21	♂	♁	♃	♀	♃	☉	♃
*22	☉	♃	♂	♁	♃	♀	♃
23	♀	♃	☉	♃	♂	♁	♃
24	♁	♃	♀	♃	☉	♃	♂

TABLE OF PLANETARY HOURS.

* The weekly order of the days is shown to be that of the 1st, 8th, 15th, and 22d hour of the twenty-four hours. This points out ☉ day, ♃ day, ♂ day, ♁ day, ♀ day, ☉ day, and ♃ day, as the *natural* order, which really exists. The ☉, the chief object in the Heavens, having had the *first* day and the *first* hour allotted to him; because he was *observed* to have *chief* influence in that day.

I shall now show that the *fact* of the seven days of the week being so devoted to the seven planets, was known at the first formation of the Hebrew language. Because the names of the *first seven cardinal numbers* were all formed in reference to that *fact*; and they must, therefore, have been so spoken by Adam, as they were certainly so written by Moses.

The seven Hebrew *words* which express the seven first cardinal numbers are all formed of one syllable that signifies a STAR, and of one or more others that imply the character or QUALITY of that star.

The following table expresses the seven numbers, the stars they refer to, and days of the week they rule over, or influence :

1. אָחַד ATCHED, or ASH-SHED ; Sol, ☉, Sunday.
2. שְׁנַיִם SHENIM, or ASH-NEM ; Luna, ☾, Monday.
3. שְׁלֹשׁ SHELESH, or ASH-LESH ; Mars, ♂, Tuesday.
4. אַרְבַּע ARABO, or AR-RABO ; Mercury, ♀, Wednesday.
5. חֲמִשָּׁה CHEMASH, or CHEM-ASH ; Jupiter, ♃, Thursday.
6. שֵׁשׁ SHISH, or ASH-ISH ; Venus, ♀, Friday.
7. שֶׁבַע SHEBO, or ASH-SHEBO ; Saturn, ♄, Saturday.

1. אָחַד ATCHED, *one*, is a corruption of the words אֵשׁ ASH, *fire*, and שָׁךְ SHED, *to pour forth* ; whence שְׁדַיִם SHEDDAI, the name of God, the "All Bountiful ;" and the words signify "THE ALL-BOUNTIFUL FIRE ;" which is perfectly characteristic of the SUN. The word alludes in various ways also to the same idea ; signifying "Ash," "heat," "brightness," "a hearth," etc., derived from the original אֵשׁ ASH, *fire*, and שָׁךְ SHED, *to pour forth*. It is, then, a direct reference to the SUN, whose rule was, and still is, over יְיָ אֵחָד יָוִם IAUM ATCHED, "*day one*."

2. שְׁנַיִם SHENIM, *two*, or ASH-NEM, is compounded of אֵשׁ ASH, *fire* (the stars being termed the *fires* of heaven), and

☾; NEM, *slumber*, meaning “THE STAR OF SLUMBER;” which distinctly applies to the MOON, as the ruler of the night, the time for *slumber*. From this word others were formed, referring to the Moon’s power, character, or influence. Thus, שְׁנָה SHENAH, *to repeat, to do again, to change*; and שְׁנִים SHENIM, *elephant’s teeth*, because they *change* them; and, as a verb, *to alter or disguise one’s self*, all alluding to the character of the *changeful* Moon. Again, שְׁנִים, with a formative ש, becomes ASH-ANIM, or ASH-ANI “the star of ships,” alluding to the Moon’s power over ships and the sea. Again, שִׁנִּי SHINI, *urine*, alludes to the Moon’s influence over the bladder; both old astrological doctrines. Thus, שְׁנִים, clearly pointed to the rule of the Moon over “*day two*.” But the word “two,” in the feminine, was שְׁתִּים, SHETHIM, or ASH-THIM, formed of ASH, the fire or star, and THIM, from the Chaldaic root תִּם THEM,* a wonder, a miracle, etc., from which the Greeks had THEMIS, the Goddess of ORACLES, and Ar-TEMIS, Diana, the MOON! where the Ar is merely an expletive particle. The oracle of Themis was the most ancient, and was consulted by Deucalion after the flood. Among the oldest of the Orphic hymns is one addressed to the Moon, under this title:

ΑΓΟΥΣΑ ΚΑΛΟΥΣ ΚΑΡΦΟΥΣ ἀπὸ γαίης.
Thou bringest from the earth the goodly fruits.

This proves the ancient belief in the Moon’s power over vegetation, a fact beyond question. Thus we have ample and abundant proof that these Hebrew words for “two,” alluded to the Moon’s influence over the second day, *Moon-day*.

* The root תִּם THEM, is found in the names of the precious stones worn by Aaron. The URIM were the lights, or *stars*, and the THUMMIM were the *oracular* stones, the *crystals*, in which visions are to be seen to the present day, and which all the old astrologers declare to be influenced by the *Moon*,

3. שֵׁלֶשׁ SHELESH, *three*, is formed of אֵשׁ ASH, *fire*, and לֶשׁ LESH, *a flame*; signifying the fire or star of flame, or FLAMING STAR: the exact description of MARS, the red and flaming star. SHELESH means also a general or commander of an army; most appropriate to Mars, "the god of war," who influences all military men.

4. אַרְבַּע ARABO, *four*, is compounded of אֵר AR, *light, i.e., the light or star*; and רַבַּע RABO, *activity, business or employment*: thus meaning "the active star," or "star of employment:" alluding to the doctrine that MERCURY rules over *business* and employment, and influences *activity*. ARABO means a finger, and also a locust; both influenced, astrologically, by Mercury. The name of the *wandering ARABS* is taken from this word, all persons born under Mercury's influence being fond of moving about.

The root of the word רַב RAB, means to strive or contend in words, to dispute; as do all Mercury men. It is the root, also, of the word signifying *increase*, or *progeny*. And, again, Mercury rules over *children*. All which shows that the word ARABO, *four*, alluded to Mercury, who rules over "day four."

5. חֶמֶשׁ CHEMASH, *five*, is obviously formed of חֶמָה CHEM, *warmth*, and אֵשׁ ASH, *a star*; thus meaning "THE STAR OF WARMTH;" the very character of *Jupiter*, "in whom," says Ptolemy, "*warmth* is predominant." By transposing the first two letters we have מֶשֶׁחַ MESHECH, to anoint with *oil*, the root being cognate with מָחָה MECH, *fat*; whence the term מְשִׁיחַ MESHICH, the anointed, "the Messiah;" because anointing with oil was a part of the ceremony of appointing priests as well as kings. Here we have the reference to the influence of *Jupiter* (who rules the fifth day) over priests, religion, and *holy* things; and olive oil was used generally, because the olive is under that planet's influence. Again, שִׂמְחָה SHEMACH, formed from CHEMASH, by transpos-

ing the first and last letter, signifies Joy, and is a direct corruption of ASH-MACH, literally "the Star of Joy," which is the emphatic title of "Jove;" whence we derive "jovial," "jolly," "joy," etc. Here is ample evidence that the word *five* alluded to the day of Jupiter, who rules "*day five*."

6. שש SHISH, *six*, is an abbreviation of שי-שא ASH-ISH, "*the star of Being or Existence*;" the precise character of VENUS, who rules over procreation. The word SHISH means to be brisk, cheerful, and SHISHAN implies hilarity and triumphant joy: the characteristics of Venus people. It means, also, fine *white* linen, and *white* marble, and the *white* lily (so called from its vivid cheerful *whiteness*), for Venus influences the lily and all *white* colors. On this sixth day the Creation was finished; and Job says (xxxviii. 7) "the morning stars *sang* together; and all the sons of God *shouted* for joy." Venus influences music and *singing*. All these things prove that the influence of Venus was recognized over "*day six*."

7. שבע SHEBO, *seven*, is composed of שא ASH, *a star*, and שב SHEB, *old age*; thus expressing the chief character of Saturn as "THE STAR OF OLD AGE." SHEB signifies, also, "to turn from one state to another," "to return," and "to go into captivity," a state of *sorrow*, which Saturn produces. SHEB, to return, or to restore, is applied (1 Sam. vii. 17) to the *end* of the year and its beginning again; so it implies the end of a week of days and its beginning again. It means, also, "hoary hairs," which are under Saturn's sad influence. SHEBO signifies, also, to be full, or have plenty, in allusion to Saturn's rule over the produce of the earth; just as the Latins had *saturo*, to sate or saturate, from Saturnus. In allusion to this power of the star of agriculture, recognized by all astrologers, Virgil calls a sickle, *Saturni dens curvus*, the crooked tooth of Saturn, whence ה, the planet's character.

Wherefore we have ample proof that the word SHEBO, seven, had reference to SATURN, the ruler of "*day seven.*" The following table gives a summary of these facts and names :

Hebrew Word.	No.	Derivation.	English sound.	Signification.	Planet alluded to.
אֶחָד	1	אש-ש	ASH-SHED	THE ALL-BOUNTIFUL FIRE	SUN
שְׁנַיִם	2	אש-נ	ASH-NEM	THE STAR OF SLUMBER	MOON
שְׁלוּשׁ	2	אש-ת	ASH-THIM	THE STAR OF ORACLES	
שְׁלֹשָׁה	3	אש-ל	ASH-LESH	THE STAR OF FLAME	MARS
אַרְבָּע	4	אש-ה	CHEM-ASH	THE STAR OF WARMTH	JUPITER
חֲמִישָׁה	5	אר-ר	AR-RABO	THE STAR OF BUSINESS	MERCURY
שֵׁשׁ	6	אש-י	ASH-ISH	THE STAR OF BEING	VENUS
שִׁבְעָה	7	אש-ש	ASH-SHEBO	THE STAR OF OLD AGE	SATURN

Here we have decisive and extraordinary evidence that the first seven Hebrew cardinal numbers, which must have been among the *earliest* words used, did express the fact that the seven days of the week were named after the seven planets.

III.

CHRONOLOGY, OR THE ART OF MEASURING TIME.

It will be interesting to many of my readers to be informed of the origin and meaning of several of those terms they find in Almanacs, having reference to the measure of time, such as cycle, epact, era, period, etc.

A *cycle* implies a circle, from early astronomers having observed that the heavenly bodies move in circles, which for all common practical purposes they may be conceived to do ; thus a day is a cycle or circle of hours ; and a week is a cycle or circle of days ; which when finished recommences its continual revolution. The same may be said of any other measure of time. The word *period* is generally applied to those cycles which, from having been noticed and brought forward by certain individuals, bore their names ; thus there is the Period of *Meton*, who observed that in nineteen years the Sun and Moon returned together to the same place, nearly, in the heavens ; also the *Calippic* Period, from *Calippus*, who having observed the error of that of Meton, thought he should correct it by fixing on a period of seventy-six years, as that when the new and full Moons would return exactly at the same time. But he was wrong ; and his error still amounted to eighteen hours at the end of his seventy-six years. It was not till the Period of *Hipparchus*, one hundred and fifty years before Christ, that the really correct period of three hundred and four, or still more exactly three hundred and twelve, years was established. He was the first genuine astronomer among the Greeks, for all their knowledge of astronomy before Hipparchus was undoubtedly borrowed from the Babylonians and Egyptians.

The use of a cycle was the application of the motions of the heavenly bodies to chronology without having any fractions. It was to avoid mentioning odd days and hours, etc., *cycles* were invented, in which the motions of the Sun and Moon were thought to be stated in integral numbers. The *cycle of the Moon* which has been most in use is that of Meton, containing nineteen solar years.

The *cycle of the Sun* is twenty-eight years, which have nothing to do with the Sun's motion, but refer to the *Sunday* letters in the calendar, which after that time return in the same order as before. The use of the Sunday letters, A, B, C, D, E, F, G, is to find Easter Day (on which depend all other church festivals).

The *cycle of Indiction* is fifteen years. It has nothing to do with the heavenly bodies, but is believed to have been first established by the Romans, about three hundred and thirteen years after Christ, to fix the payment of some particular tax, or other civil purpose.

These are the three chief *cycles*, which, on being multiplied into each other, produce the number 7,980, which is called the *Julian Period*. This is of use in reducing the years of one period to those of another. The value of it is, that there can be no possible mistake about the time that any event happened, if it be stated in any year of this period; and the reason of that is, that throughout all the period of 7,980 years, there are no two years in which the years of all the three cycles, the *Solar*, *Lunar*, and *Indiction*, do agree, or have the same numbers. This period was invented by the famous *Joseph Scaliger*, and has the name of *Julian*, because it is adapted to the Julian year. It began seven hundred and nine years before the creation, according to Archbishop Usher's computation; and as this present year is the 6,610th of the *Julian Period*, it wants 1,370 years of being completed; after which the second *Julian Period*

will commence ; and so after every 7,980 years a new one, until the end of time. Yet it is possible that when the solar period or cycle ceases to be required to find Easter Day, if that should ever happen, a better method of computing by the revolutions or years of the planet Uranus may be adopted. But the science of astronomy is now so perfect that the world can never again fall into chronological errors.

The next thing to explain is the meaning of the word *Epact*, which is but little understood. The word signifies *added days*. The lunar year, or length of twelve Moons, is three hundred and fifty-four days, or eleven days less than the solar year ; and it is this difference which constitutes, or rather creates, the *epact*. This is carried through all the nineteen years of the lunar cycle ; and the *epact* of any year is the age of the Moon on January 1st of that year. The *epact* of the first year of the cycle is eleven, that of the second year twenty-two, and that of the third year thirty-three, or three times eleven ; but as this exceeds a whole month, or thirty days, they intercalate a month, and count the odd three days the *epact* for the year. And so they go on, adding eleven days for every year and intercalating a month when they exceed thirty, until the end of the nineteen years, when they add twelve instead of eleven days, and the *epact* then becomes thirty, or rather nothing, and the cycle recommences. The *use* of the *epact* is to find the day on which the new Moon will fall, for the regulation of Easter and other church festivals. The rule is, add to the *epact* the number of the month (counting *March* the first month) and take the sum from thirty, or, if over thirty, from sixty, and the remainder is the day of the month on which the new Moon happens. But as the error of the lunar cycle makes a whole day, by accurate calculation, in three hundred and twelve years, one day is thereby added

to every *epact* in that time. At the time of the *Nicene* Council, when the calendar was arranged by the golden number, the science of astronomy was at a discount, and they did not know of this error of one day ; and it has since gone on increasing, so that the new moons now happen about five days sooner than they should do according to the rule. But the Church of England, and, I believe, the Church of Rome, still go on computing lunations in the old way. It is the character of some institutions to dread *change* more than error.

We proceed to consider *eras* or *epochs*. These are certain fixed points of time, made remarkable by some event, from which it becomes the custom to reckon the ensuing years.

We reckon from the era of the incarnation of the Redeemer, or the Christian era, as it is termed. This is counted, not from the day of the supposed birth of Christ, but from the day of his supposed circumcision, the first day of January, in the fourth year (the middle of that year), of the 194th Olympiad, the 753d of the building of Rome, the 747th of the kingdom of Babylon being founded by Nabonassar, and the 4,714th of the Julian Period. If these four numbers be committed to memory by young persons, they will find it very useful in their historical studies. The first person who proposed to adopt this era was *Panodorus*, an Egyptian monk ; but it was not followed till the time of the Roman Abbot *Dionysius Exiguus*, in the sixth century. Before that time Christian nations adopted various other eras, the most common being that of the *building of Rome*. This was variously stated by ancient writers ; but it has been fully determined to have been B.C. 753, commencing on April 21st. Still we are not to understand by this that no building existed in Rome before that day ; in all probability there may have been people

residing there ages before ; for the story of Romulus and the wolf is a mere fable.

The Era of the Creation.—This, as might be expected, has been fixed at various periods. The Jewish computation made it B.C. 3,761 ; the ancient Greek historians made it 5,500 years, the latter Greeks, and the Russians, make it 5,508 ; the same by the era of Antioch was ten years later ; but the Bishop Eusebius made it 4,228 B.C., and modern chronologers have adopted Archbishop Usher's chronology, and fixed it at 4,004 years before that event. If we take Faber's account of the Chronology of the Deluge as B.C. 2,938, and add thereto Josephus's account of the time before it, which is the Bible account, we have 4,594 years for the era of the Creation before Christ. These accounts differ vastly, and I fear that we must confess that we do not know the age of the world. To proceed with the Epochas : we find these very numerous ; but it will not be necessary to mention them all.

The Era of Seleucides, or the *Syro-Macedonian* Epocha, was that fixed at the time that *Seleucus Nicanor*, one of the generals of Alexander the Great, established himself in Syria. This was twelve years after the great conqueror died, and three hundred and twelve years before Christ ; and is the Epocha dated from in the Book of *Maccabees* and by Josephus. The Jews were compelled to adopt this era, being then subjects of the kings of Syria ; and they continued to use it for 1,800 years, until the fifteenth century, when they adopted that which they now use, "the era of the creation of the world." Some of them pretend that they have always used the latter era ; but this is an error, as the names of their months, being nearly all those of the Syrian months, bespeak their origin, and also that of the Jewish era.

JEWISH MONTHS.

Tisri.
Chesvan.
Chisleu.
Thebet.
Shebat.
Adar.
 NISAN (OR *Abib*).
Jyar.
Sivan.
Thamuz.
Ab.
Elul.

SYRIAN MONTHS.

Tisri (1st).
Tisri (2d).
Canun (1st).
Canun (2d).
Shabat.
Adar.
Nisan.
Icar.
Haziran.
Tamuz.
Ab.
Eloul.

The Era of the Hegira, or flight of Mahomet from Mecca, is that of the Turks and other Mahometans. It began on Friday, July 15, A.D. 622; hence the Turkish Sabbath is held on a Friday. The Persians have their era of *Geydegird III.* from the date of that monarch taking his seat on the throne on June 16, A.D. 632. These nations at first copied the ancient year of the Egyptians, which had taken the name of the year of *Nabonassar*. This King of Babylon began to reign on Wednesday, February 26th, in the 3,967th year of the Julian Period; that is, in the year B.C. 747. This is the best established and most important of all eras, as regards chronology. It was used by Ptolemy and other writers, and "by it all other epochs are connected and adjusted." The years were those of ancient Egyptians, and the first month, the *Thoth*, began on the day just named.

The last era I shall name is that called the *Gregorian Epocha*, from Pope Gregory XIII., who introduced a reformation in the Calendar in the year of our Lord 1582. The Julian method of computing the years, invented by

Sosigenes, was a beautiful proof of the astronomy at that time existing in Egypt; but, though *nearly* correct, it was not quite so. It assumed that a year was exactly $365\frac{1}{4}$ days. But this is not correct, as there is a slight difference, which, in the course of 900 years, creates an error of seven days. This error caused the days of the Equinoxes to creep away from the 21st of March and September, where they were fixed at first; and, after much pro and con demand for reform, it was resolved on by the before-named Pope.

On October 4, 1582, it was ordained that *ten* days should be struck out, and that the following day, instead of being reckoned the 5th, should be called the 15th. The Catholic countries immediately adopted the reformed Calendar; but not so the Protestants; they retained the old Calendar, and though in England on March 16, 1585, a bill was brought into the House of Lords to amend the Calendar, it had too much of the reform spirit in it to render it necessary to say that it died a natural death. In fact, the "New Style," as it was termed, was not introduced into England until the year 1752; in which year an act passed, that "the natural day next immediately following September 2, 1752, shall be called and reckoned as the *fourteenth* day of September, omitting the *eleven* intermediate nominal days of the common Calendar."

Up to the year 1699 the difference between the Old Style and the New amounted to ten days; after 1700 it was eleven days, and after 1800 it was twelve days; so that January 1, 1800, of the *Old* answered to January 13th of the *New* Style.

It was not till the year 1836 that the New Style was adopted by the Russians, nor is it as yet in most of the countries of the East.

The year in England was held to begin on March

25th, up to the year 1751; that year, however, was not suffered to expire, but was cut short by 1752 commencing on January 1st—a custom which already prevailed in most parts of the Continent.

I blush to say that “England was the last European nation to admit the claims of truth and utility over error and confusion,” and to reform its Calendar. And when this was done it gave great offence to most part of the people, who appear to have possessed great prejudice, though they enjoyed that brilliant acquisition, so much lauded nowadays, called “the wisdom of our ancestors.”

It may be interesting here to explain the principle of that reform in the Calendar to which we have just been attending. The tropical year is continually varying, yet we are obliged to use it in our computations of time; but it is not so much its variation as its *incommensurability* with the only invariable period of time, A SIDEREAL DAY, that creates a difficulty.

The day is a certain measure of time, always the same; but the year consists of a number of days and a fraction of hours, minutes, and seconds, which we are obliged, after a time, to turn over to another year, when they make up one.

The Gregorian rule for this taking in the fractions is very simple, and almost exactly correct. It treats the years after the birth of Christ as of two kinds, one containing 365 days and the other 366. Every year which may not be divisible by 4, without a remainder, has 365 days; but every year which may be so divided, but not divided by 100, has 366. Every year divisible by 100, but not by 400, has again 365; but if it may also be divided by 400, it has 366 days.

Thus, the year 1848 *may* be divided by 4 without a remainder; it therefore had 366 days; the year 1850 cannot be divided by 4 without a remainder; it will therefore have

365 days. The year 1800 could be divided by 4, and would therefore have had 366 days ; but as it could also be divided by 100, and not by 400, it contained only 365 days ; so that from 1796 until the year 1804 no leap year occurred. In the same way 1900 will not be a leap year, but will contain 365 days, because it may not only be divided by 4 but by 100, and yet not by 400. Now the year 2000 may be divided by 4, by 100, and by 400 ; it will, therefore, contain 366 days.

If we look to the result of this system, to see how long it will keep the legal year in agreement with the real tropical year, we shall see that there will be an error accrue of about 22 seconds every year, which in 1,000 years will be only 5 hours and 41 minutes, and only 17 hours and 3 minutes in 3,000 years. This seems to be sufficient for all the purposes of society ; yet this trivial error will require correction in the course of time. For in the period of 50,000 years the error will again be 13 days, just one day more than what it was at the commencement of this century.

As regards the commencement of the year, I may here add that in England, so late as the thirteenth century, the year was reckoned from Christmas-day ; but that, in the twelfth century, the Anglican Church began the year on March 25th, which was soon after adopted by civilians. We sometimes find dates thus expressed, 1648-49, which signifies that the event took place between the commencement of the civil and of the historical year, between January 1st and March 25th of the latter year.

In various countries of Europe, the year, until after the introduction of the "New Style," began at Easter, or Lady-day, or August 12th, or Christmas-day, or January 1st ; and these various ways of counting the years caused much error and confusion. The reason of January 1st having been chosen by *Sosigenes*, who corrected the Calendar for Julius

Cæsar, was, because the *new moon* after the Sun passed the tropic (the *neomenia* or new moon of the year) happened on that day at the time of the Julian year commencing. But the custom of beginning the year on January 1st has no astronomical basis; and it would have been better that, when they did reform the calendar, they had fixed on the time of the Sun crossing the equator or passing the tropic; and so made the year to begin, for example, on the shortest day, December 21st; or otherwise, when the Sun crosses the equator, on March 21st; which was done in ancient times.* In this case, of course, the days of the months would have begun accordingly with those events.

I have now to offer a suggestion to those young persons who are desirous of having a general idea of the chronology of the world in their heads, without overmuch labor or the expenditure of time. The plan I recommend is to commit to memory seventeen dates of events before Christ, and nineteen dates subsequently. These are in all thirty-six dates, which may be learned in a few hours with ease; and any person having them fixed well in his memory, when reading history, will find them, like milestones in a long journey, at least useful to remind him of his whereabouts, if not thought to be very ornamental.

I shall here state them, for the benefit of my young readers:

CHRONOLOGICAL PERIODS.

B.C.

2230. Celestial Observations made about this time at Babylon.

2060. The kingdom of Assyria established.

1820. Memnon, the Egyptian, said to have invented the Alphabet, which was certainly in existence about this time. The Chinese letters long before.

* Hence some very ancient nations worshipped the *Goat* and others the *Ram*. All idolatry arose from corruption of Astrology.

B.C.

1570. The Birth of Moses, and the founding of the kingdom of Athens by Cecrops, who brought a colony of Egyptians from *Sais*; and they, having worshipped as their chief deity *Athena*, so named their new city.
1220. The Olympic Games celebrated by Hercules.
900. Homer and Hesiod, the first two Poets, flourished.
820. Fall of the empire of Assyria, under *Sardanapalus*, and beginning of the kingdom of Macedonia.
776. *Coræbus* conquers at Olympia, and this forms the period of the Olympiads.
753. The building of Rome and the beginning of the Prophecies of Isaiah.
747. The Era of Nebonassar.
587. Jerusalem taken by Nabuchadnezzar.
540. Babylon taken by Cyrus, whose son overran Egypt and destroyed most of its monuments. The Chinese philosopher Confucius flourished at this time. The following were his two most famous maxims: "He who has offended God has no longer any protector;" and "A good heart leans toward kindness and indulgence; a contracted heart goes no farther than patience and moderation."
320. Death of Alexander the Great. Seleucus takes Babylon, and the Era of the *Seleucidæ* commences, and the reign of the Ptolemies in Egypt.
170. The fall of the Macedonian empire, and the first Library established at Rome by means of books brought from the plunder of Macedonia.
45. The correct Calendar of *Sosigenes* begins to be used at Rome.
31. The Battle of Actium, and the commencement of the era of Roman Emperors.
30. Egypt reduced into a Roman province.

The before-mentioned seventeen dates I have given mostly in round numbers, as best retained in the memory; but those subsequent to our Saviour's time I shall give more accurately, according to Usher's Chronology.

A.D.

40. The name of Christians first given to the followers of Jesus at Antioch.
70. Jerusalem destroyed by Titus, as foretold by our Saviour.
207. Severus came to Britain, and built a wall from the Frith of Forth to keep off the Scots.
230. Artaxerxes, King of Media, overthrew the Parthian empire; the remnant of that people found their way to India, where they are termed *Parsees*.
328. The seat of empire removed by Constantine from Rome to Byzantium, which he named Constantinople.
426. The Romans take their final departure from Britain.
500. Christianity embraced in France.
600. The Saxon Heptarchy began in England, and St. Augustine preached the religion of Rome.
622. Mahomet fled from Mecca, and established his religion.
800. Charlemagne crowned Emperor of Rome and the Western Empire.
807. The Council of Saltzburg held on January 26th, wherein it was decided that "Tithes ought to be divided into four portions—the first for the Bishop, the second for the Priests, the third for the Poor, and the fourth for the repair of the Church."
816. Almamon, the Saracen Prince, made observations on the Sun and encouraged learning; and ordered the *Almagest* of Ptolemy to be translated into Arabic soon after.

A.D.

900. Death of Alfred.
1002. A general massacre of the Danes in England on November 13th.
1035. The kingdoms of Castile and Aragon began.
1050. The Turks invade the Roman empire.
1060. Oliver of Malmesbury, the first English Mathematical writer.
1065. The Turks take Jerusalem from the Saracens.
1066. On October 14th the celebrated battle of Hastings, and the Conquest of England by William the Bastard, Duke of Normandy.

IV.

COSMOGONY, OR CREATION OF THE WORLD.

According to the few authors who have treated of cosmogony among the Chaldæans, *Alorus* is said to have been the first man. They state that he reigned 10 *Sari*, or 36,000 years of days. This number is exactly 100 years, or 36,000 divided by 360 (the number of days in the Chaldæan year, as used by Daniel the prophet), and to be reduced to Julian years of $365\frac{1}{4}$ days, the 100 years must be brought to 98 years and six months. The following table gives the reigns of the rulers in the race of Cain :

TABLE I.

<i>Names.</i>	<i>Reigned.</i>	<i>Years of Days.</i>	<i>Prophetic Year.</i>
<i>Alorus</i>	10 <i>Sari</i>	36,000.....	100
<i>Alaparus</i>	3 <i>Sari</i>	10,800.....	30
<i>Amillarus</i>	13 <i>Sari</i>	46,800.....	130
<i>Amenon</i>	12 <i>Sari</i>	43,200.....	120
<i>Megulanus</i>	18 <i>Sari</i>	64,800.....	180
<i>Daus</i>	10 <i>Sari</i>	36,000.....	100
<i>Anodaphus</i>	18 <i>Sari</i>	64,800.....	180
		—	
			840

Apollodorus makes *Acdoreschus* the last named. In this table we find two persons who reigned one hundred and eighty prophetic years, or one hundred and seventy-seven Julian years. This seems a great age, and throws a considerable doubt on the whole statement ; yet these old

men were but children when compared with the asserted ages of the children of Adam, through Seth, as the following table demonstrates :

TABLE II.

Table of the Ages of Adam, Seth, and their Children.

<i>Names.</i>	<i>Born A.M.</i>	<i>Died A.M.</i>	<i>Aged.</i>
Adam.....	1.....	931.....	930
Seth.....	131.....	1,043.....	912
Enos.....	236.....	1,141.....	905
Cainan.....	326.....	1,236.....	910
Mahalaleel.....	396.....	1,291.....	895
Jared.....	461.....	1,423.....	962
Enoch.....	623.....	988.....	365
Methuselah.....	688.....	1,656.....	968
Lamech.....	875.....	1,651.....	776
Noah.....	1,057.....	2,007.....	950
			8,573

According to this table, founded on the Hebrew chronology, the average age of these men was 857 years and upward.

Before we make any remark on this account, we will examine briefly the mode of calculating, which was followed by the ancient Chaldæans. They made use of three periods, viz., the *Sosos* of 60 days, the *Neiros* of 600 days, and the *Saros* of 3,600 days. The two former being multiplied into each other give just ten times the latter ; for $60 \times 600 = 36,000$. Also $60 \times 60 = 3,600$; and 3,600 divided by 600 = 6 ; which last number seems to have been the key to their cipher. To them no doubt the world is indebted for the division of the circle into 360 degrees.

The most ancient system of calculating time, all over the

oriental world, was by a cycle of 60 ; and there can be little doubt that the Chaldæans adopted it early, if they did not really invent it.

It will appear clearly that they had no term, or word, to denote what we usually call a year. They must have *spoken* of it as six *sosi*, that is, 6×60 days. It is a fact that the *earliest* copies of the Hebrew accounts of the flood and the antediluvian ages, etc., were based on a similar system, which gave 30 days to the month. For we are told in Gen. vii. 24 that "the waters prevailed upon the earth an hundred and fifty days," which are equal to 5 months of 30 days each. And in Gen. viii. 4 it says that "the ark rested in the seventh month, on the seventeenth day of the month ;" but in Gen. vii. 11 we learn that "in the second month, on the seventeenth day of the month, the same day were all the fountains of the great deep broken up," etc. Hence from the *second* month to the *seventh* month was just five months, and that was 150 days ; giving 30 days to a month, or 360 to the year.

Now after the people of Israel, and all the inhabitants of Jerusalem, were carried away captive and held in captivity for 70 years, they lost sight of the ancient writings of Moses. This is evident in Nehemiah viii. 17, where it is recorded that they kept the feast of tabernacles, which they had forgotten since the days of Joshua, the son of Nun, or from A.M. 2560 to A.M. 3551, a space of 991 years. It follows that they had, during their captivity, adopted the Chaldæan notation, and had been in the habit of reading a *saros* instead of a year. This, and only this, will explain how it was that they read 930 years for the age of Adam, instead of 93 years, and so 968 years for Methuselah, instead of 96 years, and 956 years for that of Noah, instead of 95 years. Taking this view of the case, we get rid of a great difficulty ; inasmuch as it is found extremely hard to believe that any

man, born of a woman, could ever have reached the enormous age of 968 years! It is, if true, a standing miracle of the highest class and character. Yet we seek in vain for the slightest hint at the fact, all through the poetical book of Job, which treats on very many of the wonders of the Almighty. In like way David, in all his Psalms, in which he enlarges on the miraculous history of the Israelites, never seems to remember the wondrous ages of the patriarchs. A like silence reigns all through the Scriptures; nor have we any confirmation anywhere of the wondrous fact. If we take the sum total of the ages in the last table at one-tenth of the sum, we shall find that the patriarchs lived each, on an average, only 84 years and 3 months. And surely it is much more rational to conclude that Noah lived 50 years, instead of 500 years, before he *took a wife* and begat Shem, Ham, and Japheth. Let us consider the sort of being he must have been, if he were 600 years old, when called on to undertake the active, stirring office of preparing and controlling and managing the ark and all its various contents. Besides the fact that this gives 855 years as the total of ages from Adam to the death of Noah, which comes very near to the period of 840 years in Table I., there is another argument against these immense ages, in the Scripture account of the death of Moses. We read in Deut. xxxiv. 8 that "Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." But, surely, this death, being only 547 years subsequent to that of Noah, at the supposed age of 950 years, there was nothing surprising in the matter, to call for observation.

The following table is taken from the *Septuagint* version of the Bible, which must have been made from Hebrew copies of much older date than any now existing, or that have existed for many ages:

TABLE III.

<i>Names.</i>	<i>Before Generation.</i>	<i>Total Ages in Prophetic Years.</i>
Adam.....	23.0 years....	93.0
Seth.....	20.5 "	91.2
Enos.....	19.0 "	90.5
Cainan.....	17.0 "	91.0
Mahalaleel.....	16.5 "	89.5
Jared.....	16.2 "	96.2
Enoch.....	16.5 "	36.5
Methuselah.....	16.7 "	96.9
Lamech.....	18.8 "	75.3
Noah.....	50.0 "	95.0
Added.....	10.0 "	—
	—	855.1
	224.2 years	— = 85.5 average.
Adam in innocency.	817.0 " "	10
Year of the Flood.	1041.2	

The reason for adding 817 years for the time that Adam lived in innocency, is because there was a very general legend abroad in the East that such was the case. That Adam had born to him Cain and Abel before Seth is well known ; but the periods of their birth are not known. The difficulties that arise as to the great professed ages of his sons do not arise in his case, because he was not "of woman born," but was created. Of course his mortal system was very different from that of his sons, who were born to die only; and they could not have lived to the age of many hundred years without a miracle, which, if it had existed, must have been known to the Chaldæans, the descendants of Cain ; yet they make no mention of the matter, nor

do they claim any such length of life for their rulers. Neither do the Egyptians, Indians, or Chinese make any such claim.

The country of Phœnicia has been supposed to be named from the Greek for a palm-tree ; but it is clear that it had a name before Greece was peopled, and that name was, in the old language, Feine-ce, in which the c is sounded hard, like k, there being no soft c in that language. The word meant "the land of husbandmen ;" and we have the authority of Pliny for saying that Phœnicia was a term for oats and barley. A sad thought it is, that, though Josephus says of the Phœnicians, "so great was their care that the memorial of past transactions should not be lost, that their wisest men continually preserved them in public records sacredly," there are now but very slight remains of all their history. One tribe of these people was certainly the Hebrews, of whose history we have tolerable records. One other only, called the *Gaal Sciot Ib-eir*, is in possession of chronicles, from which we learn that they emigrated from Iber (in Ardenia), by the way of Sidon and the Mediterranean, to the northwest quarter of Spain ; that when this tribe had sojourned two hundred and fifty years in Gaelag,* a colony, led by Eocaid, crossed the Pyrenees and called the land Eocaid-tan ; from which name the Romans formed Aquitania ; that when they had dwelt four hundred and fifty-three years in Gael-ag, certain Sidonians passed the Breo-cean of Gaelag and discovered an island to which they gave the name of Breo-tan, the present Britain ; that when this tribe had resided four hundred and eighty-four years in Gaelag, Sesostris came from Egypt and overran Spain ; that the *Gaal Sciot Ib-eir*, rather than live in subjection, did (in the year B. C. 1006) abandon their land and homes and quitted Gaelag, and

*Now Galicia.

steered their course to the west of Breo-tan to an island called Fodla, to which they gave the name of Eri.

The system that these people followed was :

Government by a single chief, elected ; An armed people ; Public assemblies ; Possession of lands, not individual, but tribal ; Dwelling in tents.

The people were Sabians, or fire-worshippers, in religion, and paid adoration to the Sun, called *Baal*, and to the Moon, called *Re*, and to the Stars, like as did all the Scythian race, who had no idols. Their veneration for fire is not yet quite extinguished. An acquaintance with their history as a tribe of Scythians will enable any one to understand *why* Cyrus, the Elamite, or *Persian* Scythian (whose mother was Mandane, daughter of Astyages, the Median *Assyrian*), was called a MULE ; also, why Daniel, the *Hebrew* Scythian, adhered to Cyrus, the Scythian, and enjoyed the favor of that prince ; and why the decree authorizing the Hebrew Scythians, captivated by the *Assyrians*, to return to their own land, and rebuild their temple had been issued. The language in which the chronicles of these people are written is, at this day, called Bearla-Feine, which signifies the Phœnician language ; their ancestors having been instructed by the Phœnicians. Their unwritten or spoken dialect is called Gneat Bearla, which means “unwritten vernacular, or native tongue ;” also Gaelag, or language of the Gael, or tribe, or kindred. Their letters, as taught to Eolus, in Sidon, were sixteen, namely, A, B, C, D, E, F, G, I, L, M, N, O, R, S, T, U. And it is clear that the story of the Irish being taught letters by St. Patrick is false, because he was said to be a priest from Rome, and he would, of course, have taught them the Roman alphabet of twenty-three letters. Their language is the same as the Gaelag, spoken by the Scotch, which was Phœnician, they being descended from the ancient *Gaal Sciot Ib-eir*, who conquered Ireland.

It is a curious relic, venerable for its antiquity, though now only spoken by the poor and ignorant in Ireland and the Highlands of Scotland. It was first written in Gaelag, B. C. 1365.

It was necessary to introduce these preliminary remarks before explaining the cosmogony of these people. In the writings of Eolus we find it clearly indicated that the earth was existing originally *under the waters*. "Who can declare at what time the waters were rolled from off this earth?" he asks; "Who hath informed man how he was made—how long his dwelling was in the bosom of the vast deep—how, or when, he ceased to breathe that element? None." This idea is quite consonant with the Hebrew: "And God said let the waters under the heavens be gathered together into *one place*, and *let the dry land appear*" (Gen. i. 9). It is evident that the *Scythians* fancied that man and all animals had originally been inhabitants of the waters. It is remarkable that the Hebrew names for Adam and Eve were *Isch* and *Ischa*; and these, in the language of Eri, mean a male and female fish. That the Hebrew language is a dialect of the Scythian, of which also the language of Eri was a dialect, has been satisfactorily proved. Lastly, we learn from Herodotus that the Persians, "from his own knowledge, had neither statues, temples, nor altars; but offered on the tops of the highest mountains sacrifices to *Jove* (by which they meant the deity of the air); that they adored the sun, moon, earth, fire, water, and the winds; that they gave the preference to *TREFOIL*, whereon they laid their offerings; that they ate sparingly of flesh, but drank profusely." When we consider them as a remnant of the ancient Scythians, like as were the *Gael Scot Ib-eir* the progenitors of the Irish, we are struck with the fact of the *TREFOIL* being the true Irish *SHAMROCK*, to say nothing of the little meat eaten by the Irish, who, however, are decidedly given to "drink profusely."

THE ANCIENT GOD SATURN, OR KRONOS.

The ancients—by whom I do not mean the poets of Greece and Rome, but the ancient inhabitants of India, Phœnicia, and Egypt—these men seem to have paid very early attention to the planet Saturn, and to have comprised in their esoteric doctrines a very extensive knowledge of the nature of the influences observed to emanate from that planet. It may be instructive, therefore, as well as interesting to throw together a few of the facts we gather from mythology and history upon this matter, as, by doing so, we may hope to break down some of the prejudices and root up some of the ignorance which prevails most extensively in modern days, touching this remarkable subject. The root of the name Saturn is clearly the ancient Hebrew term *Sater*, to hide or conceal. There is ample evidence of this fact; and it is proved, also, by the subsequent fable of the Roman poets, that when Jupiter drove his father Saturn from Heaven, the latter took refuge with Janus, whose kingdom was hence called *Latium*, from *Latere*, to lie hid or concealed. We may see the original idea of being hidden or concealed, or, in fact, of *secrecy*, was found among the most ancient people of the East, the Indians and the Phœnicians, as evidenced by the Orphic Hymn to Kronos or Saturn, the vast antiquity of which is indisputable; and, also, among the Western European nations, the Saxons having, probably, formed their god *Seater* (whose name has been given to our *Saturday*) from the Roman *Saturnus*. The ancient astrologers, the Chaldees, who extended over all the East, observed that the

influence of Saturn, when potent in a nativity, rendered the person then born "mystical," and "confederate in *secrecy*," these being the very words made use of to explain the nature of Saturn by Claudius Ptolemy, in the tenth chapter of his "Tetrabiblos," published in the second century. Of course, there are other qualities, such as cruelty, observed to arise from this planet; but the chief or leading characteristic was the great love of secrecy, mystery, and concealment; whence he derived his name of *Sater* or *Seater*, which signified the god of secrecy, etc. The same term in the Chaldee signified to destroy or to demolish; and as it was (as it still is) observed that infants born when Saturn is powerfully placed, invariably die in infancy, the fable arose that Saturn devoured his own children. It was in this way that priests, aided by the poets, continued to personify the doctrines they taught, and, in fables and apologues, to hand down, probably long anterior to the invention of letters, the major portion of their celestial knowledge. And although they have been accused of practising this kind of thing as mere priestcraft, and to deceive and delude the vulgar, I really do not see that it is at all proved that such was the original object or intention of the custom, whatever corruption might and did afterward arise, when priests and princes began to increase and multiply.

The other name of the planet, *Kronos*, seems to have arisen also from the Hebrew word *Kron*, a horn, which became very early the emblem of power in the East; whence the great power of *Saturn* (perhaps one of the first things that becomes obvious in the study of astrology) led to his receiving the name or title, and appears to have been why the symbol of Saturn has ever been the crook (thought by some to be a sickle), in reference to his being the god of *corn*, but by others, more truly, conceived to have been

originally the horn of the goat, because in that sign exists his chief power. In time this planet came to be worshipped as a god; which was the great error into which the Chasdim fell, who, observing the irresistible fact of the *power* of the planets, thought they must be gods, and so fell to worshipping them. The extent to which this was carried may be seen by the following

ORPHIC HYMN TO KRONOS, OR SATURN.

“Illustrious or cherishing father, both of the immortal gods and of men, various of counsel, spotless, powerful, mighty Titan; who consumest all things, and again thyself reparaest them; who holdest the ineffable bands throughout the boundless world; *Kronos*, thou universal parent of successive being; *Kronos*, various in design, offspring (or rather fructifier) of the earth and of the starry heavens; birth, growth, consumption; husband of *Rhea*; dread *Prometheus*, who dwellest in all parts of the world, author of generation, tortuous in counsel, most excellent, hearing our supplicant voice, send of our life a happy, blameless end.”

The latter words of this prayer had evident reference to the idea which prevailed among the Chasdim, very generally, that Saturn had ruled over the “end” of all men. Hence Ptolemy says, “Saturn, moving in the last sphere, *regulates the final old age.*”

This kind of adoration or worship of the Heavenly Host appears to have existed a long time, many ages, and perhaps thousands of years, before mankind began to make “graven images of things in heaven,” for, as a very learned author has observed, “originally in Rome, Greece, and Egypt, which conveys with it India, there was no idolatry, except it was simply the *Linga*, as the emblem of the creative power.”

A description of the Saxon *Seater*, or Saturn, is given, which declares him to be an old man, standing on a *fish*, with a basket of fruits and flowers in his right hand, and a wheel in his left. I think this connects him clearly with the old Sidonian idol, Dagon, of which we read in the Scriptures. For the term "Dagon" implies *corn* of all sorts, and it is known that Saturn ruled over agriculture, and of course over "corn." Hence, the fish on which *Seater* stands appears to be equivalent to the "fishy parts," or lower parts, of Dagon. The fruits and flowers in the hand of *Seater* have evident reference to the rule of this planet (Saturn) over the produce of the earth generally; an old astrological doctrine, which gave birth to the myth that Saturnus was born of Terra, the earth. The wheel which he carries in his left hand is generally taken as an emblem of revolution, or change; but I think at first the emblem was chosen to show that the great and important hebdomadal period was completed by him, or on his day, the seventh day of the week, and that then the week recommenced. I would here observe that the planet Saturn not only had rule, as before said, over the "end" of every man, but over *old age* generally; and that whenever Saturn denotes any person in astrology, it is always an aged person. Now, the word signifying old age in the Hebrew is שׁוֹבֵב; and it is remarkable that this very root enters into all the terms that seem to have any reference to Saturn. Thus, שׁוֹבֵב implies to return, to cause to return; it so expresses the completion of the period of time, as in תְּשׁוּבָה הַ-



SHINA, the return of the year. And the day of Saturn completes the week, when its commencement *returns*. The word SHIBA denotes gray hairs, referring to the period of life ruled by Saturn. The word SHIBAT denotes the eleventh month, when the sun is in the sign of Aquarius, the house or special domain of Saturn. Again, SHIBELETH is an ear of corn, which is under the rule of Saturn, in his character of Dagon. Then there is the word SHIBEL, the leg and foot, ruled by the sign Aquarius, already named as the house of Saturn, and SHIBU, the *Turquoise* stone, said to be ruled by Saturn. The term SHIBONG implies enough, full, to *saturate*, in reference to the abundance of corn produced by Saturn. The same word SHIBONG is used for a week of seven days ; and when in regimine, it is SHIBOTH ; and we find SHIBETH to be the verb signifying to cease, leave off, or rest from work. As a noun, SHIBETH is a cessation from labor, a rest from work, a Sabbath ; whether that of the seventh day, the tenth day, or the seventh month, or that of the seventh year. In all these terms, therefore, we find a reference to the planet Saturn, who ruled over the seventh day among the ancient Egyptians, which reference is too clear, too decided, too often repeated, to be the result of mere accident. It follows, therefore, that Moses, who was skilled in all the learning of the Egyptians, designedly adopted the day of Saturn for his sacred day, or sabbath. I do not say that he did this wholly in compliment to that planet ; but I do conceive that the belief among the Egyptians and the Hebrew people, that Saturn's evil influence was upon all works *begun* upon that day, made it appear a more fit day than any other of the days of the week to be declared a sabbath, or day of rest, when no works or labors should be carried on. Hence, in Scotland, no one will marry on that day.

There are numerous other Hebrew and Arabic terms into

which this root SHIB enters, which it would be tedious to mention ; but I may name one other which frequently occurs, namely, MUSHIB, a dwelling or habitation, which in astrology is entirely under the influence of Saturn, who rules houses or buildings. But if there were any doubt that this root had reference to Saturn, it would be destroyed by the fact that the *name* of this planet among the *ancient* Hebrews was SHIBETAI ; which, although it may not be met with in some modern Hebrew lexicons, is beyond dispute, because *Scaliger* himself, a very learned man, quotes it from *Rabbi Moses*, to whom he gives this testimony : *Primus inter Hebræos nugari desivit* ; and from *R. Aben-Esra*, whom he calls *Magistrum Judæum et hominem supra captam Judæorum*. And it is found in *R. Isaac Hazan*, whom the Jews conceive to have been the author of the *Astronomical Tables of Alphonsus* ; also in *R. Abarbanel*, *R. Isaac Israëlita*, *R. Jacob Raphael Ben Samuel*, *Aben-Aré*, and *R. Chomer*, and others of the most learned men of the Hebrew nation. I can only conceive the reason of its omission by *Parkhurst*, and other lexicon-writers, to have been their prejudice against the whole science of astrology. I must make one exception, however, for we find that the celebrated Spanish Jew, *Jacob Rodrigues Moreira*, three hundred years ago, in his "*Kehilath Jahacob*," has given in the list of the "Seven Planets, and their power in the seven days of the week," in Hebrew, "SHIBET IUM SHIBETAI," in English, "Saturn, Saturday," and in Spanish, "Saturno, Sabado."

It has been generally imagined that the Hebrew and other of the earliest nations of the East offered their children in sacrifice to Saturn, under the title of *Molech* or *Moloch* ; but I think it has been clearly shown that they never did anything of the kind. I observe, *in limine*, that nowhere through the Scripture, is any phrase used, when

speaking of the custom among the Hebrews, which signifies either to burn, or kill, or put to death ; but the matter is never alluded to without the term *HEOBIR*, which imports only to “pass over,” and this is sometimes used alone ; and even when the full phrase is used, which is *HEOBIR BASH*, the word *BASH* is as correctly rendered “*by* the fire,” as “*in* the fire ;” and since to say “to pass over *by* the fire ” is sense, and to say “to pass over *in* the fire ” is nonsense, I should, for that reason alone, prefer the former. This leads me to believe that the idolatrous Hebrews had the *same* custom of making their children and their cattle pass over *by* or between the fires, which has existed among many Eastern nations in honor of the great king, or *Moloch*, which was evidently the sun, because it was done, and still is done, on St. John’s Day, Midsummer-day, when the sun (their great god) attains his highest point in the heavens. The ancient Celtic colonies, who came from Phœnicia, brought this custom into Ireland and Scotland, where it is yet existing ; for on St. John’s Day children and cattle are still made to pass over the fire of St. John in these countries. The custom—formerly so prevalent that it was condemned by a council held at Constantinople—prevailed generally in France in the seventeenth century, and was found even in America, among the Brazilians. *James Gaffarel*, in his work translated into English in 1650, says, “Christian mothers do yearly cause their children to pass over the fire of St. John to this day.”

A writer in a valuable periodical says, in reference to this subject : “The late Lady Baird, of Ferntowers, in Perthshire, told me that every year at ‘*BELTANE*’ (on May 1st), a number of men and women assembled at an ancient Druidical circle of stones, on her property, near Crieff. They light a fire in the centre, each person puts a bit of oatcake in a shepherd’s bonnet ; they all sit down and

draw blindfold a piece of cake from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle, and to pay a forfeit. This is, in fact, a part of the ancient worship of Baal ; and the person on whom the lot fell was formerly burnt as a sacrifice ; now the passing through the fire represents that, and the payment of the forfeit redeems the victim. It is curious that stanch Presbyterians, as the people of that part of Perthshire now are, should unknowingly keep up an observance of a great heathen festival."

There is, however, a philological mistake here ; for BAL-TANE is wrong, and should be BEL-TEINE—*i.e.*, "The Fire of Baal."

Can we believe that Solomon murdered little children by burning them in the fire, because it says of him, "*colebat Solomon Astharten, Deam Sidoniorum ; et Moloch idolorum admonitorum ?*" On the other hand, when speaking of the Sepharites (2 Kings xvii. 31), the record says distinctly, SERAPHIM BASH, they *burned* their children in fire to ADER MELECH, "the glorious King ;" meaning still, as I conceive, the Sun, and not Saturn. Yet I do not deny that the Ammonites may have had a brazen statute of Saturn, to which they sacrificed young children, as the Rabbins assure us ; nor that the Carthaginians, when besieged by Agathocles, tyrant of Sicily, did, as Diodorus states, sacrifice the best of their own children to *Kronos* ; for he mentions the words *Κρονου χαλκου*, brazen *Kronos*. Yet I doubt whether this brazen statue may not have been, after all, the same as the *Jove Melichius*, represented by a *pyramid*, so called by the Greeks, from *Πυρ*, *fire*. Indeed, the Roman Mulciber was another name for Vulcan, the god of fire, and both are derived from the Hebrew, MELECH, the King, and BOR, fire ; *id est*, the god of fire—the Sun.

VI.

DESTINY !

“ I felt in my own heart I was forced back upon a career that in these more rational moments I loathed. I laid the blame upon my destiny, that convenient scapegoat on which a weak spirit places all the misfortunes and miseries brought about by its own incapacity or misconduct. Destiny, indeed ! as though Providence had not arranged that every man should be the framer of his own destiny, and that the strong, firm mind, the unblenching, fearless heart, should shape its course, steady and persevering to the end, though exposed to the storms of obloquy and buffeted by the waves of misfortune.”—*Digby Grand* : by G. J. WHITE MELVILLE.

The above is a specimen of the way in which our modern fashionable writers treat the great point in philosophy involved in a right consideration of the question of destiny. The hollow argument, the inconsistent assertion, found in these few lines, are a sample of the kind of mental food offered to the novel-reading public. The writer states that “ misfortunes and miseries ” are brought about by incapacity and misconduct ; which to a certain degree is true ; for, at least, those evils are aggravated and rendered more unbearable by “ misconduct.” But when he tells us that Providence has arranged that every man should be the framer of his own destiny, he simply tells us what is glaringly false. For, if it were true, every man would, of course, frame for himself a very prosperous destiny. Who would subject themselves to “ the proud man’s contumely,” or who would bear with “ the oppressor’s wrong ” if he could, by his own efforts, frame to himself a better destiny ? Does the orphan child, who, ignorant of its grievous loss, smiles at the pomp and glitter that attend its parent to the

grave, frame for itself that bitter and unhappy destiny? Does the weeping widow, who sees her only support—him who found bread for her little ones—accidentally and suddenly swept away from the face of the earth, select for her own drinking that bitter cup from the hand of destiny? Are not a vast majority of “the ills that flesh is heir to” totally independent of any line of conduct followed by those who suffer therefrom? How can we control the conduct of others, even though too often there arises therefrom a fearful amount of blight to our hopes, and destruction to our prospects in life? These miserales, who make a bold assertion, and, like the coiner of false money, adopt a dashing style to put off the counterfeit, imagine that mankind have only to be told the untruth with a daring face, and that it will then needs go down and work all the evil of their poisonous intentions. But let me ask the writer of this piece of philosophical buffoonery why he mentions “the waves of misfortune?” How inconsistent is this! If there be no adverse “destiny” for the “strong, firm mind” he mentions, how can it meet with “misfortune?” Why should “the unblenching, fearless heart” not frame its destiny free from the waves of misfortune while about the task? Surely, there is no mark of truth in this insane rhapsody. The writer merely panders to the vile spirit of pride exhibited by the fortunate rich, who, as David expresses it, come not into trouble like other men. They fancy that their success in life is due to their own strength of mind, and their own unblenching, fearless hearts; and then they begin, like the unreasoning novel-writer, to exclaim, “I shall not be moved, for I shall never be in adversity.” How different the argument of Whyte Melville to that of the wise man of old, who declared that “the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding,

nor yet favor to men of skill, but time and chance happeneth to them all." The words here rendered "time and chance" are KI-OTH UPEGONG IQURAH ATH-CALAM, literally meaning, "But time of good events and of evil events happeneth to them all."

But do not let me be understood to advocate the doctrine of blind fate, or inevitable destiny being over all a man does, which would reduce him to a mere machine, and render him no longer justly responsible for his deeds in this life. This view of the case is the opposite extreme, and just as far from the truth as that of Whyte Melville. The truth lies between these extremes. Of the stars we may say, *Agunt, non cogunt*; they act or *incline*, but nowise *compel*. Every man has held out to him the evil and the good: he has *free will* to choose, and may, if he will, eschew the evil and accept the good, and, according to the light given him, must he be responsible for the deeds done in the body. The stars of their own power decree not future events; they are merely the instruments of their and our Creator; but we have reason whereby we may withstand the inclinations of the elements and of all things compounded of them. But never, perhaps, do they so fatally triumph over the weakness of human nature, as when they carry away the vain mind of a mortal man, and lead him to exclaim, in the direct language of Providence, "I will be the framer of my own destiny!"

TIME AND CHANCE.

We may affirm that all mankind have each, more or less, a certain share of wisdom, power, or wealth, wherewith they occupy themselves in this life, and carry forward all their undertakings. Thus we see some men, by means of riches, cunning, or contrivance, grow mighty, and prosper, as if

nothing could impede the full accomplishment of their designs ; and yet we find there are two things which confound the wisest, the greatest, and proudest of them all, in the very summit of their glory : these are TIME and CHANCE—two mighty lords upon earth, which bring to pass many strange and marvellous events. TIME is that motion of space which proceeded out of eternity when the world began, and holdeth on unto eternity, which is to succeed at the world's end. Out of this one long time are engendered infinite spaces of time, of a great variety of sorts ; and these are either general or special, and each of them either fortunate or unfortunate. There is a time for every purpose under Heaven ; a time of pleasure and another time of pain and grief ; a time to rise, and a time to fall ; a time to be born, and a time to die. There is a certain lucky time in man's life, wherein if he go out to battle, though with but few men, yet he carrieth the victory ; and there is another time wherein, though he go out with ever so complete an army, yet shall he gain nothing but disgrace. So also there is a time when overtures of marriage shall be successful, but a man's desires answer it not ; and again there is a time when desires of marriage shall strongly urge, and all overtures shall exactly correspond and suit together. In like manner there is a time when prosperity and riches shall offer themselves and be attained, whether a man sleep or wake ; and by and by, though he pursue them with wings, yet so unlucky a time occurs, as renders all his endeavors fruitless. Some men come into the world in a lucky hour, so that, let them be wise or foolish, they shall be buoyed up on the wings of fate, in all matters of wealth or honor, and succeed in all that they take to ; while wiser and better men, smitten with an unlucky time of birth, shall be as undeservedly disparaged, and all their undertakings shall prove unsuccessful and unhappy. Some

shall be lucky in the van of their enterprises, and as unfortunate in their rear ; others again contrariwise. And thus time seems to mock and sport with the men of this life, and to advance, or counteract, all their skill and contrivances, even to a degree infinitely beyond whatever we could reasonably conceive or expect. And yet time of itself is but a dead thing, and a mere instrument ; but the wheels of the heavens, turning upon it, imprint riddles in its face, and carve and cut out the various shapes of prosperity and adversity upon the minutest portion thereof. And wonderful it is to observe, that a child, the moment it draws breath, becomes time-smitten by the face of Heaven, and receives an impression from the stars therein, which, taking rise from the ascendant, sun, moon, and other principal significators, operate as the impressors stand, and point out the causes whence the fate and fortune of the new-born infant proceed ; and whether it comes before or at its full time, or in what part of the world soever it is born, it matters not ; for, as the nature of the significators are that ascend upon the horizon at the birth, such shall certainly be the fortune of the native. And these significators represent, as it were, a series of curious knots, which untie by course ; and, as every knot unties, different times seem to fly out, and perform their errands ; and of these, sometimes we may observe two or more lucky knots opening together, and at other times, as many that are inauspicious. Yet all times are beautiful in their seasons, if men could hit them ; but through the malignity of sin, and an immoderate pursuit of worldly pleasures, we often lose the favorable time afforded us of embracing the most substantial happiness.

The second great lord over human inventions is CHANCE. And these chances proceed from a great variety of rare and secret operations of Heaven, which throw in the way of

men those strange and fortuitous turns of fortune, that surpass all human foresight or conception. And yet there is really no such thing as chance in nature; but all those curious hits, that strike in between the cause and its effects, we call chances, as best suiting human ideas, because of the undescribable properties of them. For in shuffling a pack of cards, or in casting the dice, it seems to us a mere chance what cast should happen uppermost, or what card will go to the bottom of the pack; and yet it is evident, by experience, that there is a certain luck in nature, which presides over all these adventures, so that a man shall either win or lose in a methodical course. It also happen in the time of battle, and in every pursuit after wealth and honor, that chances fall in upon us, and turn the scale by a secret kind of fate, beyond all that could reasonably have been expected, and thus Heaven breathes into all human actions an infinity of these chances, that overturn the wisdom, and power, and all the greatness of man. These chances are uniformly managed by some heavenly influence that infuses a secret or poison into our actions, as courage into their hearts on one side, or dismay on the other; and skill into some men's heads to pursue the right course to be rich, or folly into others, whereby they run headlong to misery and want; or else fortunateth or unfortunateth by mistake of words, signals, or acts, that turn to the best or worst advantage, by strange hits or miscarriages; and thus it happens that a slight mistake in battle begets an utter rout, after a victory made almost complete, by the mere utterance of a wrong word, or steering an improper course. But, which way soever it happens, the whole matter is wrought by a good or ill luck; not by any new-contrived act, but by the same regular course of Nature ordained from the beginning of the world.

Thus both TIME and CHANCE are the servants of Nature, under whose commands they sway the world, and worldly men ; but by her laws are both of them disposed. Time measures out the extent of men's lives, and sets bounds how long they may live by strength of Nature, and how much of that time shall be extenuated by means of sin ; and it also carves out limits to the particular fates of all mankind ; and CHANCE acts in observance of those limits, and brings about the good and bad success of every fate. And thus, by the service of TIME and CHANCE, Nature performs all her great and secret operations, whether upon collective bodies, or places, or persons. It may be thought strange that Nature should bring forth men and women at a great distance of years, hours, and places, all destined to die at one time, and by the same manner of death, either by war, plague, pestilence, or shipwreck ; and that TIME and CHANCE should pick them up, and draw them together from a variety of different pursuits, to partake at last in one and the same destructive fate.—From the *Encyclopaedia Britannica*.

VII.

THE MONTHS AND WEEKS.

The **THOTH**, or first month of the Egyptian year, was originally commenced by the early astronomers of that nation at the time the Sun came to the southern tropic, December 21st, when the days began to lengthen, and a new year appeared to commence. Their year consisted of 12 months, each containing 30 days, and 5 epagomena, or voids, making in all 365 days. The months were named after the signs containing the Sun, and each planet was said to rule the Sun as he passed through the signs or houses, of which each planet had two—the Sun and Moon having but one each. The following table of the *houses*, or chief dignities of the planets, is exactly the same as that found in the mummy-case of the Archon of Thebes, in ancient Egypt, as may be seen in the British Museum :

♁	☉	☾	♄
♃	♀	♀	♁
♁	♀	♃	
♃	♂	♃	
♂	♃	♁	
♄	♃	♃	

EGYPTIAN.	ENGLISH.	SIGN.	RULING PLANET.
Thoth	December	♄	Saturn.
Paophi	January	♄	Saturn.
Athyr	February	♁	Jupiter.
Cohiac	March	♃	Mars.
Tybi	April	♃	Venus.

EGYPTIAN.	ENGLISH.	SIGN.	RULING PLANET.
Mechir	May	♁	Mercury.
Phamenoth *	June	♁	Moon.
Pharmoniti *	July	♁	Sun.
Pashons	August	♁	Mercury.
Payni	September	♁	Venus.
Epiphi	October	♁	Mars.
Mesori	November	♁	Jupiter.

Then the months may be shown, according to the Romans as follows :

December was sacred to Saturn, the Sun being in his house (*Capricornus*) ; and Saturn being at the greatest distance from the Sun.

January or Janus, whose double face had its origin in the fact of the Sun in two successive signs being ruled by Saturn. It is remarkable that he and Saturn are said to have *governed together* in Italy.

February was sacred to Neptune, by which was meant Jupiter in his character as a sea-god, for his chariot was drawn by *Hippocampi*, which were *horses* in their fore parts and *fishes* in their hinder ; thus exemplifying the two houses of Jupiter, ♁ the Archer, drawn with partly the body of the horse, and also ♃ the fishes. Two days in the month, the 1st and 13th, were sacred to Jupiter.

March was named after Mars, the first day being sacred to him. The *Equiria* were games held on the 14th day, in honor of Mars.

April was sacred to Venus, to whom the 1st and 23d days were dedicated.

May was so named from *Maia*, the mother of Mercury, whose birth was said to have occurred on the 15th day.

* Did not these words mean the *light* month, from *pha* light, and *menoth* a month ? Also *phar* light, and *monti* month—the month or origin of light ?

The 14th was sacred to Mercury, the sun being in his house, *Gemini*.

June was named from Juno, who was the same as Diana, or Luna, the *Moon*. The first day was sacred to her. The Sun is then in her house, *Cancer*.

July was sacred to Jupiter, meaning Jupiter Ammon, being an Egyptian term for the Sun, the greater light being then in his own house, *Leo*. The *Ludi Apollinares* were eight days of festival held in his honor this month.

August was sacred to Ceres, the goddess of corn, who is drawn with a bunch of wheat in her hand, to represent the sign *Virgo*, the house of Mercury. The 13th day was sacred to *Vertumnus*, change—the astrological character of Mercury.

September was under the protection of Vulcan, the husband of Venus, who was herself termed *Vulcanus*; thus *Plautus*, “*Vulcanus, Sol, Luna, Dies, dei quatuor, scelles-tiorem nullum illuxere alterum*”—Venus, the Sun, Moon, and Jupiter, four deities who never shine upon the unfortunate (a very good astrological aphorism). The Sun is this month in the house of Venus, *viz. Libra*. It is remarkable that the 25th day was sacred to Venus and Saturn, and the 27th to Venus the mother. Saturn has dignities in *Libra* (his exaltation).

October was under the protection of Mars, in whose honor the *Armilustrum* festival and sacrifices took place on the 19th day, when the Romans assembled their army. The Sun this month is in the house of Mars (*Scorpio*).

November was under the protection of Diana, goddess of hunting; the 14th day was set apart for the trial of horses, *Lectisternia* festival was held, also the *Neptunalia* games, all of these being allusions to Jupiter and the sign of the Archer (♐), which is his house. On the first day a solemn banquet in honor of Jupiter took place.

It is a remarkable confirmation of this hypothesis (of the derivation of the houses of the planets) that the *Thoth* of the Egyptians, if it was first commenced on December 21st, would in the process of time fall back (in consequence of the year being some hours longer than the 365 days as they reckoned it), until it came to be on February 26th in the year B.C. 747, which was the commencement of the era of Nabonnasser.

VIII.

SATURN AND THE SABBATH OF THE JEWS.

Many circumstances point to the Chaldæan origin of Egyptian astronomy. The Egyptian Zodiac corresponded with the Dodecatemoria of the Chaldæans, and though some of the Chaldæan constellations were modified in Egyptian temples, yet sufficient general resemblance exists between the Egyptian arrangement and that which other nations derived from the Chaldæans, to show the real origin of the figures which adorn Egyptian Zodiac temples. The argument derived from astrological fancies is even stronger, for the whole system of astrological divination is so artificial and peculiar that it must of necessity be ascribed to one nation. To find the system prevailing among any people is of itself a sufficient proof that they were taught by that nation. Nor can any question arise as to the nation which invented the system. The Egyptians themselves admitted the superiority of the Chaldæan astrologers, and the common consent of all the oriental nations accorded with this view. We know that in Rome, although Armenians, Egyptians, and Jews were consulted as astronomers, Chaldæans were held to be the most proficient. "*Chaldæas sed major erit fiducia,*" says Juvenal of the Roman ladies who consulted fortune-tellers: "*quicquid Dixerit astrologus, credent a fonte relatis Ammonis*"—whatever the Chaldæan astrologers may say, they trust as though it came from Jupiter Ammon. Another argument in favor of the Chaldæan origin of astronomy and astrology is derived from the fact that the systems of astronomy taught

in Egypt, Babylon, Persepolis, and elsewhere, do not correspond with the latitude of those places; but this argument (which I have considered at some length in Appendix A to my treatise on Saturn) need not detain us here. It is sufficient to observe that in Egypt the astrological system was early received and taught.

“Egypt,” says a modern writer, “a country which for the loveliness of its nights, might well be an importer of such a system. . . . To each planet is attributed a mystic influence, and to every heavenly body a supernatural agency, and all the stars that gem the sky were supposed to exert an influence over the birth, and life, and destiny of man; hence arose the casting of nativities, prayers, incantations, and sacrifices—of which we have traces even to the present day in those professors of astrology and divination, the gypsies, whose very name links them with the ancient country of such arts.”

One of the cardinal principles of astrology was this: that every hour and every day is ruled by its proper planet. Now, in the ancient Egyptian astronomy, there were seven planets; two, the Sun and Moon, circling round the earth, the rest circling round the Sun. The period of circulation was apparently taken as the measure of each planet's dignity, probably because it was judged that the distance corresponded to the period. We know that some harmonious relation between the distances and periods was supposed to exist. When Kepler discovered the actual law, he conceived that he had in reality found out the mystery of Egyptian astronomy, or, as he expressed it, that he had “stolen the golden vases of the Egyptians.” Whether they had clear ideas as to the nature of this relation or not, it is certain that they arranged the planets in order (beginning with the planet of longest period) as follows:

- | | |
|-------------|--------------|
| 1. Saturn. | 5. Venus. |
| 2. Jupiter. | 6. Mercury. |
| 3. Mars. | 7. The Moon. |
| 4. The Sun. | |

The hours were devoted in continuous succession to these bodies; and as there were twenty-four hours in each Chaldæan or Egyptian day, it follows that with whatever planet the day began the cycle of seven planets (beginning with that one) was repeated three times, making twenty-one hours, and then the first three planets of the cycle completed the twenty-four hours, so that the fourth planet of the cycle (so begun) ruled the first hour of the next day. Suppose, for instance, the first hour of any day was ruled by the Sun—the cycle for the day would therefore be the Sun, Venus, Mercury, the Moon, Saturn, Jupiter, and Mars, which repeated three times, would give twenty-one hours; the twenty-second, twenty-third, and twenty-fourth hours would be ruled respectively by the Sun, Venus, and Mercury, and the first hour of the next day would be ruled by the Moon. Proceeding in the same way through this second day, we find that the first hour of the third day would be ruled by Mars, the first hour of the fourth day would be ruled by Mercury, the first hour of the fifth day by Jupiter, of the sixth by Venus, and of the seventh by Saturn. The seven days in order being assigned to the planet ruling, their first hour would therefore be:

1. The Sun's day (Sunday).
2. The Moon's day (Monday, Lundi).
3. Mars's day (Tuesday, Mardi).
4. Mercury's day (Wednesday, Mercredi).
5. Jupiter's day (Thursday, Jeudi).
6. Venus's day (Friday, Veneris dies, Vendredi).
7. Saturn's day (Saturday; *Ital.* il Sabbato).

Dion Cassius, who wrote in the third century of our era, gives this explanation of the nature of the Egyptian week, and of the method in which the arrangement was derived from their system of astronomy. It is a noteworthy point that neither the Greeks nor Romans in his time used the week, which was a period of strictly oriental origin. The Romans only adopted the week in the time of Theodosius, toward the close of the fourth century, and the Greeks divided the month into periods of ten days; so that, for the origin of the arrangement connecting the days of the week with the planets, we must look to the source indicated by Dion Cassius. It is a curious illustration of the way in which traditions are handed down, not only from generation to generation, but from nation to nation, that the Latin and Western nations receiving the week along with the doctrines of Christianity, should, nevertheless, have adopted the nomenclature in use among astrologers. It is impossible to say how widely the knowledge of astrology has spread, or how deeply it has penetrated, for the practices of astrologers were carried on in secret, wherever Sabaism was rejected as a form of religion; but that in some mysterious way this knowledge spread among nations professing faith in the Supreme Being, and that even to this day they are secretly accepted in Mahometan and even Christian communities, cannot be disputed. How much more must such knowledge have affected the Jews, led out by Moses from the very temple of astrology? Knowing what we do of the influence of such matters in our own time, can we wonder if three thousand years ago Moses found it difficult to dispossess his followers of the belief in "the host of Heaven," or if, a few generations later, even the reputed prophetess Deborah should have been found proclaiming that "the stars in their courses" had fought against the enemy of Israel. That the Egyptians

dedicated the seventh day of the week to the outermost or highest planet, Saturn, is certain ; and it is presumable that this day was a day of rest in Egypt.—From an article by Mr. R. A. Proctor, in the *Contemporary Review* for March, 1875.

IX.

GREEK MYTHOLOGISTS.

The Greek mythologists elaborated from this lord or chief of the Sabeian idolatry both Jupiter and Apollo, the former as king of Heaven, the latter as the local deity of the Sun. The Moon was the next object worshipped after the Sun: hence we find the constant allusion to Bel and the Dragon, which Dragon signified the Moon's path in the heavens. The Moon's north node, or where she crosses the ecliptic into north latitude, has always been known by astrologers as the "Dragon's Head;" and the south node, or where she crosses it into south latitude, as the "Dragon's Tail." And we shall find that the curious fact of the Buddhists having nine planets, whereas there are in reality but seven,* will be thus accounted for.

Buddhist Planets.

1. Hiru, Iru or Iiru	The Sun . .	Its day . .	Sunday
2. Sicura, or Sihura	Venus	" . .	Friday
3. Angaharu, or Angharua	Mars	" . .	Tuesday
4. Rahu (or Eclipse)— Dragon's Head			
5. Henahura, or Henahura	Saturn	" . .	Saturday
6. Kandu	The Moon . .	" . .	Monday
7. Budahu, or Buduha	Mercury . .	" . .	Wednesday
8. Braspaty, or Braspatia	Jupiter . .	" . .	Thursday
9. Keetu (or Keetoo)— Dragon's Tail			

* Recently discovered planets, or lanetoids, are not here considered.

The reader will here observe that each planet has one day of the week applied to it by the Buddhists, and that they are *just the same* days as among the ancient oriental nations, the Greeks, the Romans, the Saxons, and the modern Europeans. Hence it is clear that they all had one and the same origin, which we think may easily be shown to have been Egyptian. The Buddhist term for the Sun, Iru, Iiru, or Hiru, is evidently taken from Orus, or Horus, the Egyptian name for Apollo (the Sun), according to Herodotus. It will be seen that the name of Buddha is formed from Budhaha, or Budahu, the name of Mercury. We think, then, that this may have arisen from a dim remembrance of the great name of the Hermes Trismegistus, or Mercurius Trismegistus, *i.e.*, *ter maximus*, thrice great, by reason of his virtues and great learning. He lived about the time of Moses, and by some has been thought to be the same. Hermes was the Greek name of Mercury; but the Great Hermes was ΤΗΟΤΗ, an Egyptian. He first divided the day into hours. Hermes in Greek signified the "Interpreter of the Gods;" and Mercury was always represented as the "Messenger of the Gods." We believe, then, that Buddha is this very "thrice great" Mercury; for the original Buddha is represented as the founder of a new religion, and the more modern Buddha, whose temple was lately exhibited, is the reviver of the religion of the Buddhas. There were a vast number of serpents as decorations about the various masks, drawings, etc., and among them we perceive the character of the Caduceus, or rod of Mercury, which was figured among the Egyptians like two serpents knit together in the middle, which were symbols of the planets' paths in the heavens, he (Mercurius Trismegistus) being skilful in astronomy. The rod of Æsculapius (god of physic) was also wound about with serpents, "these animals being reckoned medicinal," says Suetonius; but we believe it was to show

that, by means of the planets, diseases were to be cured—a doctrine still held among the Buddhists. Rahu (or eclipse) is numbered among the planets, and is described as “a gigantic wanderer in the heavens, frightening the celestial hosts.” This being is the “Dragon’s Head,” which is always put into the figures of the ancient as of the modern astrologers; and if any planet be with it, that planet is said to *suffer*, as the Sun and Moon do, during an eclipse. It has “neither day nor constellation,” and it does “wander” in the heavens truly, going contrary to the order of the signs. Hence the original of the celestial hosts (the other planets) being frightened at it. That Rahu is this character is evident, as he is seen standing at Buddha’s foot, with the body of a man *and the head of a serpent or dragon*. In all the drawings given by Mr. Upham of their incantations (astrological figures of the heavens) Rahu is so represented; and in those of Keetu or Keetoo, the “Dragon’s Tail” of astrologers, we find the *head of a man and the tail of a serpent or dragon*. Thus the two extra planets of the Buddhists are the Moon’s nodes, or, astrologically speaking, the dragon’s head and tail. The sixth hieroglyphic, No. 4, represents Buddha as born of a virgin, which we believe alludes to the sign *Virgo*, being the house, exaltation or chief dignity of Mercury, or that sign in which he has most power. The fourth hieroglyphic exhibits the twin children of Buddha, which is an allusion to *Gemini*, or the twins (“the pair” in Buddhist astronomy), being the other house of Mercury. The red deity, MARA, is evidently a planet. The letter *a* seems to be a mere termination; as a vast number of other names end in it, and if we change it into the European final letter *s*, we have the word *Mars*, which planet is red in the heavens, and has always been represented as a fiery, evil planet. The history of Buddha represents Mara as always inimical to him; and in astrology

Mara is always an enemy to Mercury. Mara is drawn with a battle-axe or spear in one hand and a cock or horned goat in the other, also with an ox or peacock by his side. This shows that he was Mars, the god of war, to whom the cock was dedicated; and the horned goat proves that it was the planet Mars, because Capricornus (the horned goat) is the sign in which Mars is exalted—his chief dignity. The ox is the Buddhist Aries, or first sign of the Zodiac, which sign is the house of Mars. The character of Mara, violent, warlike, “the propagator of all evil,” and his fiery-red color, agree also with the astrological character of the planet. In the same manner the Moon is represented to have been surprised when bathing by Mara. Here is the fable of Actæon and Diana (the Moon); whence we may perceive that the mythologic and astrologic fables have spread along with astrology among the nations of India. The Chachra, or thunderbolt of Mara, is also common to Vishnu (Jupiter); which shows that it was from the earliest time observed that these two planets are the chief causes of thunder. The character of Vishnu in Buddhism is that of a mild and benevolent deity, just that which astrology has always given to Jupiter, though when Mars and Jupiter come together there is more violent thunder than at any other period. This was the opinion of Pliny. The figure of Brachma, with four faces, denotes the Sun, the four seasons, and the four triplicities of the Zodiac, *viz.*, the airy, fiery, earthy, and watery. The twelve Rahats behind the bed of Buddha denote the character of Mercury’s various influences in the twelve signs of the Zodiac. Among the Singhalese, a Hora is a planetary hour, just as it is among the Arab and old European astrologers. The word Hora in Sanscrit signifies the same as in Latin—an hour; and the only hours at first known were the planetary hours, the day being divided into them, and ruled by them in rotation, the Sun

ruling the first hour after sunrise on Sunday, the Moon ruling the first on Monday, Mars on Tuesday, Mercury on Wednesday, Jupiter on Thursday, Venus on Friday, and Saturn on Saturday. This shows that the division of the day into hours, and the week into seven days, as well as the calling the seven days by the names of the planets, are of astrological origin. The word *Hora* in Latin was taken from the Greeks, who took it from the Hebrew or, *lux*, light or day; but this came originally from the Egyptian word *Horus* or *Orus*, which we have mentioned on the authority of Herodotus, as their name of the Sun, the fountain of light. We have made it clear, therefore, that both the astrological term *Hora*, and the astronomical term *Hiru* among the Buddhists, came from Egypt. It is plain, then, that Buddhism is nothing more nor less than a vast corruption of Sabæism, or planet-worship, which was itself a corruption of the ancient purity of astrology, as first practised among the Egyptians.

X.

ELEUSINIAN MYSTERIES.

“The two main principles on which the religion of Egypt was based, appear to be the existence of an Omnipotent Being, whose various attributes being deified, formed a series of divinities, each worshipped under its own peculiar form, and supposed to possess its particular office; and the deification of the Sun and Moon, from which it might appear that a sort of Sabæan worship had once formed part of the Egyptian creed.” Astrology, therefore, is not a *recent* invention. Even the system of planetary hours is at least as old as the 18th dynasty, and how much older it is impossible to say.

The sarcophagi of the monarchs of the 18th dynasty were decorated with representations of the Sun-mythos, *viz.*, the passage of the Sun through the twelve hours of the day and those of the night. The Sun passes in a bark, always accompanied by seven deities, who differ according to the hour, and who appear to represent the Moon and planetary system. This, which forms a clew to the mythology of the 18th and 19th dynasties, shows that at this period the twelve great Gods of Egypt were the personifications of the Sun in the respective hours, and those of the twelve hours of night the lesser gods. At each hour the Sun assumes a new type on the Pantheon; he is *Horus* in the early hours of the dawn, *Ra* at midday, and *Aturn* at sunset.

The rule of these seven deities over the twice twelve hours of the day is arranged as follows: First, the order

of application is observed as in horary questions ; that is, the Moon applies to and separates from Mercury, Mercury from Venus, and so on, the order of application being, consequently, Saturn, Jupiter, Mars, Sun, Venus, Mercury, the Moon, according to their less motion and greater distance. The first hour of a day, for instance, being assigned to Saturn, the next in the order of application to Jupiter, and so on ; the twenty-fifth hour, or the first of the next day, will be the planetary hour of the Sun ; and the twenty-fifth from that, or the first hour of the next day, will be that of the Moon, and so on throughout the week, each day having the name of the planet ruling its first hour.

In the *Io* of Plato, Socrates says : “Homer and Hesiod both write of things that relate to divination.” (Astrology is in part divination.—*Io*.) “True.”—*Soc.* “Well, now, the passages in either of these poets relating to divination, who, think you, is capable of interpreting with most skill and judgment, yourself or some able diviner?”—*Io.* “An able diviner, I must own.” Who the divi of the diviner were is clear from Cicero *De N. D.*, l. 10 : “*Anaximandri opinio est nativos esse deos longis intervallis orientes occidentesque eosque innumerabiles esse mundos.*”

A proper rebuke is administered in the *Io* to the mere word-mongery which forms the staple commodity of modern scholarship, so called : “To be conversant with the works of many excellent poets, especially with those of Homer, the best and most divine of them all ; and to learn, *not merely his verses, but his meaning*, as it is necessary you should ; these are advantages highly to be envied. For a man could never be a good rhapsodist unless he understood what he recited, because it is the business of a rhapsodist to explain to his audience *the sense and meaning of the poet ; but this it is impossible to perform well without a knowledge of*

those things concerning which the poet writes. Now all this certainly merits a high degree of admiration." Socrates was interested in the explication of Homer's meaning.—Soc. "I am persuaded you (Io) will not be so ill-natured as to refuse the exhibiting before me your abilities in this way." And the multitude were equally interested. Sydenham observes, "For the multitude everywhere, having heard that profound secrets of wisdom lay concealed there (in Homer), thought there was no reason why they should not be made as wise as their betters, and were eager to have those hidden mysteries opened and revealed to them. The Athenians, therefore, encouraged the rhapsodists to undertake the unfolding to them that *secret wisdom* reported to be wrapped up in the fables and allegories of Homer."

It may be shown that this subject is one of still greater interest and importance to the modern than it was to the ancient multitude, learned or unlearned.

It should be remembered that what is to us mythology was to pagans religion. Jupiter and Neptune, who with us are the subjects of fable merely, had their temples, priests, and sacrifices.

It is not true that these fables are the fables of books only; they have in all ages been written in characters of blood and fire—in widow-burning by the Hindoos, and in Druse massacres.

If the hidden meaning of the various mythologies, constituting the sacred books of the pagans, could be deciphered, and shown to refer to something else than religion, an end would be put to these evils; but as long as these sacred books are thought to have the sanctions of religion, their real meaning being unknown, so long will these evils endure.

To investigate, therefore, the real, astrological nature of

mythology, is an enterprise not simply of practical importance, but of the utmost possible practical importance.

Mythology, after all, is, or should be, the great question of the day, even in this fastidiously practical nineteenth century.

XI.

THE HEAVENS.

There are in the heavens several bodies which appear to shed their light on this Earth ; and also some others which, having no light of themselves, serve to reflect that of the Sun, and thereby become visible to our organs of sight. The former are termed *Fixed Stars*, because they appear to retain the same situation, or to be fixed in the same place ; but the latter, being observed to wander, are termed *Planets*. The number and distance of the former are so extensive, that I shall take no further notice of them here than to observe that they are not much used in that portion of astrology which is denominated *Horary*, and that those persons who desire to make use of them in nativities will find their right ascensions and declinations given with great accuracy in the almanac for each year.

THE PLANETS.

The planets are ♃ Herschel, ♄ Saturn, ♃ Jupiter, ♀ Mars, ☉ Sol, the Sun, ♀ Venus, ☿ Mercury, and ☾ Luna, the Moon. These characters have been always in use, and may (with the exception of ♃) be traced to the remotest antiquity, and their origin found among the hieroglyphics of Egypt. But as the object of this work is practical utility, no more need be said on the subject.

The accompanying engraving represents very exactly an ancient Zodiac as sculptured on one of the temples at Thebes. We have given



ANCIENT ZODIAC AT THEBES.

it a place here, because of its never having been explained. The figures in the centre represent *Mercury* with his caduceus, *Jupiter* with his eagle and his thunderbolts, and *Venus* accompanied by Cupid.

As the existence of this piece of sculpture is evidently very ancient, it shows that the idea of Cupid, the god of *love*, as connected with Venus, is one of higher origin than the Greek poets, and was entertained by the early Egyptian astrologers. The object is more, however, to call attention to some curious astronomical and astrological phenomena in connection with this very ancient representation of the Zodiac. One remarkable fact is that the sign *Libra* is here depicted by a *naked female*, which has evident allusion to that sign being ruled by *Venus*; and we see also that the introduction of the *scales*, as a type of that sign, is a modern innovation. We find the goat also drawn in full, and without the tail of the fish, as generally seen on less ancient zodiacs. We do not believe that the ear of corn was the original thing represented in the hand of *Virgo*; but, as seems to be here, the distaff to denote the *industrious* *Virgin*. The same thing is found in the Zodiac in the great temple at Tentyra. And this fact is consistent with the known circumstance that females born under the sign *Virgo* are always *industrious*.

But the interesting fact relating to the very high antiquity of this Zodiac is the midsummer Sun being found in the *goat*. When the sun was at the highest point in summer, the water of the Nile began to rise, which was represented by a radiant head (for the SUN) pouring forth a torrent of water; it being anciently believed that the Nile sprang originally from *Osiris*, the Sun. Now here we find the Sun, so pouring forth this stream, when in the *goat*; and as the precession of the equinoxes causes the constellations to move forward, and as the Sun, when at its highest point, is *now* in *Gemini*, it follows that the solstitial point has passed through *seven* constellations since the phenomena represented in this Zodiac actually existed. And as they each move past the solstitial point in 2,160 years, it follows that it refers to a date over 15,000 years ago! We do not wish to insinuate that we believe the Zodiac so sculptured to have been in existence that long; but we explain the fact by the circumstance that the ancient doctrine in *Egypt* was that the *year should begin* when the Sun entered the *Goat*; and this doctrine was opposed by the sect of the Chaldæans, who made it to begin (as we do in astrology still) when the Sun enters the *Ram*. It is remarkable that, long before the time of Moses, the Ram was alluded to by some astronomers as the important epoch of the year, because when the Sun enters that sign he is in his *exaltation*, and very powerful. And no doubt it was the *Chaldæan* heresy (as the Egyptians would term it) that the Israelites, who came from that country, followed; for the shouting and blowing *Rams'* horns by way of rejoicing appear to show this;

and more especially the Hebrew word JUBILEE—a time of rejoicing—which really means a *Ram*, originally so named from the rejoicings which took place when the god of the Chaldæans, the SUN [that land being under *Leo*, the house of the SUN] escaped from the power of Typhon, the winter, and entered his EXALTATION, the RAM.

The Samaritans, who seem to have clung to the notion of the *Goat* being the principal sign, had a saying in reference to its power, which was, “*In the beginning the GOAT created the Heavens and the Earth.*” But the Israelites, who were better instructed, taught that “*In the beginning [ALEIM] God created the Heavens and the Earth.*” And we have no doubt that Moses put forth his account of the Creation to prevent his people from being misled by the Egyptian doctrines as to the origin of all things being from *Isis* and *Osiris*, the Sun and Moon, the Heavens, etc., and thus to prevent idolatry. The term BERA, found in the Samaritan as well as the Hebrew text of the first chapter of Genesis, and which we translate “*created,*” may, however, have merely referred to the astronomical fact of the beginning or renewal of the *year*; for its root is BER, which signifies to purify, or make *bright* and *clear*; which the Goat may be said to do to the Sun when he enters it, and the days begin to lengthen and grow *bright*.

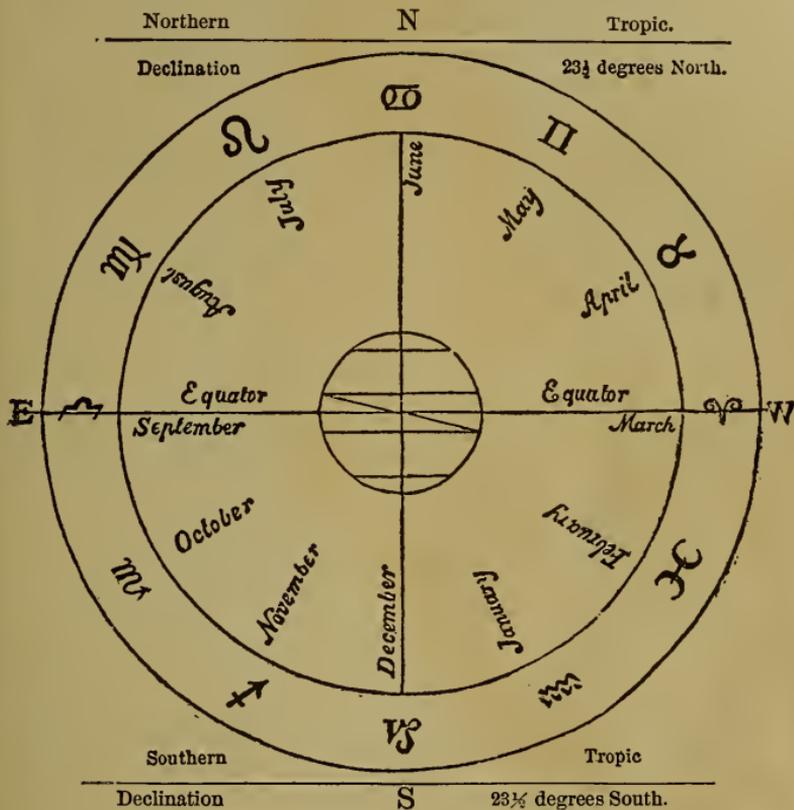
The Signs of the Zodiac.—There are twelve signs of the Zodiac, each containing 30 degrees, thus making 360 degrees, into which every great circle is divided. The first six are, *Northern Signs*, viz., ♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo; the remaining are the *Southern Signs*, viz., ♎ Libra, ♏ Scorpio, ♐ Sagittary, ♑ Capricorn, ♒ Aquarius, ♓ Pisces.

The first sign, ♈, commences the Zodiac, its beginning being that spot in the heavens where the Sun is when crossing the equator in spring; and the latter sign, ♓, finishes the circle of the Zodiac, the latter end of it being that spot in the heavens where the Sun is when he has gone his round, and is again about to enter ♈.

By referring to the annexed diagram, the student will perceive, that when the Sun enters ♈ (about March 21st) he proceeds northward, and *increases in declination* until he

reaches the tropic of ♋ Cancer (about June 21st), when he speedily begins to return to the south; and when he reaches ♌ , he again crosses the equator (about September

Diagram of the Sun's Motion in the Zodiac.



Explanation.—The space between the two outer circles may be considered as the line of the Sun's motion; and then the sign opposite the name of each month will show where the Sun is about the twenty-first of each month. The globe in the centre may be taken for the Earth, the northern parts of which receive the greater portion of the Sun's light in summer, and the southern parts in winter.

23d), where, having no declination, he causes equal day and night all over the world. He then *declines away to the south*, shortening our days in the northern hemisphere, until he reaches the southern tropic ♄, Capricorn; at length he returns toward the equator, and crosses it by entering the sign ♈ (about March 21st), where again he has no declination, and gives equal days and nights.

These signs are divided into

<i>Northern Signs</i>	♈, ♉, ♊, ♋, ♌, ♍.
<i>Southern Signs</i>	♎, ♏, ♐, ♑, ♒, ♓.
<i>Tropical Signs</i>	♋, and ♏,
<i>Equinoctial Signs</i>	♈, and ♎.
<i>Double-bodied Signs</i>	♊, ♍, ♐, ♓.

They are again divided into

<i>Movable</i>	♈, ♋, ♎, ♑.
<i>Common</i>	♊, ♍, ♐, ♓.
<i>Fixed</i>	♉, ♌, ♏, ♒.

Also into

<i>Fiery</i>	♈, ♌, ♐.
<i>Earthy</i>	♉, ♍, ♑.
<i>Airy</i>	♊, ♎, ♒.
<i>Watery</i>	♋, ♏, ♓.

The student must become well acquainted with the above particulars; but especially so with the northern and southern signs, the former being *opposite* to the latter. By attending to this, he will readily come to understand the figure of the heavens, and the relative situations of the planets.

The movable, common, and fixed signs are always in *square* aspect to each other, three signs apart; and the fiery, earthy, airy, and watery signs are always in *trine* aspect to each other, four signs apart.

THE DRAGON'S HEAD AND TAIL.

The Moon's north node is known by the character Ω , termed the Dragon's Head ; and her south node by this ϑ , termed the Dragon's Tail. The former of these in horary questions denotes good, and is considered of the character of \mathcal{U} , and increases the good qualities of a benefic, with which it may be found ; and diminishes the evil of a malefic planet. The latter is of the nature of \mathcal{L} , and does the reverse. In nativities these characters have no avail, and are not to be considered, except with regard to the Moon, who is found to produce good or evil when she reaches them by direction.*

THE PART OF FORTUNE.

This is that spot in the heavens which is equally distant from the degree ascending that the Moon is from the Sun. It is found by the following rule :

To find the \oplus part of fortune in a nativity, add 90° to the right ascension of the meridian, and it will give the oblique ascension of the ascendant. From the oblique ascension of the ascendant subtract the oblique ascension of the Sun (having first added 360° to the former, if necessary) ; to the remainder add the right ascension of the Moon ; the sum will be the right ascension of \oplus .

The \oplus is always *under* the horizon *before* the full Moon, and *above* the horizon *after* the full Moon. Having found its right ascension, take it from that of the meridian above or below the earth, according as it may be situated ; or, take that of the meridian from it, and the sum or difference will show the distance of \oplus from the cusp of the 10th or 4th house.

* These nodes are the points in the ecliptic where the Moon crosses from north into south latitude, or the reverse, which occurs twice each month.

<i>Example.</i> —A. R. of midheaven.....	221° 5'
Add thereto.....	90 0
Oblique asc. of the ascendant....	311 5
Subtract oblique asc. of ☉.....	17 34
	293 31
Add right ascension of the ☽ ...	345 34
	639 5
Take away	360 0
It leaves right ascension of ☊ ..	279 5

Then, as the birth took place after full Moon, and the ☊ will be above the Earth, find the difference of right ascension between it and the meridian above the Earth.

Thus : Right ascension of ☊	279° 5'
Right ascension of the midheaven.	221 5
Distance of ☊ from the 10th house	58 0

If the ☊ be in the same hemisphere as the ☽ ; that is, if both be above or below the Earth, it will have the semi-arc of the ☽ ; but if otherwise, it will have the opposite semi-arc ; which may be found by taking the ☽'s from 180°.

The ☊ has no influence on the *health or life* of the native ; but it influences the pecuniary affairs very powerfully, and also, in some degree, the profession or employment.

To find the Place of ☊ in the Figure of a Horary Question.
—In horary astrology ☊ is merely a symbol, and has much to do with all questions regarding property, loss, or gain. In this case it is found by a more simple rule, as follows :

Add together the longitude of the ascendant and longitude of the ☽, from which subtract the longitude of the ☉ : the remainder will be the longitude of ☊.

Example.—Where was the \oplus at 3h. 20m. P.M. of December 28, 1644?

	Signs deg. min.
The ascendant was ϱ $11^{\circ} 33'$, or....	3 11 33
The D was in γ , $16^{\circ} 49'$, or.....	1 16 49
	4 28 22
For subtraction add.....	12 0 0
	16 28 22
The \odot in ν , $17^{\circ} 54'$, or.....	9 17 54
	7 10 28
Place of \oplus in the figure	7 10 28
or m $10^{\circ} 28'$.	

ERECTING A FIGURE OF THE HEAVENS.

This is merely a map to represent the heavens at any particular moment, such as when a child is born, or a question asked. In the first place, draw three circles, as in Fig. 1; and then draw lines to represent the horizon, and others, at right angles with them, to represent the meridian; thus will be shown the natural divisions formed by the rising and setting of the Sun, and by his passing the meridian at noon and midnight. Each of these quarters or quadrants is to be again divided into three equal parts, forming

The Twelve Houses.—These are marked from No. 1 to No. 12; and it will be observed that the double lines 1 and 7, which represent the eastern and western horizons, and those marked 4 and 10, which represent the meridians below and above the Earth, are the cusps or commencement of the *angles*. Those lines numbered 2, 5, 8, and 11, are the cusps of the *succedents*, so called because they follow or *succeed* to the angles. These houses are next in power to the angles. Those lines marked 3, 6, 9, and 12,

are the cusps or beginnings of the *cadent* houses ; so called because they are *cadent*, that is, *falling* from the angles ; these are the weakest of all the houses.

Thus the student will perceive, that if a planet be in one of the *angles*, it is powerful ; if in a *succedent* house, it is less powerful ; and if in a *cadent* house, it is weak and incapable of effecting much, either good or evil.

Rule to Erect the Figure of the Heavens at any Time.—1. Learn, in an ephemeris for the year, what was the right ascension of ☉ at the noon previous to the required time, in hours, minutes, and seconds. To this right ascension add the number of hours and minutes which have elapsed since that noon ; the Sun will be the right ascension in time of the meridian above the Earth (the mid-heaven) at the required time.

2. Find the longitude answering to this right ascension, in the column marked 10th house in the Table of Houses, which longitude is to be marked over the line which denotes the mid-heaven, or 10th house.

3. In a line with this will be found the longitude on the cusps of the 11th, 12th, 1st, 2d, and 3d houses ; which copy out from the table, and enter over the lines which denote those respective houses.

4. Having thus completed the *six eastern* houses, find the signs and degrees exactly opposite to each of them, and enter it over the cusps of the opposite or western houses, in the following order :

10th house	opposite	4th house
11th “	“	5th “
12th “	“	6th “
1st or ascendant	“	7th “
2d house	“	8th “
3d “	“	9th “

5. Having thus completed the figure, as far as regards the signs of the Zodiac, it now remains to place in the planets as they may be situated. The most distant from the \odot is ♁ , whose longitude is generally given in the ephemeris for each ten days, and if the time of the figure fall between it, it must be found by proportion. When his longitude is found, write it in the figure, thus, ♁ 13° $19'$, just by the cusp of the house, which falls in the same sign in which ♁ is found. If the cusp be farther on than the planet in the sign, place the planet *outside* the cusp; but if the planet be the farthest advanced in the sign, place it *inside* the cusp. After having entered ♁ , enter in the same way ♂ , then ♃ , ♄ , \odot , ♁ , ♅ , and the ♄ . To find the exact longitude of these seven, which is usually given for the noon of each day, find the distance they travel in longitude between the two noons preceding and succeeding the time of erecting the figure; and then take the proportional part for the time after the previous noon, and add it to (or if the planet be retrograde subtract it from) the planet's longitude for the previous noon.

6. Find the longitude of ♁ in the same manner, and enter it accordingly, and place ♁ in the sign and degree and minute exactly opposite thereto.

7. If it be a horary question, calculate the place of ♁ , and enter it accordingly; when the figure of heaven will be complete. But if it be a nativity, you must calculate the ♁ according to the rule given, first having prepared a Speculum, or Table of Data.

OF THE ASPECTS.

The figure of the heavens being erected, it now remains to observe how the planets are situated as regards each other; or, in other words, how they are aspected. This subject is considered under the headings of zodiacal as-

pects, the orbs of the planets, mundane aspects and parallels.

The Zodiacal Aspects are as follows :

Semi \ast , a Semi-sextile, or 30 degrees.

Semi \square , a Semi-square, or 45 degrees.

\ast , a Sextile, or 60 degrees.

A Quintile, or distance of 72 degrees.

\square , a Square, or quartile, 90 degrees.

Δ , a Trine, or distance of 120 degrees.

A Sesquiquadrate, or square and a half, 135 degrees.

A Biquintile, or double quintile, 144 degrees.

\oslash , an Opposition, 180 degrees.

Good aspects are the semi-sextile, sextile, quintile, trine, and biquintile.

Evil aspects are the semi-square, square, sesquiquadrate, and opposition. The conjunction, marked thus \oslash , is when two planets are in the same degree and minute of the Zodiac; when it is exact, it is very powerful, and is called a *partile* \oslash ; but if within the planets' orbs, it is called a *platic* conjunction, and is less powerful. To know whether it should be considered at all, the orbs of the two planets should be added together, and one-half the sum taken; if the planets be beyond that distance, they are not even in platic \oslash . The same holds good with regard to other aspects.

The orbs of the cusps of the houses are 5° , so that if a planet be one-half its orb and 5° more distant from a house, it is not in aspect of that house; the same if the *aspect* of the planet fall beyond that distance from the cusp of any other house.

The Orbs of the Planets are $\frac{1}{2}$, 9° ; Υ , 9° ; δ , 7° ; \odot , 15° ; \ominus , 7° ; φ , 7° ; \mathcal{D} , 12° . \mathfrak{H} has had no orb of operation discovered; but I think it may safely be considered as 7° in all horary figures.

The *Mundane Aspects* are formed by the houses in horary astrology, and by the semi-arcs of the planets in nativities. Thus, a semi * is 1 house ; a semi □, $1\frac{1}{2}$; a ✱, 2 houses ; a □, 3 houses ; a △, 4 houses ; a sesqui □, $4\frac{1}{2}$ houses ; and an 8, 6 houses.

The $\frac{1}{3}$ of a semi-arc is a semi * ; the $\frac{1}{2}$ of a semi-arc is a semi □ ; the $\frac{2}{3}$ of a semi-arc is a ✱ ; the whole semi-arc is a □ ; and $\frac{1}{5}$ less than the semi-arc is a quintile ; the whole semi-arc and $\frac{1}{3}$ more is a △ ; the whole semi-arc and $\frac{1}{2}$ more is a sesqui □ ; the $\frac{1}{10}$ part of a semi-arc added to a sesqui □, is a biquintile. The entire arc of a planet, or double the semi-arc, will not give the measure of its distance from the opposite point of its place ; but if the two semi-arcs of a planet, both diurnal and nocturnal, be added together, they make 180° , an opposition aspect.

The *Zodiacal Parallel* is when two planets have the same amount of declination from the equator. It is the most powerful of all aspects, but is not generally used in horary astrology.

The *Mundane Parallel* is an equal distance from the meridian. It is used by some horary astrologers. When any of the above aspects are formed between the planets, they are found to have a mutual influence or action on each other, according to the nature of the aspect. For example : if the ☉ be 60 degrees (a ✱) from ♃ in any figure, it *denotes* that the person signified by the Sun is under the benefic influence of the benevolent ♃ ; and *shows* success according to the nature of the question. In nativities it *causes* good health and good fortune in life. But if ☉ be 90 degrees (a □) from ♃, it *shows* discredit, a failure of hopes in a question ; and in a nativity it produces much sickness to the native, and also misfortunes to his father. It will always be found in the nativity of a child, that the fortune of its parents may be ascertained

thereby until the birth of another child. If, for example, the child have evil planets in the fourth house, its father will be more or less unfortunate until the birth of another child; when, if that other have ♃ and ♀ in the fourth house, the father's affairs will become more fortunate; so very beautifully do the nativities of parents and their children sympathize together.

XII.

OF THE TWELVE HOUSES, THEIR NATURE AND SIGNIFICATION.

There are twelve signs, and twelve houses of heaven ; so now we are come to relate the nature of these twelve houses, the exact knowledge of which is so requisite. As the twelve signs are appropriate to the particular members of man's body, so also do the twelve houses represent, not only the several parts of man, but his actions, quality of life, and living. And the curiosity and judgment of our forefathers in astrology was such, that they have allotted to every house a particular signification ; and so distinguished human accidents * throughout the whole twelve houses. He that understands the questions appertaining to each of them, shall not want sufficient grounds whereon to judge or give a rational answer upon any contingent accident, and success thereof.

The FIRST House and its Signification. The first house contains all that part of heaven from the line where the figure 1 stands unto the figure 2, where the second house begins ; it is *one-third* of the distance between the horizon and meridian below the Earth. It has signification of the *life* of man, of the stature, color, complexion, form, and shape of him that propounds the question, or is born ; in eclipses and great conjunctions, and upon the Sun his annual ingress into ♄ ; it signifies the common people, or general state of that kingdom where the figure is erected. And as it is the first house, it represents the head and face of man ; so that if either ♃ or ♄ be in this

* The term *accidents* here signifies the events of life generally.

house, either at the time of a question or at the time of birth, you may observe some blemish in the face, or in that member appropriated^d to the sign that is then upon the cusp of the house ; as, if γ be in the ascendant, the mark, mole, or scar is, without fail, in the head or face ; and if few degrees of the sign ascend, the mark is in the upper part of the head ; if the middle of the sign be on the cusp, the mole, mark, or scar is in the middle of the face, or near it ; if the latter degrees ascend, the face is blemished near the chin, toward the neck ; this I have found true in hundreds of examples. Of colors, it hath the white ; that is, if a planet be in this house that has signification of white, the complexion of the party is more pale or wan ; or, if you inquire after the color of the clothes of any man, if his significator be in the first house, and in a sign corresponding, the party's apparel is white or gray, or somewhat near that color ; so also if the question be regarding cattle, when their significators are found in this house, it denotes them to be of that color, or near it ; the house is masculine. The consignificators of this house are γ and h_2 ; for as this house is the first house, so is γ the first sign, and h_2 the first of the planets ; and therefore, when h_2 is but moderately well fortified in this house, and in any benevolent aspect of \mathcal{A} , ♀ , \odot , or ♃ , it promises a good sober constitution of body, and usually long life ; ♁ doth also joy in this house, because it represents the head, and he the tongue, fancy, and memory ; when he is well dignified and posited in this house, he produces good orators ; it is called the Ascendant, because when the \odot and planets come to the cusp of this house, they *ascend*, or then arise, and are visible in our horizon.

The Second House.—From this house is required judgment concerning fortune or property, of all movable goods,

money lent, of profit or gain, loss or damage. In suits of law, it signifies a man's friends or assistants; the poverty or wealth of the people. It represents, in man, the neck and hinder part of the body toward the shoulders. Green is its color. It is a feminine house and succedent.

It has consignificators, ♃ and ♄; for if ♃ be placed in this house, or be lord hereof, it is an argument of an estate or fortune; ☉ and ♂ are never well placed in this house; either of them show dispersion of substance, according to the capacity and quality of him that is either born or asks the question.

The Third House.—This house signifies brethren, sisters, cousins, or kindred, neighbors, journeys, frequent removals from one place to another; epistles, letters, rumors, messengers. It rules the shoulders, arms, hands, and fingers. In colors it governs the red and yellow, or sorrel color. It has consignificators, ♀ and ♂, which is one reason why ♂ in this house, unless joined with ♃, is not very unfortunate. It is a cadent house, and is the joy of the ♀; for if she be posited therein, especially in a movable sign, it is an argument of much travel, trotting, and trudging, or of being seldom quiet. This house is masculine.

The Fourth House.—This house gives judgment of fathers in general; of lands, houses, tenements, inheritance, tillage of the earth, the determination or *end* of any thing; of towns and cities; of all ancient dwellings, gardens, fields, pastures, orchards; of the quality and nature of the grounds one purchases, cornfields, etc., and shows whether the ground be woody, stony, or barren.

The sign of the fourth house denotes the town, the lord thereof, the governor; it rules the breast and lungs. It represents in color, the red. Its consignificators are ☿

and the ☉. We call it the angle of the Earth, or *imum caeli*. It is feminine, and the north angle. In nativities or questions this fourth house represents fathers; so does the ☉ by day, and ♃ by night; yet if the ☉ be here placed, he is not ill, but rather shows the father to be of a noble disposition.

The Fifth House.—By this house we judge of children, of ambassadors, of the state of a woman with child, of banquets, plays, messengers or agents for republics, of the wealth of the father, the ammunition of a town besieged; if the woman with child shall bring forth male or female; of the health or sickness of the son or daughter of him who asks the question. It rules the stomach, liver, heart, sides, and back, and is masculine. Of colors, it represents black and white, or honey color. It is a succedent house; and its consignificators are ♀ and ♃, who does joy in this house. In regard it is the house of pleasure, delight, and merriment; it is wholly unfortunate by ♄ or ♃, and they therein show disobedient and untoward children.

The Sixth House.—This house concerns men and maid-servants, hogs, sheep, goats, all manner of lesser cattle, and profit or loss got thereby; *sickness*, its quality and cause; the principal humor offending, curable or not curable; whether the disease be short or long; day-laborers, tenants, farmers, shepherds. It signifies uncles, or the father's brothers and sisters. It rules the inferior part of the belly and intestines, even to the *rectum*. The house is a feminine and cadent house, unfortunate as having no aspect to the ascendant. Of the colors, it governs black; ♄ rejoices in this house, but its consignificators are the sign ♉ and planet ♃; we usually find that ♄ and ♃ in conjunction in this house are arguments of a good physician.

The Seventh House.—This house gives judgment of marriage; and describes the person inquired after, whether it be a man or woman; all manner of love questions; or public enemies, the defendant in a lawsuit, in war, the opposing party; all quarrels, duels, lawsuits; in astrology, the artist himself; in physic, the physician; thieves and thefts, the person stealing, whether man or woman; wives, sweethearts, their shape, description, condition, nobly or ignobly born; in an annual ingress, whether war or peace may be expected; of victory, who overcomes and who is worsted; fugitives or runaways. It has consignificators \simeq and D ; h or z unfortunate herein, show ill in marriage. Of the colors, it governs a dark black. It rules the haunches, and the navel, to the buttocks; is called the angle of the west, and is masculine.

The Eighth House.—This house represents the estate of men deceased; death, its quality and nature; the wills, legacies, and testaments of men deceased; dowry of the wife, portion of the maid, whether much or little, easy to be obtained or with difficulty. In lawsuits it represents the defendant's friends. It signifies fear and anguish of mind; also who shall be heir to the deceased. It rules the privy parts. Of colors, it governs the green and black. Of signs it has m for consignificator and h . Hemorrhoids, stone in the bladder, strangury, and the bladder, are ruled by this house, also poisons. It is a succedent house, and feminine.

The Ninth House.—By this house we give judgment of voyages or long journeys beyond seas, of religious men, or clergy of any kind, whether bishops or inferior ministers; dreams, visions, foreign countries, books, learning, church livings or benefices, and of the kindred of one's wife or

husband. Of colors it governs the green and white. Of man's body, it rules the fundament, the hips, and thighs. ♃ and ♂ are consignificators of this house; for if ♃ be herein placed, it naturally signifies a devout man in his religion, or one modestly given. I have often observed when the Dragon's Tail, ♁, or ♂ have been unfortunately placed in this house, the querent has either been little better than an atheist or a desperate sectarian. ☉ rejoices to be in this house, which is masculine and cadent.

The Tenth House.—Commonly this house personates earls, judges, prime officers, commanders-in-chief, whether in armies or towns; all sorts of magistracy and officers in authority, also mothers; honor, preferment, dignity, office, lawyers, professions or trade. It has for its colors red or white, and rules the knees and thighs. It is called the *medium cæli*, or midheaven, and is feminine. Its consignificators are ♃ and ♂. Either ♃ or the ☉ are very fortunate in this house, especially when they are placed together; ♁ or ♁ usually deny honor as to persons of quality, and to the vulgar little prosperity in profession or trade.

The Eleventh House.—This house represents friendship, confidence, the praise or dispraise of any one; the fidelity or falseness of friends, servants, their associates or allies; their money, exchequer, or treasure; in war, ammunition, and soldiery, it represents courtiers, etc. In a commonwealth, governed by a few of the nobles and commons, it personates their assistance in council. Of members, it rules the legs to the ankles. Of colors, it represents saffron or yellow. It has ☉ and ☿ for consignificators; ♃ especially rejoices in this house. It is a succedent house and masculine, and in virtue is nearly equivalent either to the seventh or fourth house.

The Twelfth House.—This house has signification of private enemies, or horses, oxen, elephants, etc. ; sorrow, tribulation, imprisonment, all manner of affliction, self-undoing, etc. ; and of such men as maliciously undermine their neighbors, or inform secretly against them. It has consignificators ☿ and ♀. Saturn does much delight in this house, for he is naturally the author of mischief. It rules, in man's body, the feet. In color it represents the green. It is a cadent house, and feminine.

XIII.

THE PLANETS AND THEIR SIGNIFICATIONS.

SATURN is the supremest or highest of all the planets, and is placed between Jupiter and the firmament; he is not very bright, but is of a pale or wan ashy color.

In the Zodiac he has two of the twelve signs for his houses; viz., Capricorn ♄, his night house; Aquarius ♒, his day house. He is exalted in ♈, receives his fall in ♍, and rejoices in the sign Aquarius, ♒. He governs the airy triplicity by day, which is composed of ♀, ♁, ♃.

If in any question he is placed in any degree wherein he has a term, he cannot be said to be peregrine, or void of essential dignities; or if he be in any of those degrees allotted him for his face or decanate, he cannot then be said to be peregrine; understand this in all the other planets.

He is cold and dry (being far removed from the Sun); melancholy, earthy, masculine; and the greater infortune, author of solitariness, malevolent, etc.

When well dignified, he is profound in imagination, in his acts severe, in words reserved, in speaking and giving very spare; in labor patient, in arguing or disputing grave, in obtaining the goods of this life studious and solicitous, in all manner of actions austere.

When ill dignified, he is envious, covetous, jealous, and mistrustful; timorous, sordid, outwardly dissembling, sluggish, suspicious, stubborn; a contemner of women, a liar, malicious, murmuring; never contented, and ever repining.

JUPITER is placed next to Saturn. He is the greatest in appearance to our eyes, of all the planets (the ☉, ☽, and ♀

excepted) ; in his color he is bright, clear, and of an azure hue. In his motion he exceeds Saturn, finishing his course through the twelve signs in 14 years, 314 days, and 12 hours ; his middle motion is 4 minutes 52 seconds. His greatest north latitude is 1 degree, 38 minutes. His greatest south latitude is 1 degree, 40 minutes. He is retrograde about 120 days, is 5 days in his first station before retrogradation, and 4 days stationary before direction.

In his nature he is a masculine planet, temperately hot and moist, and the *greater fortune* ; author of temperance, modesty, sobriety, justice.

In manners and actions when well placed he is magnanimous, aspiring in an honorable way at high matters ; in all his actions a lover of fair dealing, desiring to benefit all men ; doing glorious actions ; honorable and religious ; wonderfully indulgent to his wife and children, reverencing aged men, a great reliever of the poor, full of charity and godliness ; liberal, hating all sordid actions ; just, wise, prudent, grateful, and virtuous ; so that when you find ♃ the significator of any man in question, and well dignified, you may judge him well qualified as aforesaid.

When ill dignified ♃ is unfortunate, then he wastes his patrimony, suffers every one to cozen him, is hypocritically religious, tenacious, and obstinate in maintaining false tenets in religion ; nothing caring for the love of his friends ; of a gross, dull capacity ; systematical, abasing himself in all companies, insinuating, and stooping where there is no necessity.

Of quality in general he signifies judges, senators, counsellors, ecclesiastical men, bishops, priests, ministers, doctors of the civil law, young scholars and students in a university or college, lawyers, clothiers, etc.

Of diseases he influences pleurisies, palpitation of the heart, quinsies, flatulence, and fevers.

MARS, which succeeds Jupiter in order, is less in body, and appears to our sight of a shining, fiery, sparkling color; he finishes his course in the Zodiac in 1 year, 321 days, and 22 hours; his greatest latitude north is about 4 degrees, 31 minutes; his south, 6 degrees, 47 minutes; and is retrograde 80 days; stationary 2 or 3. He governs wholly the watery triplicity, *viz.*, ♁, ♋, and ♎.

In nature he is a masculine, nocturnal planet, hot and dry, choleric and fiery; the lesser in fortune, author of quarrels, strifes, and contentions.

In manners when well dignified he is invincible in feats of war and courage, scorning that any should exceed him; subject to no reason, bold, confident, immovable, contentious, challenging all honor to himself; valiant, lover of war and things pertaining thereto, hazarding himself in all perils, unwilling to obey or submit, and yet of prudent behavior in his own affairs.

In the Orient he signifies valiant men; some white mixed with their redness, inclined to be tall, and of a hairy body.

In the Occident he represents a very ruddy complexion, low stature, little head, smooth body, and not hairy; yellow hair, stiff, and the natural humors generally more dry.

Of the qualities of men and their professions he represents generals of armies, colonels, captains, physicians, apothecaries, surgeons, chemists, gunners, butchers, marshals, sergeants, bailiffs, thieves, smiths, bakers, armorers, watchmakers, tailors, barbers, dyers, cooks, carpenters, gamesters, tanners, and curriers, according as ♁ may be strong or weak.

The diseases influenced are the gall, tertian fevers, pestilent fevers, meagrimis in the head, carbuncles, burnings, ringworms, blisters, frenzies, mad, sudden distempers in

the head, yellow jaundice, fistulæ; all wounds and diseases in men's genitals, the stone both in the reins and bladder, scars in the face.

Mars causes all hurts by iron, the shingles and such other diseases as arise by too much choler, anger, or passion.

THE SUN is placed in the middle of all the planets, continually visible to all mortal men. He passes through all the twelve signs of the Zodiac in one year; his mean motion is 59 minutes, 8 seconds, yet his diurnal motion is sometimes 57 minutes, 16 seconds, sometimes more, but never exceeding 61 minutes and 6 seconds. He always moves in the ecliptic, and is ever void of latitude. He has only the sign Ω for his house, and \approx for his detriment. He is exalted in the 19th degree of γ , and receives his fall in 19th degree of \sphericalangle .

The Sun governs the fiery triplicity, *viz.*, γ , Ω , \dagger , by day. He is always direct, and never can be considered retrograde.

In nature he is naturally hot and dry, but more temperate than δ ; is a masculine, diurnal planet, and equivalent, if well dignified, to a fortune.

In manners when well dignified he is very faithful, keeping promises with the greatest punctuality. He has a kind of itching desire to rule and sway wherever he comes; is prudent, and of incomparable judgment; of great majesty and stateliness, industrious to acquire honor and a large patrimony, yet as willing to spend it again. The solar man usually speaks with gravity, but not many words, and these with great confidence and command of his own feelings; he is full of thought, secret, trusty, speaks deliberately, and, notwithstanding his great heart, he is affable, tractable, and very humane to all people; one loving

sumptuousness and magnificence, and whatever is honorable ; no sordid thoughts can enter his heart.

When ill dignified the solar man is arrogant and proud, disdainful of all men, boasting of his pedigree ; he is purblind in sight and judgment, restless, troublesome, domineering, a mere vapor, expensive, foolish, endowed with no gravity in words, or soberness in actions ; a spendthrift, wasting his patrimony, and hanging on other men's charity ; yet he thinks all men are bound to him, because a gentleman born.

We can only say the ☉ is oriental in the figure, or in an oriental quarter of the figure, or occidental, etc. The planets are oriental when they rise, or appear before him in the morning, and occidental when they set after him.

The professions he represents includes kings, dukes, marquises, earls, barons, lieutenants, deputy-lieutenants of counties, magistrates, gentlemen in general, courtiers, desirers of honor and preferment ; justices of peace, mayors, high-sheriffs, stewards of noblemen's houses, the principal magistrate of any city, town, castle, or country ; goldsmiths, braziers, coppersmiths, and minters of money.

The sicknesses incidental to the solar man are pimples in the face, palpitation or trembling, diseases of the brain and heart, infirmities of the eyes, cramps, sudden swoonings, diseases of the mouth and impure breath, catarrhs, putrid fevers. Principally in man he governs the heart and the brain ; in woman, the vital spirit, and denotes hysterics.

VENUS succeedeth after the Sun. She is of a bright, shining color, and is well known by the name of the evening star, or Hesperus ; and that is when she appears after the Sun is set. She is commonly called the morning star, by the learned Lucifer, when she is seen long before the rising of the Sun. Her mean motion is 59 minutes

and 8 seconds ; her diurnal motion is sometimes 62 minutes a day, and she never exceeds 82 minutes. Her greatest latitude is 9 degrees, 2 minutes. She is retrograde 42 days, and stationary 2. Her year is 224 days and 7 hours. She is a feminine planet, temperately cold and moist ; nocturnal, the lesser fortune, author of mirth and cheerfulness.

When well dignified she signifies a quiet man, not given to law, or wrangling ; neat and spruce and mirthful ; often entangled in love matters, musical, and delights in all amusements and theatricals ; easy of belief, and not given to labor ; a company keeper, cheerful, nothing mistrustful, a right virtuous man or woman, often jealous, yet without cause.

The employments indicated are those of musicians, painters, jewellers, players, embroiderers, woman-tailors, wives, mothers, virgins, choristers ; when joined with the ☽, ballad-singers, perfumers, seamstresses, picture-drawers, engravers, upholsterers, glovers, and such as sell those commodities which adorn women, either in body (as clothes) or in face (as complexion waters).

The sicknesses signified by her are principally in the matrix and members of generation ; in the veins, belly, back, impotency in generation, hernias, etc., also diabetes, and an involuntary discharge of urine.

MERCURY is the least of all the planets, never distant from the Sun above 28 degrees ; by which reason he is seldom visible to our sight. He is of a dusky silver color ; his mean motion is 59 minutes and 8 seconds, but he is sometimes so swift that he moves above 1 degree and 40 minutes in 1 day. He is stationary 1 day, and retrograde 24 days. His year is 87 days and 23 hours.

In nature we may not call him either masculine or femi-

nine, for he is either the one or the other as joined to any planet ; for if in \odot with a masculine planet, he becomes masculine ; if with a feminine, then feminine ; but of his own nature he is cold and dry, and therefore melancholy ; with the good he is good, with the evil planets, ill.

In manners when well dignified he represents a man of a subtle and political brain and intellect, an excellent disputant or logician, arguing with learning and discretion, and using much eloquence in his speech ; a searcher into all kinds of mysteries and learning, sharp and witty, learning almost anything without a teacher ; ambitious of being exquisite in every science, desirous naturally to travel and see foreign parts ; a man of an unwearied fancy, curious in the search of any occult knowledge, able by his own genius to produce wonders, given to divination and the more secret knowledge. If he turn merchant, no man exceeds him in way of trade, or invention of new ways whereby to obtain wealth.

In sickness he controls all vertigos, lethargies, or giddiness in the head ; imperfections in the tongue, vain and fond imaginations, all defects in the memory, hoarseness, dry coughs, and too great abundance of spittle.

THE MOON we find called by the ancients Lucina, Cynthia, Diana, Phœbe, Latona, Noctiluca, Proserpina ; she is nearest to the Earth of all the planets. She terminates her course through the whole twelve signs in 27 days, 7 hours, 43 minutes, 5 seconds ; her mean motion is 13 degrees, 10 minutes, and 36 seconds ; but she moves sometimes less and sometimes more, never exceeding 15 degrees and 12 minutes in 24 hours' time. Her greatest north latitude is 5 degrees and 17 minutes. Her greatest south latitude 5 degrees and 12 minutes. She is never retrograde ; but when she is slow in motion, and goes less in 24 hours than

13 degrees and 11 minutes, she is then equivalent to a retrograde planet.

In nature she is a feminine, nocturnal planet; cold, moist, and phlegmatic.

In manners when well placed or dignified she signifies one of composed manners, a lover of all honest and ingenious sciences, delights in novelties, naturally inclined to flit; unsteadfast, wholly caring for the pleasant times; timorous, and easily frightened; loving peace, however, and to live free from the cares of this life. If a mechanic, the man learns many occupations, and frequently will be tampering with many ways to trade in.

The sickness influenced by her are cholic, diseases in the left side, the bladder, and members of generation; the menses in women, dropsies, all cold rheumatic diseases, the gout in the wrists and feet; sciatica, worms, hurts in the eyes, surfeits, coughs, convulsive fits, the falling sickness, or King's evil, abscess, and measles.

THE COLORS OF THE PLANETS AND SIGNS.

♁ gives black color; ♃ a color mixed with red and green; ♂ red, or iron color; ☉ yellow or yellow purple; ♀ white or purple color; ♃ sky color, or bluish; ☽ a color spotted with white, and other mixed colors.

♄ gives white mixed with red; ♅ white mixed with lemon; ♆ white mixed with red; ♁ green or russet; ♃ red or green; ♄ black speckled with blue; ♁ black or dark crimson, or tawny color; ♃ brown; ♃ yellow or a green sanguine; ♁ black or russet, or a swarthy brown; ♃ a sky color with blue; ♃ white, glistening color.

XIV.

OBSERVATIONS AND PREDICTIONS.

A SHIP, AND HER SAFETY OR DESTRUCTION.

The ascendant and the ♃ signify the ship and cargo ; the lord of the ascendant, those that sail in her. If you find a malevolent, having dignities in the 8th, placed in the ascendant, or the lord of the ascendant in the 8th, in ill configuration with the lords of the 8th, 12th, 4th, or 6th, or if the ♃ be combust, and under the Earth, you may judge that the ship is lost, and the men drowned. But if you find reception between the significators at the same time, the ship was wrecked, but some of the crew escaped ; if all the preceding significators be free from affliction, then both ship and cargo are safe ; and if there be reception, the more so. If the ascendant and ♃ be unfortunate, and the lord of the ascendant fortunate, the ship is lost, but the men saved.

But when the querent demand, of any ship setting forth, and the state of the ship ere she return, and what may be hoped of the voyage ; then, behold the angles of the figure, and see if the fortunes are therein, and the infortunes remote from angles ; cadent, combust, or under the ☉ beams, then you may judge the ship will go safe with all her lading. But if you find the infortunes in angles, or succeeding houses, there will chance some hindrance unto the ship. If the infortune be ♃, the vessel will strike ground. If ♁, and he be in an earthy sign, he will signify the same, or very great danger and damage. But if the fortunes cast their benevolent rays to the place of ♃ or ♁,

and the lords of the angles and of the dispositor of the ☽ be free, then the ship shall labor hard, and suffer damage, yet the greater part of the crew and cargo shall be preserved. If ☿ afflict the lords of the angles, and dispositor of ☽, the crew will be in danger by enemies or pirates; and if there be any additional evil configurations among these significators, there will be quarrels on board, thieving, and purloining, with bloodshed. ♃ causes thefts only, if so situated, but no bloodshed.

If the signs afflicted by ♃, ☿, and ☽ (and ♁, if he be ill aspected) be those that signify the vessel's bottom, or parts under water, she springs a leak; if the signs be unfortunate in the midheaven, fiery signs, and ☿ therein, there is danger of lightning or fire; if airy signs and ☽ afflict, damage by high winds. If ☿ be in the 4th, and afflicted, it denotes fire beneath; and if ♁ be with him, spontaneous combustion. If the sign be ♀, ♋, or ♌, she may be set on fire by an enemy.

If ♃ be in the midheaven, and show damage, it will be by rotten sails or gear, and bad weather, foul winds, etc. An infortune in the ascendant shows damage to the fore part of the vessel; and if the lord of the ascendant be retrograde, it denotes that she will put into some harbor; and if he be in a movable sign, she returns to the very port she sailed from. If the lord of the 8th afflict the lord of the 1st, and he in the 8th, the ship will be injured according to the nature of the planet afflicting. If he impedites the ☽'s dispositor, the lord of the ascendant and ☽, it shows the death of the master, and probably of his mate. If it be ☉ which is afflicted, it foreshows evil to the cargo or a bad market; but if ♃, ♄, or ♅ be in the second, or assist its lord, or the lord of ☉, it shows good profit, which will be according to their strength.

If the lords of the ascendant, of the ☽ and their dispo-

itors be slow in motion, the voyage will be long ; if they be swift, the ship will return quickly. If there be ill aspects between the lord of the 1st and the dispositor of D without reception, there will be discord among the seamen, and with them and the owner. If the lord of the ascendant be strongest, the seamen will prevail ; but if the lord of the house where D is, then the owner. If the dispositor of E be not with it, or the lord of the 2d be weak, there will be scarcity of provisions, and, if they be in watery signs, of fresh water.

PARTS OF A SHIP RULED BY THE SIGNS.

- Υ The breast, or bows of ship.
- Z The cutwater, and parts beneath.
- II The rudder, or stem.
- S The bottom, or floor.
- Q The upper works.
- M The hold.
- = The parts about the water's edge.
- M The seamen's berths, or cabin.
- f The seamen themselves.
- V The ends of the vessel.
- W The master, or captain.
- X The oars, in galleys ; the wheels, in steam-vessels ; and the sails in others.

LAWSUITS AND THEIR SUCCESS.

The lord of the ascendant or D joined to the lord of the 7th, or in * or Δ , with reception mutual, indicates that the parties will easily agree together, and make up the quarrel. But if one dispose of the other, and the reception be not mutual, they will agree without a lawsuit, but not without the interceding of friends. If they be in good

aspect without, or in evil aspect with, reception, they will accord, after one effort at law. That party shall be most ready to agree whose significator is disposed of by the other. If they hasten to a mutual good aspect, and the lord of the 9th or 10th interpose an evil aspect, they will be led to dispute by a lawyer or by the judge. If there be any translation of light by the ☽, or other planet, between the two significators, it denotes that they will be reconciled by a third person, described by that planet.

Observe whether the lord of the ascendant or 7th be strongest or most powerful, and best aspected; for that one shall gain the day. If they compound, the first motion thereto comes from the lighter planet, who is disposed of by the other. If the lord of the ascendant be in the 7th, the adversary will overcome, and *vice versa*. If either lord of the 1st or 7th be retrograde, he shows that the party does not believe that he has right on his side; nor will he stand to it very stoutly.

If the lord of the 10th, which denotes the judge, be direct, he will proceed fairly, and endeavor to settle the cause speedily. But if he be retrograde, the judge will not act fairly according to law, nor strive to terminate the cause. If the lord of the 10th throw an evil aspect to either significator, the judge will be against that party.

If ☉ or ☽ be in the ascendant, or aspect its lord, or be in either of his houses, it is a good testimony for the querent; and if, on the contrary, the lord of the 7th be so situated, it is in favor of the quesited. If the lord of the 10th receive both significators, the judge will settle the matter before it comes to full trial.

If the lord of the 10th be in the 10th, in his own house, the judge will do justice, and decide the case with honor to himself, unless the lord of the 10th be ♃. If the lord of the 10th be only in his own term, or triplicity, the

judge will determine the cause, but he is indifferent about it. If a planet having no dignities, or not in reception with the lord of the 10th, be in the 10th, the parties will not be satisfied with that judge or court. If ♃ be judge, he will not decide aright; and if ♃, ♀, ☉, ☿, or ♃ be in any aspect to him but ♄, there will be an ill report against him, of which he will clear himself; but if it be ♄, he will have a hard report against him, which will long continue. And if ♄ ♄ to ♃, the judge will be sorely defamed; and if also ☉ ☐ ♃, he may be disgraced.

In deciding as to the result, observe well the lord of the 4th, and how he aspects the significators, or the lords of their substance; also the *application* of the ♃. If both significators aspect one planet, some person will intercede between them. If the ascendant and 7th be in fixed signs, both parties are resolutely bent on the suit; if common signs, they will continue it long also, and remove the cause out of one court into another; and if movable signs, they are not very determined, and will soon bring it to an end.

That party who is weakest, and most afflicted by the infortunes, shall receive most prejudice by the contention.

HOW THE PARTIES SHALL AGREE AFTER MARRIAGE.

If the figure promise marriage, observe whether the lords of the ascendant and 7th are in good aspect; or if the ♃ behold with good aspect the planet disposing of her by house or exaltation, and the luminaries be in good aspect, they will agree.

If the lords of the ascendant and 7th be in ☐ or ♄, or the ♃ be afflicted, and behold the ascendant by ill aspect, or ♃, ♄, or ☿, be in the ascendant, or 7th, they will live unhappily. If the ill planets, or ☿, be in the 1st, the querent is to blame; and if it be ♄, is given to quarrel, or

be loose in conduct, according to the sign; and if they be in the 7th, it is the quesited. And judge the same way according as the significator of the 1st or 7th be afflicted. The ♃ in her fall, or ☐ or ☿ of ♃ or ♂, or any retrograde planet, and at the same time throwing any aspect to the ascendant, it is the man who brings on disputes, etc. If the ☉ do the same, under the same circumstances, it is the woman.

The lord of the 7th angular, and the more weighty planet, the quesited will strive for mastery; and if neither the lord of the ascendant nor 7th be in angles, then note the weightier planet, for he points out the party who will rule. If ♀ be afflicted, it is worse for the man; and if ☉, for the woman. The ♃ afflicted, is evil for both. The lights in evil aspect show discord.

The Cause of Happiness.—The ♃ in * or △ of good planets, shows gifts or benefits by friends; if in ☐, by the dead. If ♃ be in ♂ with good planets, by their own conduct or industry.

The Cause of Contention.—If the afflicting planet be lord of the 3d, and be in the 1st or 7th, he denotes quarrels, or injuries by neighbors or kindred. If it be an infortune who afflicts, and he be in the 10th, it shows continual brawls. If he be in the 4th, a divorce or willingness thereto; or some hindrance in the dowry or fortune of the female. Evil planets in the 10th or 4th lead also to contention by means of the parents of the parties. If ♃ behold the ascendant, and be unfortunate, it denotes brawling, separation, or dishonest living. And if there be no application between the planet the ♃ separates from and that one to which she applies, there will be continual contention. If ♃ aspect evilly, or be in ♂ with ♃ or ♂, one of them shall die shortly, or have some misfortune; if in the 8th or 12th (and she void of course), they meet troubles, grief, and

sickness ; and if in angles, long disagreements ; and probably separation, if in a fixed sign. If this be in the 10th, and a masculine sign, the man is the chief sufferer ; if in the 4th, and a feminine sign, the woman.

SICKNESS, AND LENGTH OF TIME BEFORE RECOVERY.

When there is reason to believe that the sick person shall recover, and it be desired to know when, observe which planet is lord of the ascendant, and what benevolent planet he is in aspect with ; then see what house they are in (that is the one which *applies* to the other's aspect), whether angles, etc., and what signs they possess, whether movable, etc. Then according to discretion and quality of the disease, so frame the measure of time. In general, I judge in so many days as the aspect wants degrees of being perfect, if the sign be movable and the planet angular ; but if swift in motion, I am the more certain that the patient will begin to amend in so many days. If the sign be common, in which the application is, I neither judge days, weeks, nor months, but use discretion, having first observed the nature of the disease.

The ancient rule was as follows :

Movable signs show	<i>days.</i>
Common ditto	<i>weeks.</i>
Fixed ditto	<i>months.</i>
Angles are equivalent to	<i>movable signs.</i>
Succedent houses to	<i>common signs.</i>
Cadent houses to	<i>fixed signs.</i>

It is well to observe, also, the quick or slow motion of the ☽, the sign she is in, and her situation as to angles, etc. I often find that when the lord of the ascendant quits the sign he is in, and enters a sign in which he has digni-

ties, the patient recovers at that time, or feels an alteration for the better. If a common sign be on the 6th, 28 degrees or more, I say, that the disease will *vary* in two weeks.

The chief astrological method of forming a judgment of the violence and magnitude of a disease, or whether it is curable or fatal, is by inspection of the scheme of the heavens erected for the moment of *birth* of the patient, if it can be procured, for sickness very seldom happens but through some malignant directions of the luminaries, or of the ascendant to the body or aspects of the malefic planets — Mars, Saturn, and Uranus.

Sickness also sometimes happens when an impending direction capable of producing it, perhaps united with some transit, whether of the annual revolution or the profection (the latter can only be in relation to the Moon) which may easily cause it. If this direction was supported by the benefic influences of Jupiter or Venus, nothing can prevent a happy termination. If the revolution of the year was evil, and the profection likewise concur in the evil, it foretells that the distemper will be very great, fatal, or difficult to cure. If the direction be weak, the revolution not unfortunate, the benefics assist, and the profection favorable, then the disease is curable, and health will succeed.

We know that the moment of birth is a consideration above all others; as oftentimes from the figure for the decumbiture, at the commencement of a disease, no cause of distemper is apparent; this, however, is evident, that from the strength of the direction of the hyleg to the malefics, the unfortunate annual ingress (of the Sun), and the evil profection, diseases derive their origin. The directions for the year should therefore be examined, and also other divisions of time that might apparently cause such an influx; because it may proceed from the directions in the nativity, and the transits of the revolution, or the

position of the malefics ; but if the figure of birth cannot be had, or if it be not exact and rectified by accidents, in this case the figure for the decumbiture must be had recourse to and used in its stead.

To judge from a figure erected for a disease, the state of the luminaries, and particularly of the Sun, must be considered, as well as the ascendant and their dispositors, and in the first place regard must be had to the lord of the 8th house of the figure. The benefics and malefics must also be observed, namely, as to their situation respecting the said luminaries, the ascendant and its lord ; also how the lord of the 6th (or house of sickness) and the 8th (that of death) be configurated with them ; and also the luminaries with the ascendant, and if they are by any means evilly configurated to the malefics, not being extremely afflicted by or configurated with the lord of the 7th, then endeavor to discover what help the benefics afford, and what evil may be expected from the malefics. A safe recovery from sickness may be predicted if the luminaries, the ascendant and the lord thereof, were afflicted by malefic stars of the same nature as the lord of the 8th house, with sufficient assistance from the benefics to avert the evil of the disease. A safe recovery may also be anticipated if the Moon be with Venus or Jupiter, or have their sextiles or trines, and Venus or Jupiter in their dignities, for these planets promise a happy conclusion. Safety may also be prognosticated from a square or opposition of the benefics to the Moon (*for benefics in any aspect produce good, and never evil*), though in a smaller degree than the sextile or trine. Venus assists more in hot diseases, and Jupiter in cold.

Saturn at a decumbiture joined to the Moon is evil, and generally denotes long and *chronic* * diseases, and is more

* *Kronos* was the ancient name of the planet Saturn.

hurtful when his motion is slow or retrograde than when quick or direct. He also prolongs the course of the disease, and, generally, causes a relapse; when oriental, the heat and violence of the disease is increased more than when occidental, at which time cold is increased. If the square of Saturn afflict the Moon, or the opposition, or the declination, the evil is less than that arising from the conjunction. We consider that the power of the parallel of declination is fully equal to that of the conjunction.

At the commencement of a disease the transit of either malefic over the place of the horoscope at the nativity, or of that luminary which was significator of life, is deadly; but not so much if the malefic beholds it by a square or opposition.

XV.

ASTROLOGY AND MEDICINE.

It is the opinion of Hippocrates that astrology must be studied by physicians before they can be safely trusted to arrive at a correct prognosis, and to employ the appropriate medicines in the treatment of the cases submitted to their care.

Galen was of the same opinion. Dr. Watson says that, "Advocating the Hippocratic doctrine of critical days, he (Galen) attempts to support it on grounds purely theoretical, and drawn from the periodical changes in Nature, or the influence of the stars."

Galen said that the remedies appropriate to the cure of any malady "are only to be known and judged by the stars." Paracelsus, and Cornelius Agrippa, who was physician to the Emperor Charles V., said the same. Galen admonished his contemporaries "not to trust themselves to that physician (or rather pretender) who is not skilled in astrology."

Astrology has been discarded by the physicians of the nineteenth century (excepting among Eastern nations), yet medicine has not advanced any better without it.

Baron Liebig says: "Truly one is tempted to adopt the opinion that, among the sciences which have for their object a knowledge of Nature and of her forces, medicine as an inductive science occupies the lowest place."

Ramesey, in his work on "Astrology" (1652), remarks that, "Hippocrates and Galen farther say that a physician cannot safely give physic who is ignorant of the knowledge of the stars and superior bodies, not knowing indeed when to

give purges, or vomits, or when to let blood, without much mischief, nor in what quantity—which ignorance oftentimes endangers the life of the patient, when, as those that know not the influence of the heavenly bodies, give vomits at such times as cause a purge, and purges when they become emetics, which in laxative diseases or fluxes prove very dangerous, if not deadly or totally destructive, and at other times when the physic never worketh at all. Yet you shall never find the ignorant without an excuse for their rashness; as when they administer a purge, if it cause vomiting then say they the party is of weak constitution and cannot retain the physic. And when physic is not given to be retained, it is either to work downward or upward immediately. The next day, perhaps, as it hath been often known, they give the patient a stronger potion, and then (the heavens being otherwise disposed, which they understand not) it works so violently that Nature is both weakened and overcome, which should have only helped; and also the disease increases which should have been diminished. And so, on the contrary, when an emetic is given at an unsuitable time, it causes purging, then they conclude the patient is strong, when perhaps he requires strength.”

This is too often true of the adherents of the dominant or orthodox school of medicine at the present day. The homœopathists have a law, *similia similibus curantur*, to guide them in their selection of remedies, and they are not in the habit of exhibiting emetics and purgatives, and do not follow the unscientific practice of mixing several medicines together, of which the physicians of the old school are still so enamoured. This accounts for the comparatively greater success of the system of medical treatment discovered by Hahnemann. Their law also agrees with the teachings of Astrology.

Every physician should provide himself with a copy of Zadkiel's "Ephemeris," and when he is called to visit a patient suffering with a serious complaint, acute or chronic, he should obtain the moment, as approximately as can be ascertained, when the patient was first seized with illness, or was compelled to take to his bed. Having ascertained this, he will soon calculate the exact longitude of the Moon, and it will be better still if he can cast a "figure of the heavens" for that moment. The approach of the first crisis may then be anticipated by calculating the hour when the Moon will arrive at 90 degrees distance * in longitude (or three signs of the Zodiac), and the other crisis in like manner. Then, if at the crisis the "aspects" formed by the Moon with the planets be fortunate, recovery, or at least a change for the better, may be looked for, and *vice versa*. The fact that the Moon moves more swiftly at one part of her orbit than at another, explains the reason why crises in disease sometimes determine quickly, and at other times come on very slowly.

Of the medicines in daily use by physicians, Saturn rules—aconite, assafetida, belladonna, Indian hemp, colchicum, conium, spurge olive, black henbane, hyoscyamus, saw palmetto, lead compounds, mullein, white veratrum, American hellebore, poison ivy, comfrey, etc.

Jupiter governs pleurisy root, wild horehound, yellow jessamine, stramonium, dandelion, etc.

Mars rules antimony, arnica, arsenic, bryonia, aloes, capsicum, gentian, iron, sarsaparilla, squills, sulphur, lobelia, strong scented lettuce, etc.

Sol governs gold, garden marigold, tetterwood, chamomile, sundew, saffron, ruta, etc.

Venus rules silver, copper, digitalis, European elder, pulsatilla, zinc, etc.

* In measles, and those diseases which run a rapid course, the crisis will determine when the Moon arrives at 45 degrees distance in longitude.

Mercury governs purging agaric, cherry-laurel, bitter-sweet, marsh-tea, mercury, valerian, etc.

Luna governs silver, opium, blue flag, moonwort, and all herbs that turn to the Moon.

By observing the aspects of the Moon at the decumbiture and at the crisis, the appropriate remedies may be discovered.

XVI.

THE PRINCIPLES OF WISDOM ON WHICH THE SCIENCE OF ASTROLOGY IS FOUNDED.

Nature rules the heavens ; the heavens rule all mankind.
The heavens do *influence*, but do not *compel*.

The wise man *rules his stars* ; the fool obeys them.

But who is the wise man ? The man who has attained to wisdom.

But what is wisdom ? The knowledge of Nature is the beginning of wisdom.

The knowledge of the true nature of the works of the universe is the *essence* of wisdom.

To further truth, and do the will of Nature, is the *end* of wisdom.

How, then, may wisdom be obtained ? By study and industry.

How by study ? Solomon prayed only for knowledge, wisdom, and understanding. He became the wisest of men.

How by industry ? Go to the ant, learn her ways and be wise.

Further : To attain to the knowledge of the essence of wisdom, facts are before all things necessary. It is the want of that which keeps our savans, our *literati*, our statesmen in deplorable ignorance and lamentable error ; lack of this renders our clergy destitute of wisdom—"the blind leader of the blind." They know not Nature, and so they know not the *God of Nature*. Whatever exists, that hath Nature created. What Nature hath created, let not man deny.

The powers of the heavens hath Nature joined with the destiny of man upon the earth. To deny the works of Nature is to deny their existence.

To know the true nature of the planets in the heavens above, and in the earth beneath, is to have the essence of wisdom.

The knowledge of the true nature of the works of the heavens above, and in the earth beneath, constitutes the essence of ASTROLOGY. The science of astrology, therefore, is the essence of wisdom. He who hath this essence must have the beginning, and will assuredly attain to the end of wisdom.

RATIONALE OF THE ASTROLOGICAL ASPECTS.

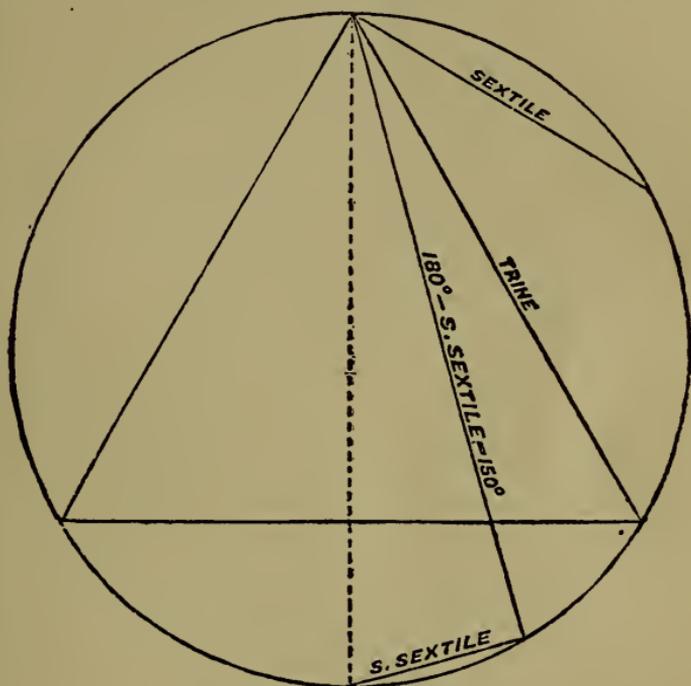
The geometrical argument for the astrological aspects has never been expressed in its completeness and simplicity. It is true, as Zadkiel has noticed, that "every astrological aspect forms the exact angle or supplemental angle of a regular polygon, which may be inscribed in a circle;" and the present article is but taking another step in that direction.

A little study and analysis show, in my opinion, that the following is the natural, simple, and complete classification. For brevity I shall speak of arcs instead of angles.

Firstly, there are three chief aspects from which, by one analogy, all the others are derived. These are severally the arcs subtended by the sides of the first three regular polygons; that of three sides forming the trine; that of four sides forming the square; and that of five forming the quintile. By subdivision, then, and obtaining supplemental arcs by subtraction from 180 degrees, which is obviously the limit of the aspects, we get the minor aspects of the three kinds; and also demonstrate that, strictly

speaking, there are several more aspects than those in the books, though of no practical importance.

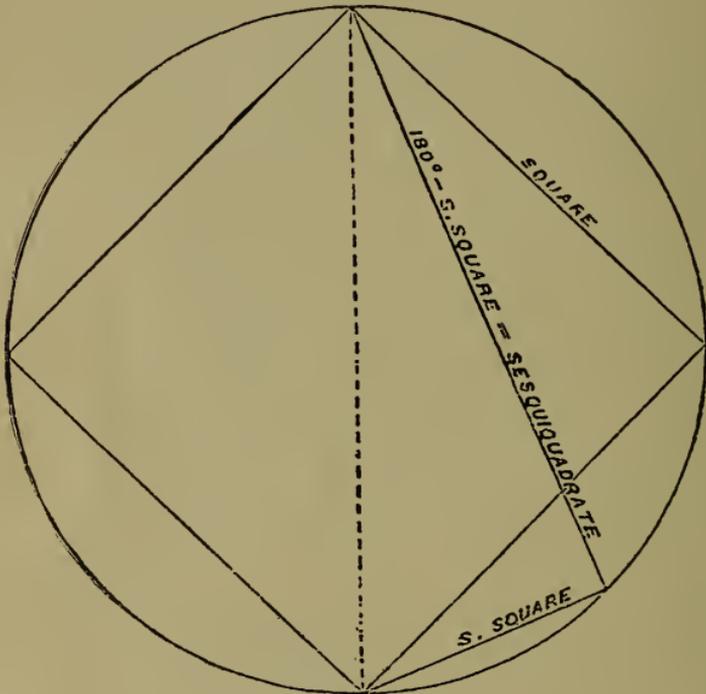
With a diagram for each of the three kinds, we will begin with the prime aspect, the arc subtended by the side of the first regular polygon, the equilateral triangle :



First Regular Polygon.

From the midheaven as a starting-point we inscribe the first regular polygon, of three sides, which forms the trinè, an arc of 120 degrees; subdivide that and we have the sextile, 60 degrees, and subdividing again, we have the semisextile, 30 degrees. Lastly, we take the supplemental arcs of each; the trine and sextile produce each other; and the semisextile produces an arc of 150 degrees, which probably is a true astrological aspect, though weak.

Again: from the midheaven we inscribe the second regular polygon, of four sides, which forms the square aspect, 90 degrees; this we subdivide but once, and have the semisquare, 45 degrees. Then the supplemental arc of the square is itself, and that of the sesquisquare 135 degrees.

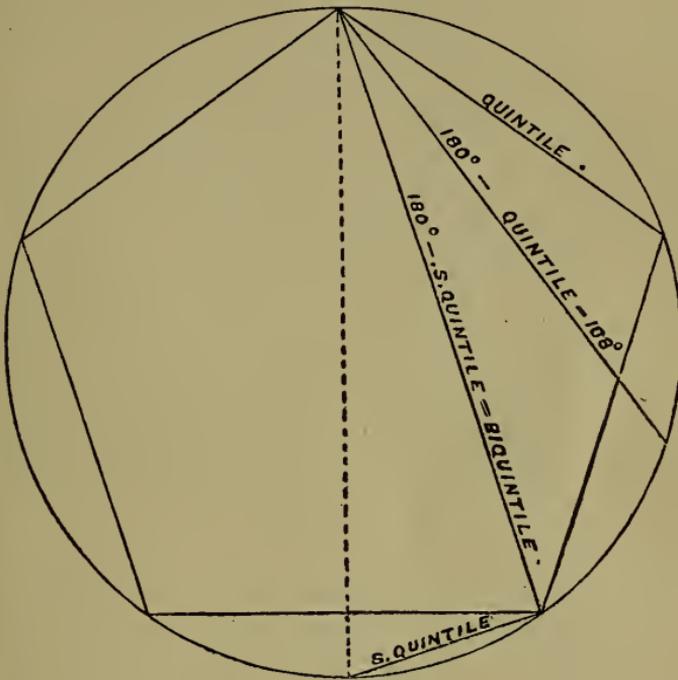


Second Regular Polygon.

Again: we inscribe the third regular polygon, of five sides, which forms the quintile, 72 degrees; and subdividing, we should have a semiquintile, or 36 degrees. Then the supplemental arc of the quintile forms an arc of 108 degrees, and that of the semiquintile forms the biquintile, 144 degrees, which is also double the quintile.

Following the analogy, therefore, by which we get the

sesquiquadrate, an aspect of undoubted efficacy, and reasoning from the known to the unknown, it appears that we should have two other similar supplemental arcs; and it would, I suppose, be proper to name them in like manner,



Third Regular Polygon.

that of 150 degrees, the sesquisextile, s s *, and that of 108 degrees, sesquiquintile, s s q.

If we are right, then, the law of the evolution of the astrological aspects is simply this: *that they are the arcs of the sides of the first three regular polygons, their subdivisions, and the supplements of both.*

The opposition is not an aspect in the above sense, but it may be considered as formed by doubling the square;

which if we do to the other two, it has a like result—the trine giving the trine, and the quintile the biquintile.

Theoretically, perhaps, we might go farther, and proceed to the next regular polygon, that of 7 sides ; but no doubt the force of the aspects decreases in a geometrical ratio from the first polygon. The same reason forbids more than one subdivision of the original arcs, except of the trine, that being the first and most potent.

It will be observed that the aspects above enumerated comprise the arcs subtended by the sides of all the regular polygons to the duodecagon inclusive, except those of 7, 9, and 11 sides, which there is ample reason for neglecting, on the principles by which the aspects are formed.

The above is conceived to be the most concise statement of the geometrical grounds of the aspects. Their astrological significance and division into good and bad, or harmonious and inharmonious, is another and subtler argument, and doubtless points to many beautiful analogies in crystallization and other laws and processes of Nature.

CLIMACTERICAL YEARS.

In speaking of climacterical years I quote the following from Wilson's "Dictionary of Astrology": "Every seventh or ninth year in a man's life, answering to the days of the moon, because she comes to the square of her own place in the radix about every seventh day, and in the trine to it about every ninth day ; thus the 7th, 9th, 14th, 18th, 21st, 27th, 28th, 35th, 36th, 42d, 45th, 49th, 54th, 56th, and 63d years are all climacterical, and are reckoned, and perhaps truly, to be productive of remarkable events. The most dangerous of them are the 49th and 63d, because they are doubly climacterical, being 7×7 and 7×9 , and, when evil directions occur, are reckoned generally fatal. The 63d year is called the Grand Climacteric, and a care-

ful observer will find that more people die in their 63d year than in any other from 50 to 80. Many are of opinion that the 7th climacterical year is always caused by Saturn, because he comes every 7th year, or thereabout, to the square, opposition, or conjunction of his place in the radix (nativity); this may be the case, but I should rather attribute it to the Moon, whose effects in all things we know of are more prominent than those of Saturn. In some cases it may be the joint effect of Saturn and the Moon, as their septennial periods nearly agree; one reason, however, against the probable operations of Saturn in the septennial year is that his period is not strictly septennial, but nearly seven and a half years, and his second climacteric fifteen years." I find, after a child has passed its 14th year, that is, the two sevens of its life, it has passed its childhood and then each seven makes a great change in the constituting of the boy and girl; then, on reaching their 21st year, which is the third seven, manhood and womanhood ripens out into its future for their good or bad fortune, or, from that time, start their own destiny, leaving fate behind. I find that persons born in an earthy sign are seven years later in beginning their destiny, making it their 28th year. From that time they become more earnest in their ways, plans, and undertakings, and in fact, act and look younger and take life more natural. And so the sevens continue, and when they have reached their 35th year they have passed the fifth seven, and the closing of the sixth seven, their 42d year, is a dangerous period to pass through; also the 56th year is an afflicting period to both male and female, which is the closing of the eighth seven.

XVII.

THE ESSENTIAL DIGNITIES OF THE PLANETS.

The exact way of judicature in astrology is, first, by being perfect in the nature of the planets and signs; secondly, by knowing the strength, fortitude, or debility of the significators, and well poising of them, and their aspects and several mixtures, in your judgment; thirdly, by rightly applying the influence of the figure of Heaven erected, and the planets' aspects to one another at the time of the question, according to natural and not enforced maxims of art; for by how much you endeavor to strain a judgment beyond Nature, by so much the more you augment your error. A planet is then said to be really strong when he has many essential dignities, which are known by his being either in his house, exaltation, triplicity, term, or face, at the time of erecting the figure. As, for example, in any scheme of Heaven, if you find a planet in any of those signs we call his house, he is then essentially strong; as ♃ in ♋, or ♄ in ♁.

Essential Dignity by House.—In judgment, when a planet or significator is in his own *house*, it represents a man in such a condition, as that he is lord of his own house, estate, and fortune; or a man wanting very little of the goods of this world; or it tells you the man is in a very happy state or condition. This will be true, unless the significator be retrograde, or combust, or afflicted by any other malevolent planet or aspect.

Exaltation.—If he be in that sign wherein he is *exalted*, you may consider him essentially strong; whether he be near the very degree of his exaltation, or not; as ♁ in ♋, or ♄ in ♌.

If the significator be in his exaltation, and no ways impeded, but angular, it represents a person of haughty condition, arrogant, assuming more to himself than his due; for it is observed, the planets in some part of the Zodiac do more evidently declare their effects than in others.

Triplicity.—If he be in any of those signs which are allotted him for his *triplicity*, he is also strong, but in a less degree.

A planet in his *triplicity* shows a man modestly endued with the goods and fortune of this world; one well descended, and the condition of his life, at present time of the question, to be good; but not so much so as if in either of the two former dignities.

Term.—If any planet be in those degrees we assign for his *terms*, we allow him to be slightly dignified.

A planet fortified, only as being in his own *terms*, rather shows a man more of the corporature and temper of the planet, than any extraordinary abundance in fortune, or eminence in the commonwealth.

Face.—If any planet be in his decanate, or face, he has the least possible essential dignity; but being in his own decanate or face, he cannot then be called peregrine.

A planet being in his decanate or *face*, describes a man ready to be turned out of doors, having much to do to maintain himself in credit and reputation; and in genealogies it represents a family at the last gasp, even as good as quite decayed, hardly able to support itself.

The planets may be strong in another way; *viz.*, accidentally; as when direct, swift in motion, angular, in Δ or \star aspect with \mathcal{U} or \mathcal{F} , etc., or in \mathcal{O} with certain notable fixed stars, as shall hereafter be related. Here follows a table of essential dignities. By only casting your eye thereon, you may perceive what essential dignity or imbecility any planet has.

TABLE OF THE ESSENTIAL DIGNITIES OF THE PLANETS, &c.

Signs.	Houses.	Exalta- tions.	Triplcity:		Terms.					Faces.			Detiment.	Fall.
			Day.	Night.	♂	♀	♂	♀	♂	♀	♂	♀		
♈	♂ D.	♁ 19	♁ 7	♁ 6	♂ 14	♂ 21	♂ 26	♂ 30	♂ 10	♁ 20	♂ 30	♂	♂	♂
♉	♀ N.	♃ 3	♂ 8	♂ 8	♂ 15	♂ 22	♂ 20	♂ 30	♂ 10	♃ 20	♂ 30	♂	♂	♂
♊	♂ D.	♈ 3	♂ 7	♂ 7	♂ 14	♂ 21	♂ 25	♂ 30	♂ 10	♂ 20	♁ 30	♂	♂	♂
♋	D. N.	♂ 15	♂ 6	♂ 6	♂ 13	♂ 20	♂ 27	♂ 30	♂ 10	♂ 20	♃ 30	♂	♂	♂
♌	D. N.		♂ 6	♂ 6	♂ 13	♂ 19	♂ 25	♂ 30	♂ 10	♂ 20	♂ 30	♂	♂	♂
♍	♂ N.	♂ 15	♂ 7	♂ 7	♂ 13	♂ 18	♂ 24	♂ 30	♂ 10	♂ 20	♂ 30	♂	♂	♂
♎	♀ D.	♂ 21	♂ 6	♂ 6	♂ 11	♂ 19	♂ 24	♂ 30	♂ 10	♂ 20	♂ 30	♂	♂	♂
♏	♂ N.		♂ 6	♂ 6	♂ 14	♂ 21	♂ 27	♂ 30	♂ 10	♂ 20	♂ 30	♂	♂	♂
♐	♂ D.	♈ 3	♂ 8	♂ 8	♂ 14	♂ 19	♂ 25	♂ 30	♂ 10	♂ 20	♂ 30	♂	♂	♂
♑	♂ N.	♂ 28	♂ 6	♂ 6	♂ 12	♂ 19	♂ 25	♂ 30	♂ 10	♂ 20	♂ 30	♂	♂	♂
♒	♂ D.		♂ 6	♂ 6	♂ 12	♂ 20	♂ 25	♂ 30	♂ 10	♂ 20	♂ 30	♂	♂	♂
♓	♂ N.	♂ 27	♂ 8	♂ 8	♂ 14	♂ 20	♂ 26	♂ 30	♂ 10	♂ 20	♂ 30	♂	♂	♂

EXPLANATION OF THE TABLE.

Every planet has two signs for his HOUSES, except Sol and Luna; they but one each. ♃ has ♄ and ♁; and ♀ has ♁ and ♃; ♄ has ♃ and ♁; ♁ has ♄ and ♃; ♁ has ♁ and ♃. One of these houses is called diurnal, noted in the second column by the letter D; the other is nocturnal, noted by the letter N. The planets have their EXALTATIONS, as the third column points out: thus ☉ in 19 ♃; ☽ in 3 ♄; ♃ in 3 degrees ♁, are exalted. These twelve signs are divided into FOUR TRIPLICITIES. The fourth column tells you which planet or planets, both night and day, governs each triplicity; as over against ♄, ♁, ♃, you find ♄, who governs by day and night in that triplicity; and over against ♃, ♁, ♄, you find ☉ and ♀; viz., that ☉ has domination by day, and ♀ by night, in that triplicity; the first 6 degrees of ♃ are the TERMS of ♀, from 6 to 14, the TERMS of ♁. Over against ♃, in the tenth, eleventh, and twelfth columns, you find ♄ 10, ☉ 20, ♁ 30; viz., the first 10 degrees of ♃ are the FACE of ♄; from 10 to 20, the FACE of ☉; from 20 to 30, the FACE of ♁.

In the thirteenth column, over against ♃, you find ♁ DETRIMENT, viz., ♁ being in ♃, is in a sign opposite to one of her own houses, and so is said to be in her DETRIMENT. In the fourteenth column, over against ♃, you find ♃, over his head FALL, that is, ♃ when he is in ♃ is opposite to his exaltation, and so is unfortunate. Though these things are expressed in the nature of the planets already, yet this table makes it appear more evident to the eye, and is useful for reference.

CONSIDERATIONS BEFORE JUDGMENT.

All the ancients that have written of questions do give warning to the astrologer that before he delivers judg-

ment he considers well whether the figure is radical * and capable of judgment; the question then shall not be taken for radical: 1st, when either the 1st or 2d degrees of a sign ascend (especially in signs of short ascensions, viz., ♃, ♄, ♅, ♆, ♇, ♈, ♉). You may not then adventure judgment, unless the querent be very young, and his corporature, complexion, and moles or scars of his body agree with the quality of the signs ascending. 2d, if 27 or more degrees of any sign ascend, it is not safe to give judgment, except the querent be in years corresponding to the number of degrees ascending, or unless the figure be set upon a time certain, viz., any event happening, such as a man went away or fled at such a time precisely; to learn the result; here you may judge, because it is no propounded question. 3d, it is not safe to judge when the ☽ is in the latter degrees of a sign, especially in ♊, ♋, or ♌; or, as some say, when she is in *via combusta*, which is, when she is in the last 15 degrees of ♌, or the first 15 degrees of ♍.

All manner of matters go hardly on (except the principal significators be very strong) when the ☽ is void of course; yet sometimes she performs it void of course, if in ♌, ♍, ♎, or ♏. You must also be wary, when in any *question* propounded you find the cusp of the 7th house afflicted, or the lord of the house retrograde or impeded, and the matter at that time not concerning the 7th house, but belonging to any other house; it is an argument that the judgment of the astrologer will give little content, or nothing please the querent, for the 7th house generally has signification of the artist. The Arabians, as Alkindus and others, do deliver the following rules,

* This term signifies, like the *radix* or root, the figure of birth; for when a person asks his first question of an astrologer, it will generally be found that the same sign, and often the same degree, will ascend that ascended at his birth.

as very fit to be considered before a question be judged: *viz.*, if ♃ be in the ascendant, especially retrograde, the matter of that question seldom or never comes to good. ♃ in the 7th either corrupts the judgment of the astrologer, or is a sign the matter propounded will come from one misfortune to another. If the lord of the ascendant be combust, neither question propounded will take, nor the querent be regulated. The lord of the 7th unfortunate, or in his fall, or terms of the infortunes, the artist shall scarce give a solid judgment.

When the testimonies of fortunes and infortunes are equal, defer judgment; it is not possible to know which way the balance will turn; however, defer your opinion till another question better informs you.

XVIII.

WHAT SIGNIFICATOR, QUERENT, AND QUESITED, ARE; AND AN INTRODUCTION TO THE JUDGMENT OF A QUESTION.

The querent is he or she that propounds the question and desires resolution ; the quesited is he or she, or the thing sought and inquired after.

The significator is no more than that planet which rules the house that signifies the person or thing demanded ; as if φ is ascending, δ being lord of φ , shall be significator of the querent, *viz.*, the sign ascending shall in part signify his corporature, body, or stature ; the lord of the ascendant, according to the sign he is in, the D and planet in the ascendant, equally mixed together, shall show his quality or conditions ; so that let any sign ascend, the planet that is lord of that sign shall be called lord of the house, or significator of the person inquiring.

So that, in the first place, when any question is propounded, the sign ascending and his lord are always given unto him or her that asks the question ; secondly, you must then consider the matter propounded, and see to which of the twelve houses it does properly belong. When you have found the house, consider the sign and lord of that sign, how, and in what sign and what part of Heaven he is placed, how dignified, what aspect he has to the lord of the ascendant, who impedites your significator, who is a friend unto him, *viz.*, what planet it is, and what house he is lord of, or in what house posited ; from such a man or woman signified by that planet shall you be aided or hindered, or by one of such relation unto you as that planet signifies ; if lord of such a house, such an enemy ; if lord of a house

that signifies enemies, then an enemy verily ; if of a friendly house, a friend.

The whole natural¹ key of astrology rests in the words preceding, rightly understood. By the examples following, I shall make all things more plain ; for I do not desire or will reserve anything whereby the learner may be kept in suspense of understanding what is useful for him, and most fit to be known. In every question we do give the ☽ as a consignificator with the querent or lord of the ascendant. Having well considered the several applications and separation of the lords of those houses signifying your questions, as also the ☽, her situation and quality of the aspects she has, and each significator has to each, you may begin to judge and consider whether the thing demanded will come to pass, yea or nay ; by what or whose means, the time when, and whether it will be good for the querent to proceed further in his demands, yea or nay.

TO KNOW WHETHER A THING DEMANDED WILL BE BROUGHT TO
PERFECTION, YEA OR NAY.

The ancients have declared unto us, that there are four ways or means which discover whether a person's question demanded shall be accomplished, yea or nay.

Conjunction.—First, by conjunction : when, therefore, you find the lord of the ascendant, and the lord of that house which signifies the thing demanded, hastening to a ☌, and in the 1st house, or in any *angle*, and the significators meet with no prohibition or refranation, before they come to perfect ☌, you may then judge that the thing sought after shall be brought to pass without any manner of let or impediment ; the sooner, if the significators be swift in motion, and essentially or accidentally strong ; but if this ☌ of the significators be in a *succedent* house, it will be

perfected, but not so soon ; if in *cadent* houses, with infinite loss of time, some difficulty, and much struggling.

*Aspects of * or Δ.*—Things are also effected, when the principal signifiers apply by * or Δ aspect out of good houses and places where they are essentially well dignified, and meet with no malevolent aspect to intervene ere they come to be in perfect * or Δ.

Aspects of ó and Ɔ.—Things are also produced to perfection when the signifiers apply by Δ aspect, provided each planet have dignity in the degrees wherein they are, and apply out of proper and good houses ; otherwise not. Sometimes it happens that a matter is effected when the signifiers apply by Ɔ, but it is when there is mutual *reception by house*, and out of friendly houses, and the ∩ separating from the signifier of the thing demanded, and applying presently to the lord of the ascendant. I have seldom seen anything brought to perfection by this way of opposition, but the querent had been better if the thing had been undone ; for, if the question was concerning marriage, the parties seldom agreed, but were ever wrangling and disputing, each party repining at his evil choice, laying the blame upon their covetous parents, as having no mind to it themselves ; and if the question was about portion or moneys, the querent did, it is true, recover his money or portion promised, but it cost him more to procure it in suit of law than the debt was worth ; and so have I seen it happen in many other things.

Translation.—Things are brought to perfection by *translation* of light and nature, in this manner : When the signifiers both of querent and quesited are separating from ó, or *, or Δ aspects of each other, and some other planet separates himself from one of the signifiers, of whom he is received, either by house, triplicity, or term,*

* This means being in these dignities of that signifier.

and then this planet applies to the other significator by \acute{o} or aspect, before he meets with the \acute{o} or aspect of any other planets; he thus translates the force, influence, and virtue of the first significator to the other, and then this intervening planet (or such a man or woman as is signified by that planet) shall bring the matter in hand to perfection.

Consider what house the planet interposing or translating the nature and light of the two planets is lord of, and describe him or her; and say to the querent, that such a party shall do good in the business of, etc.; viz., if lord of the 2d, a good purse effects the matter; if lord of the 3d, a kinsman or neighbor; and so of all the rest of the houses.

Collection.—Matters are also brought to perfection, when the two principal significators do not behold one another, but both cast their several aspects to a more weighty planet than themselves, and they both receive him in some of their essential dignities; then shall that planet, who thus *collects* both their lights, bring the thing demanded to perfection; which signifies that a person somewhat interested in both parties, and described and signified by that planet, shall perform the thing which otherwise could not be perfected; as many times you see two fall at variance, and of themselves cannot think of any way of accommodation, when suddenly a neighbor or friend accidentally reconciles all differences, to the content of both parties; and this is called a collection.

In all questions, you are generally to observe this method following: The ascendant represents the person of the querent, and the 2d his estate, the 3d his kindred, the 4th his father, the 5th his children, the 6th his servant or sickness, the 7th his wife, the 8th the manner of his death, the 9th his religion or journeys, the 10th his estima-

tion or honor, mother, trade; the 11th his friends, the 12th his secret enemies; also understand that when one asks concerning a woman, or any party signified by the 7th house and the lord thereof, that then the 7th house shall be her ascendant, and signify her person; the 8th house shall signify her estate, and be her second; the 9th house shall signify her brethren and kindred; the 10th shall represent her father; the 11th her children, or whether apt to have children; the 12th her sickness and servants; the 1st house her sweetheart, the 2d house her death, the 3d her journey, the 4th her mother, or trade, the 5th her friends, the 6th her sorrow, care, and private enemies. Let the question be of or concerning a churchman, minister, or the brother of the wife or sweetheart, the 9th house shall represent each of these; but the 10th house shall be significator of *his* substance; the 11th house of his brethren, and so in order; and so in all manner of questions, the house signifying the party quesited shall be his ascendant or 1st house, the next his 2d house, and so continuing round about the whole heavens of twelve houses. If a question be made of a king or nobleman, the 10th is his 1st house, the 11th his 2d; but in nativities, the ascendant always influences the party born, whether king or beggar. - These things preceding being well understood, you may proceed to judgment; not that it is necessary you have all that is written in your memory exactly, but that you be able to know when you are in error, when not; when to judge a question, when not.

OF THE TRUE TIME OF ERECTING A FIGURE.

The proper time is that when you feel most anxious about any matter, and first form the resolution to erect a figure on the subject; if you find the figure radical, and

lay aside all self-love and prejudice, you may safely judge a figure erected for that instant of time.

If a person apply to an astrologer, the figure must be taken for the exact time he first speaks on the subject ; or, if it be by letter, when it is first read and understood by the artist. If it be not a question, but an event suddenly happening, then the moment of its commencement will show, by a figure, its result ; as the first setting off on a journey, beginning a letter, or any business ; or when you first discover the loss of any article, or hear of any event happening ; in all these cases, the first impression on your mind is the true moment for the figure.

OF THE PLANET OR PLANETS WHICH HINDER OR IMPEDITE THE
THING DEMANDED IN ANY QUESTION.

In all questions consider carefully what planet it is which obstructs or hinders the perfection of the thing desired. We receive judgment herein from that planet with whom the lord of the ascendant be joined (whether by bodily ϕ or by aspect), or the significator of the thing inquired after, whether it be the D herself, or that she be partaker with the lord of the ascendant or not, or signify the thing demanded.

Carefully observe the planet to which the querent's significator is joined, or the D ; and observe how that planet is disposed, and unto whom *he* is joined ; for if the lord of the ascendant, D , or significator of the thing propounded, be joined to an evil planet, evilly disposed, without reception, or if he be not evilly disposed, but be joined to an infortune, and that infortune receive him not, it denotes the destruction of the thing demanded.

A planet is ill-disposed when he is *peregrine*, *retrograde*, *combust* ; also if *cadent* and behold not the lord of the

house or the cusp of the house of the thing demanded. The aspect to the cusp is better than to the lord of the house.

If the significator, as above, be joined to an unfortunate planet, *viz.*, one retrograde, combust, or cadent ; then observe whether mutual reception intervene ; which shows the perfection of the matter, though with much labor and solicitation. If there be no reception, the affair will come to nothing, though there may have been much probability of its performance.

If the lord of the ascendant, the ☽, or lord of the thing demanded, or the planet who receives any of them, be free from affliction, though without mutual reception, it perfects the matter with facility.

If anyone of them be free from the infortunes, and joined with any benevolent planet, who is himself aspected by a malevolent, without mutual reception, the matter will be brought to a good conclusion.

Consider carefully whether planets in aspect be without reception, for when they are in reception, things are ever brought to pass ; though, if the aspect be evil, with degree of trouble, delay.

Consider also, whether any other planet *prohibit* before the significators join in perfect ☉ with an evil planet ; if so, it hinders the thing from happening ; but if no such prohibition or cutting off the light of the infortune occur, by which its malevolence may be taken off, the thing will be effected.

If an infortune *collect* the light of other planets, or if light be translated to an infortune, the matter will not be effected unless there be reception ; *viz.*, that the infortune be received by, or disposed of, or ruled by (which is all one thing), the significators.

XIX.

ELEMENTARY MOTIONS OF THE TWELVE SIGNS.

The Greeks, of the famous land of Egypt, punctually observed the motions and periods and stations of the planets, as well as the powers which they possessed, with respect to the nativities of animals, and what good or evil influences they exerted; and they frequently foretold what was to happen to a man throughout his life, and not uncommonly predicted a failure of crops or an abundance, and the occurrence of epidemic diseases among men or beasts; they foretold, also, earthquakes and floods, and the appearances of comets.

The twelve signs of the Zodiac were used by the Egyptians at a period when only eleven were said to have been distinguished by the Greeks, who afterward added a twelfth, so that they agreed in number with the twelve divisions called houses; and the experience of subsequent ages fully demonstrates that the names given to them were appropriate. For the sign *Aries*, among its various classes of human physiognomy, gives one that much resembles that of a Ram; and it signifies that class of animals, and their attributes.

Taurus gives very powerfully that of the Bull, with tufted hair on the forehead.

Gemini, though a beautiful and human sign, yet occasionally gives to persons born when it is rising a strong resemblance in the head and neck to the characteristic forms of goats, kids, and deer; and, therefore, being a bicorporal sign, or one of plurality, in very ancient times it was represented by two kids; but subsequently, the hu-

man character of the sign has been recognized by the introduction of the Twins, representing the two stars of Castor and Pollux.

Cancer is found occasionally to give, among other characteristics of the sign, a crabbed, short-nosed class of persons, greatly resembling a crab in features, when viewed in front; these persons resemble crabs also in the energy and tenaciousness with which they attack any object.

Leo produces the physiognomies most resembling a lion, especially in the nose and retreating chin; such as the profile of King George III. exhibits; and the sign is particularly significant of such animals as the lion.

Virgo has been found to be well suited to the signification of virgins, because in the greater portion of females born when it is rising, it produces a class of cool, discreet, studious, or self-regarding women. An ancient zodiac, sculptured on one of the temples of Thebes, represents this sign as a virgin with a distaff in her hands, to denote the industrious character of women born under *Virgo*. The same figure is found in the zodiac in the great temple at Tentyra.

Libra, independently of its appearing in the world's horoscope, to mediate the zodiac horizontally, and to balance, as it were, the sign Aries, has been found to signify straight lines and regular buildings, and the sublime uninterrupted horizon line of the sea; it represents also the blue color of the sky and distances.

Scorpio has been found to afford to one class of human beings, born when it is rising, a near approach in the expression of the countenance, especially in the eyes and mouth, to serpents; and when doing or saying cruel and bitter things, they are apt to be assimilated to the nature of snakes and scorpions.

Sagittarius has been observed to represent not only such

rapid motions as belong to the flying arrow, but the centaurian form was suggested by the first portion of the sign, signifying the deliberation or temperate resolves of humanity, with happy termination, in a greater degree than the latter half, which often exhibits more of the excessive impulses and nature of a race-horse, an animal most specifically described by Sagittarius; and persons born while the latter half of the sign is rising, are subject to the constant apprehension of vicissitudes or violent accidents.

Capricornus is found to give to gray-eyed human beings a most perfect resemblance in the eyes to the full-grown goat; and in others, both dark and fair, the under lip somewhat resembles that of these animals. Capricorn, from reflecting, as it were, the watery sign Cancer, which is opposite to it in the Zodiac, and from the former location of the famous fishy star Fomalhaut in it (which left the sign about the period of the great plague at Athens), caused so many persons born under the sign to partake in their physiognomy of the character of fish, that it was anciently represented by a goat with a fish's tail. In the zodiac of Thebes, before alluded to, the goat is drawn in full, and without the tail of the fish, as generally seen in less ancient zodiacs.

Aquarius is, by many persons, erroneously termed a watery sign; but it is, in fact, the third sign of the ærial trigon; and as it is an amiable, peaceable, and uranian sign, and as the air was perceived to be the bearer of vapors, clouds, and even water-spouts, Aquarius was represented by the figure of the water-bearer, which also denoted one who followed a useful and domestic, rather than any destructive, occupation.

Pisces was found to signify persons who were employed in fishing, and in other watery concerns; and likewise shallow streams in which fish are readily seen. It is a

sign under which many that take pleasure in bathing are born, or in which planets are located at their birth; and some of the persons born while it is rising approximate to fishes in their eyes, which are somewhat conspicuous and phlegmatic.

THE PLANETS RULING THE SEVEN DAYS OF THE WEEK.

That the planets were the real gods of the Egyptians is evident, if, as is constantly asserted, the gods of that people were the same as the gods of the Greeks—"the seven planets being, in the words of the philosopher Albricus, the seven first gods of the heathen, whom he arranged in this order: Saturn, Jupiter, Mars, Apollo, Venus, Mercury, and the Moon."

This order is said to prevail in the attributing the days of the week to the planets, according to the order of their rule over the hours of the day; each day bearing the name of the planet ruling its first hour, as thus: the first hour of Saturday (*Samedi*) being dedicated to Saturn, the second to Jupiter, and so on; the twenty-fifth, or first hour of the next day, is that of the Sun (Sunday—*Dimanche*), which gives its name to the day; and so on with Monday, or *Lundi*, Mardi, Mercredi, Zendi, Vendredi—Tuesday, Wednesday, Thursday, and Friday.

The sarcophagi of the monarchs of the 18th dynasty were decorated with representations of the Sun Mythos—the passage of the Sun through the twelve hours of the day and those of the night. The Sun is always accompanied by *seven deities*, who differ according to the hour, and who appear to represent the *Moon and planetary system*.

To those learning astrology it would be well to calculate the places of Mercury for every day, of Venus for every

second day, of Mars for every third, and Saturn, Jupiter, and Herschel for every sixth day. By this means they can judge, within two or three minutes, by the longitude of one day, what the next will be. And if their calculation does not always come out as they think right, it would be well to refer to the Ephemeris. I have followed this system for many years. It is also a fact that some are ignorant of the grand astrological fact that the sign Taurus is the *house* of Venus, and also the *exaltation* of the Moon, both of which, therefore, have *dignity* or *power* in that sign.

XX.

PLANETS IN THEIR OWN HOUSES, AND IN THOSE OF EACH OTHER, AS THEY ARE LORDS OF A NATIVITY.

SATURN.

Saturn, significator of a Nativity by day, fortunate or well disposed, *viz.*, in \mathcal{S} , \mathcal{Z} , or \mathcal{E} , and in the ascendant, denotes the native to be respected of persons of honor and eminence, and of rich men; and denotes health of body and mind, and that he shall accumulate substance and great wealth; and this the rather if he shall be found with \oplus in the 1st, 2d, or in any other fortunate house or place in the figure.

But if he be evilly disposed, the native shall sustain many evils, both of body and mind; and the contrary in all respects of what hath been aforesaid.

If Saturn shall be in \uparrow or \times , and the nativity diurnal, the native shall be fair of body and large of stature, a just person, who shall in future time heap up much substance, gathered together by just means. If the birth be nocturnal, the native shall be willing to live with nobles, great and rich persons, and his father shall go before him to the grave.

In the house of Mars, *viz.*, \mathcal{V} or \mathcal{M} , the native shall be strong in constitution, hard-hearted, of little or no mercy nor compassion, very wrathful and furious; and if the nativity be by night, he shall be doubly the worse.

In the house of the Sun, \mathcal{S} , in a diurnal nativity, the native shall be fortunate, and also his father, unless something in the father's nativity hinder. But if the nativity

be nocturnal, the contrary is portended, and depression foreshown.

Saturn in the house of Venus, ♀ or ♀, and the birth either diurnal or nocturnal, the native shall be given to pleasure, and shall suffer much by that means ; he will be of an evil complexion, subject to many sicknesses ; one of no faith, nor good conscience.

When in ♀ or ☿ (Mercury's houses) Saturn signifies, whether the birth be by day or night, that the native shall study sciences and many books, and attain to most secrets ; yet by much study and weariness ; he shall be much impeded by his words, and most of his study may be to his detriment ; he shall meet with ingratitude and slanderous accusations.

If Saturn shall be in the house of the Moon (Cancer), it signifies (♋ being the sixth sign from his own house) that the native shall be burdened with many infirmities ; his mother shall be in danger of death in giving him birth, and in her lifetime he shall waste her goods, or consume his own substance.

JUPITER.

♃ in ♍ or ♎, and lord of a nativity, free from impediment, the native will be over-careful and greedy of heaping up gain ; and will represent himself as poor and indigent, and live in a vile and wretched manner, always fearing or doubting evils ; and in all things that men delight in he shall prove vile and base ; by which means many mischiefs shall happen unto him.

If he be found in his own houses, ♃ or ♃, and the birth diurnal, the native shall be both rich and fortunate ; and he shall acquire riches in great quantity ; he shall be discreet, and known among great persons and honorable, and prevail with them. But if the birth be by night it imports

great fortune, but not so much as when diurnal; he shall dwell in religious houses, or converse with religious men, and willingly abide with them.

♃ in ♋ or ♌, which are the houses of Mars, whatever the nativity be, signifies the native to be fortunate among nobles, great men, and soldiers; and he shall be a man of great stability, and much constancy, the more so if ♃ be in an angle or succedent house and in ♋; he shall also be a good warrior and skilful commander, especially of great and renowned armies.

In the house of the Sun (Leo), the nativity being diurnal, Jupiter signifies that the native shall be famous, renowned, wise, and of profound judgment; and shall gladly make his abode with great men, and shall be beloved of them for little service; and not only of the great, but also of the people. If Jupiter be in an angle or succedent, free from evil aspects and impediments, the native shall be the more fortunate, and shall transcend far beyond what man could imagine. But if the birth be nocturnal, the predictions shall still be true, yet much short thereof, nevertheless he shall continue fortunate and well disposed.

In the houses of Venus, ♀ or ♁, and the birth by day, Jupiter indicates that the native shall approach and join himself with rich women, shall marry such, and grow rich. If the nativity be nocturnal, he shall willingly make his abode with religious men, and shall be of good repute, and increase in riches by such means.

In the houses of Mercury, ♁ or ♃, free from impediments, either in diurnal or nocturnal nativity, the native shall very greatly increase in wealth, so that he shall be preferred before many other men, and shall be reputed as honorable as a statesman or governor.

Jupiter in the house of the Moon, strong, fortunate, and well disposed, in a diurnal geniture, signifies fortune to

the native beyond expectation, and this the greater if ♃ be in an angle or succedent house. If the birth be nocturnal, the same in a lesser degree, nevertheless the man shall be excellent and of great fame, and thereby much profit shall redound unto him.

MARS.

When Mars is in ♄ or ♅ (Saturn's houses), well disposed, fortunate, and strong, the native shall be bold and magnanimous, given to deeds of chivalry; he will effect, perfect, and accomplish whatsoever he shall undertake; his fame shall be exalted, and he shall be of a commanding spirit; if of royal blood he shall be made a king, and his fame shall spread abroad into far countries; he shall mightily waste both his own and other men's substance. If he have elder brethren they shall die before him, or he may be the cause of their death, especially if the lord of the 8th behold his significator, or be in conjunction with him.

In the houses of Jupiter, ♃ or ♃, fortunate and strong, whatever the nativity be, it betokens that the native shall reside with nobles or rich men, and be very much beloved of them, for they shall prefer him to be ruler over their affairs, and to command their armies; and so much the more if ♃ shall be strong or fortunate in ♃ or ♃, and in no way impeded.

In ♃ or ♃ Mars signifies the native to be master of warlike instruments (chiefly in a nocturnal birth); he shall be very ingenious and quick-witted in geometry and engineering. If the birth, however, be by day and ♃ oriental, and not beheld by the fortunes, it signifies the native to be wicked, devilish, a backbiter and traducer of men, and will do them mischief; he shall be subject to occult diseases, cancer, etc.; but if he be in ♃ the evils shall be abated.

Mars in Leo (the house of the Sun), be the birth either by day or night, many inconveniences shall happen to the native, the destruction of his substance—he shall be afflicted with sore eyes—chiefly the right; he shall be troubled with a weak stomach; he will die a sudden or untimely death, and he shall certainly die by the hands of men if δ be in the 10th house.

In the houses of Venus, γ or \sphericalangle , Mars shows the native to be luxurious, and given to all abominable and filthy actions; and shall suffer thereby.

Mars in Π or ♁ (Mercury's houses), whatever the nativity be, signifies the native to be negligent, carnal-minded, solicitous about temporal things, crafty, knavish, and covetous; a gainer by theft or other unlawful means. If given to writing, he shall prove himself a good scribe, of a sharp fancy, skilful in languages, and understanding well books of divers languages, and be able to explain their meaning. He shall be very ingenious, and excel in sciences.

Mars in Cancer (the house of the Moon) shows the native to be inconstant, lightly changing his purpose; of profound judgment in all sciences, and profiting very much by them; given to the study of evil arts. Alboaly says, if he receive a hurt in the generative organs, he shall suddenly die; he will waste much of his mother's fortune, and she will undergo, after his birth, many great and tedious sicknesses.

THE SUN.

The Sun, lord of a nativity in ♌ or ♍ , diurnal, shows the native to be a man of good quality, benevolent, cheerful, and of good conversation; soberly delightful, making others merry; he shall excel in most handicrafts. But if the birth be nocturnal, the native is unstable in everything he taketh in hand.

Sun in the houses of Jupiter, ♃ or ♃, the native shall be more excellent than his neighbors; he shall be famous among men, and shall joyfully reside with nobles and great personages, but he shall be given to immoral conduct.

The Sun in Aries, fortunate and strong; in a diurnal geniture, shows the native to be of good esteem, principally among great men, and shall willingly follow the wars perpetually (unless the lord of the triplicity of the sign ascending be against him, who, though he cannot quite prevent, may greatly lessen this). If the nativity be nocturnal, the third part of what hath been said shall only happen. But if the Sun be in ♈, the native will be unfortunate (unless the lord of the triplicity aforesaid favor him); whatever his fortune may be, he shall be subject to an ill habit of body, sickness, etc.

If the Sun in any nativity be in ♄, fortunate in an angle, especially in the 10th; or in a succedent house, chiefly from the 10th, it portends the native to be a great man, puissant and exalted; if he be of a kingly race he shall be capable of great offices, or some high and eminent dignities. If of an indifferent pedigree, he shall come to excellent honor, great riches, and dignity. If of base lineage, he shall obtain great offices and dignities, but he shall be fearful lest great mischief befall him by reason of them. In nocturnal genitures it signifieth the weakness of his father, and his sudden death; and that the native shall gain much by travel.

When the Sun is in ♅ or ♅, be the nativity diurnal or nocturnal, it shows the native to be a sincere and just man, an expounder of dreams, and one that can find out hidden and secret things; yet shall he offend and fall into immorality.

If ☉ in a diurnal geniture be in ♆ or ♆, it shows the native to be well skilled in sciences, and more expert than

most others of his time ; he shall also be one of good behavior ; and an astronomer, known and beloved of scientists. But in a nocturnal nativity, the native shall be unfortunate and needy, and shall intentionally do evil. In youth he shall be poor, but when he comes to middle age he shall grow rich, and shall be afflicted with diseases of the generative organs ; he shall be an exorcist, and shall mend the works of evil and wicked persons.

VENUS.

Venus in the houses of Saturn, ♄ or ♅, whatever the nativity be, and however she is disposed, it shows the native shall covet illicit pleasures, and that his (first) wife shall die before him. If Venus be in the houses of Jupiter, ♃ or ♄, in a nocturnal nativity, it signifies that the parents of the native shall hate him without just cause ; nevertheless, he shall grow rich by noble women, or by the marriage of many wives, or by the father or grandfather of them. And if the nativity be diurnal, the same shall happen, though not in so full a measure.

Venus in the houses of Mars, ♃ or ♄, be the birth by day or night, it signifies the native shall be bitter against women, shall not willingly converse with them ; yet will keep company with the courtesan and dishonest sort, and shall incur much damage thereby ; he will hardly ever marry ; but if he do, he shall be brought to it with much difficulty, and thereby shall incur much strife and contentions ; by reason whereof many evils shall befall him, and he will be jealous of his wife, and possibly upon that suspicion may occasion her death.

When ♀ is in ♄, whatever the nativity may be, it imports the native to be much inflamed with the love of women, and he shall abound in luxury and riot, and affect to abuse children.

If ♀ be found in her own houses, ☿ or ♁, whatsoever the nativity be, it shows the native shall affect the company of the *demi-monde*, and thereby shall be defamed, and for his infamy be made notorious.

When Venus is found in the houses of Mercury, ♀ or ♁, in a diurnal nativity, well disposed, she shows the native to delight in limning, and also in writing books; and he shall make ornaments for women; *viz.*, vain or wanton attire; and deal in such things as shall allure effeminate persons; and by a specious show of hypocrisy shall insinuate himself into the favor of religious men; nevertheless much given to luxury. But if the nativity be nocturnal, she being evil and ill disposed, the native shall do none of those good things aforesaid, but rather the worse.

Venus in the house of the Moon, ☾, in any nativity, it betokens the native inconstant, and swiftly changing from place to place, and from one thing to another, and he shall be viciously affected, and greedy of gain, and very shamefully luxurious.

MERCURY.

If Mercury be in ♄ or ♁, at either diurnal or nocturnal birth, it imports the native to be full of suspicion, and evil-tongued; yet shall he join himself willingly to religious and wise men.

When ☿ in a diurnal nativity shall be in ♃ or ♁, and well fortified, it shows the native shall abide with influential persons, and shall have the disposing or managing of their affairs; he shall be prudent in judgment. But if the birth be by night, it portends the same, though not in so great a measure.

If Mercury be in ♃ or ♁, at either a diurnal or nocturnal birth, be the native of what condition soever, it shows him to be given to theft, falsehood, lying, craft, and to be

encompassed with all manner of wickedness ; and he shall reap much trouble and damage thereby.

If ☿ be in ♀, well disposed, in any nativity, the native shall be in favor with nobles and great men ; he shall attain friendship from them, and willingly abide with them. But if he be ill disposed, it signifies the native to be shameless, wanton, and foolish.

Mercury in the houses of Venus, ♀ or ♀, in any nativity, it signifies the native to be cheerful and pleasant ; and that he shall attain the knowledge of all arts, and all things whereby men may be delighted, or shall take pleasure in.

When ☿ is in ♀ or ♀, it imports the native to be virtuous, well disposed, and faithful ; he shall attain perfection in all sciences, as well in the practical as the speculative parts ; he shall also be skilful in mechanical professions.

Mercury, when in ♀, fortunate and well disposed, signifies the native to be bountiful and much given to hospitality, willing to do good ; not delighting in lasciviousness, but faithful, liberal, and beneficent.

THE MOON.

Luna in ♀ or ♀, well disposed, in a nocturnal nativity, and decreasing in light, it portends unto the native sore eyes, and grief in the reins and kidneys, etc. But if the birth be by day, he shall be the less afflicted with the aforesaid maladies. In any nativity, diurnal or nocturnal, it shows the native not to be beloved of men ; for they shall endeavor to blast his credit and repute, and shall despitefully use him ; and this although he deserve well at their hands.

The Moon in ♀ or ♀, in any nativity, imports the native to have great power among his kindred, and he shall be reputed as their governor ; and his fame shall be spread

abroad ; nevertheless, he shall be given to luxury, and to keep company with courtesans.

When ☽ is in ♁ or ♃, in any nativity, it signifies the native to be an impudent person, a thief, abandoning good works, studying mischief ; willingly consorting with wicked and naughty persons, and affecting to converse with them.

☽ in ♌, in any nativity, betokens the native to abide with great men ; and the rather if the Moon shall be posited in the first or last term or decanate of Leo.

If ☽ be in ♄ or ♅, whatever the nativity be, it shows the native to be inflamed with the love of women (but if she be weak or impeded therein, yet shall he delight in their company), by which means much profit shall redound unto him.

The Moon in ♋ or ♎ signifies the native to be bountiful, leading a good life, not hurting anyone ; one of a good understanding, and ingenious ; but he shall be given to luxury.

The Moon in her own house (Cancer), it declares the native to dwell with great men, and that he shall attain much good and profit by them. If her conjunction or application be evil, it denotes divers sickness to happen to the native ; but if fortunate, the body will be both healthful and temperate.

XXI.

HORARY INQUIRIES.

Horary inquiries should be well considered before being made. The ancient priests, who practised them in the temples of the most famous oracles, made the inquirer come a long distance and pay dearly for an answer. They may be made on any subject whatever, and any number of questions asked on any *one* subject ; but the heavens point out most clearly the result when the question is brief and clear, yea or nay. No answer can be had when more than *one* subject is inquired on at the same time, for the heavens in that case, like the querent's mind, are confused.

It may be observed that the planets and luminaries derived their personal and human attributes through personating human beings in the divination of horary questions and horoscopes.

In giving judgment upon horary questions, astrologers count a planet in its face, *i.e.*, decan, only half as powerful as when in its term, reckoning it as 1 in the former position, as 2 in the latter. House, exaltation, and triplicity counting as 5, 4, and 3 respectively.

There are thirty-six decans or "faces" of the planets, each sign of the Zodiac being divided into three divisions of 10 degrees each. The first, *i.e.*, the first 10 degrees of Aries, being assigned to Mars, the second to the Sun, the third to Venus. The first decan of the next sign of the zodiac, Taurus, to Mercury, then to the Moon ; the next to Saturn, the seventh to Jupiter ; and so in rotation, preserving the same order. It is an astrological fact that the sign Taurus is the *house* of Venus, and also the *exalta-*

tion of the Moon, both of which, therefore, have *dignity* or *power* in that sign.

In all horary questions the time of sunrise must be taken, no matter what part of the world you may be in at the time the question is asked. Also note the day of the week, and the planet ruling the first hour of that day, and if you find the planet in good position, and just entering a sign, the matter will be accomplished ; if just leaving a sign, and the planet of the first hour not in good position, doubtful ; and if in the hour of the Moon, no ; but if you find the Moon in Cancer or Taurus, and the planets in good position, all will go well, as the Moon has strength in those two signs. The first two weeks of the new Moon is the best time for woman to carry out her plans ; the remainder, or later part, the best for man.

When a question is proposed of some weighty and difficult business, and whether it will be done and brought to pass or not, first view whether the planet which is significator be safe and prosperous, and free from affliction by malevolents, and one of the fortunes casts his beams or light on beams of such signification, for then shall that planet be said to be safe and guarded till the fortune is past by the space of one minute, and signifies the perfection of the thing. But after it is past by the space of one minute, it will not be perfected or accomplished ; for it only raises hopes, as we said the malevolent in like case could do nothing but create fears ; yet is such a hope that the querent will believe and fancy himself as it were certain, yet not without something of doubt. And 17 degrees of Scorpio ascend, Mars being in 12 degrees, 13 minutes of 8, and Venus in 12 degrees, 14 minutes of 13 ; so that Venus is joined to Mars by a trine and receives him in her house, who likewise receives her in his exaltation ; so that the querent thinks, and all others concerned verily believe,

that it would be accomplished by that aspect of perfect friendship, in which flattering hope they continue till Venus hath passed the aspect of Mars one whole degree ; but at last the business comes to just nothing at all, because Venus was past Mars one minute at the time of the question proposed ; yet may a thing possibly in such a case be brought to pass, but not without extraordinary labor and trouble. Zadkiel also affirms, that, “if the fortune be cadent from the ascension so that it cannot behold the same, it only flatters with splendid hopes, but never completes the business.”

Take notice whether the planet to which the Moon or significator joins, receives them ; for then there will be a good and laudable end, and the matter will be accomplished, *if the receiver be a fortune.*

Observe when a significator or the Moon has *past* the 29th degree of the sign it is in ; then it shall have no strength in that sign, but in the next.

A corporal conjunction forbids an aspect and cuts it off ; but an aspect cannot do so by a conjunction.

THE PLANET NEPTUNE.

This body was first discovered by Mr. Adams, of Cambridge, and *then* by a French astronomer, who had seen Mr. Adams's papers at the Royal Observatory at Greenwich. Its distance from the Sun is above thirty times that of the Earth. Its period of revolution round the Sun about one hundred and sixty-seven years ; just double that of Herschel, which planet astronomers now generally term *Uranus*. The apparent diameter of Neptune is to that of Uranus as 3 to 4 ; its bulk, as 8 to 5—above one hundred and twenty-four times that of the Earth. The influence of Neptune is supposed to be of a *benefic* character, like that of Venus, but not so powerful.

RULES TO FIND THE TIME THE MOON FORMS ANY ASPECT IN
THE HEAVENS.

1. Find the Moon's motion in 24 hours, and from it subtract the planet's motion, or, if the planet be *retrograde*, add the two amounts; the sum or difference is the *lunar acceleration*.

2. Find the distance of the ☽ from the aspect at the previous noon. Then say: "As the acceleration is to 24 hours, so is the distance from the aspect to the time the ☽ forms the aspect."

Example.—Required the time when the ☽ ó ♀ occurs on October 11, 1863.

1. The motion of the ☽, from noon on the 10th to noon on the 11th, is $12^{\circ} 40'$. The motion of ♀ is $22'$ *retrograde*. The sum is $13^{\circ} 2' =$ the acceleration.

2. The place of ♀ at noon on the 10th is $9^{\circ} 18'$ in advance of the ☽. Then say: "As $13^{\circ} 2'$ to 24^h , so are $9^{\circ} 18'$ to $17^h 8^m$." Hence the ☽ formed the ó with ♀ at $5^h 8^m$ A.M. on October 11, 1863.

The same process will determine the time of any aspect of the ☉ or planets to any other body or aspect.

Example.—Required the time of ☉ ó ☿ on October 11, 1863.

The motion of ☿ (*retrograde*), from the 10th to the 11th of October, is $1^{\circ} 12'$, and that of the ☉ is $1^{\circ} 0'$; the sum is $2^{\circ} 12'$. The distance of ☿ from the Sun at noon on the 10th is $2^{\circ} 4'$. Then: "As $2^{\circ} 12'$ to 24^h , so $2^{\circ} 4'$ to $22^h 33^m$." Hence the ☉ ó ☿ is found to be at $10^h 33^m$ A.M. on October 11, 1863, by Zadkiel's "Ephemeris." But if worked out to seconds, the time will differ slightly.

The student will do well to obtain Zadkiel's Almanac for each year, as in it he will find the longitudes of the Sun and Moon given to seconds, and numerous other advantages.

The days when the Moon is in either of these signs can be seen by referring to the Almanac Table or the Ephemeris for the month. It will be observed that the Moon's entry into any sign usually increases the sensitiveness of the part of the body governed by that sign, and causes an acceleration of whatever disease or illness may be there located. Persons should therefore take especial care, on such days, not to do any act to aggravate an already Moon-quickened weakness or illness.

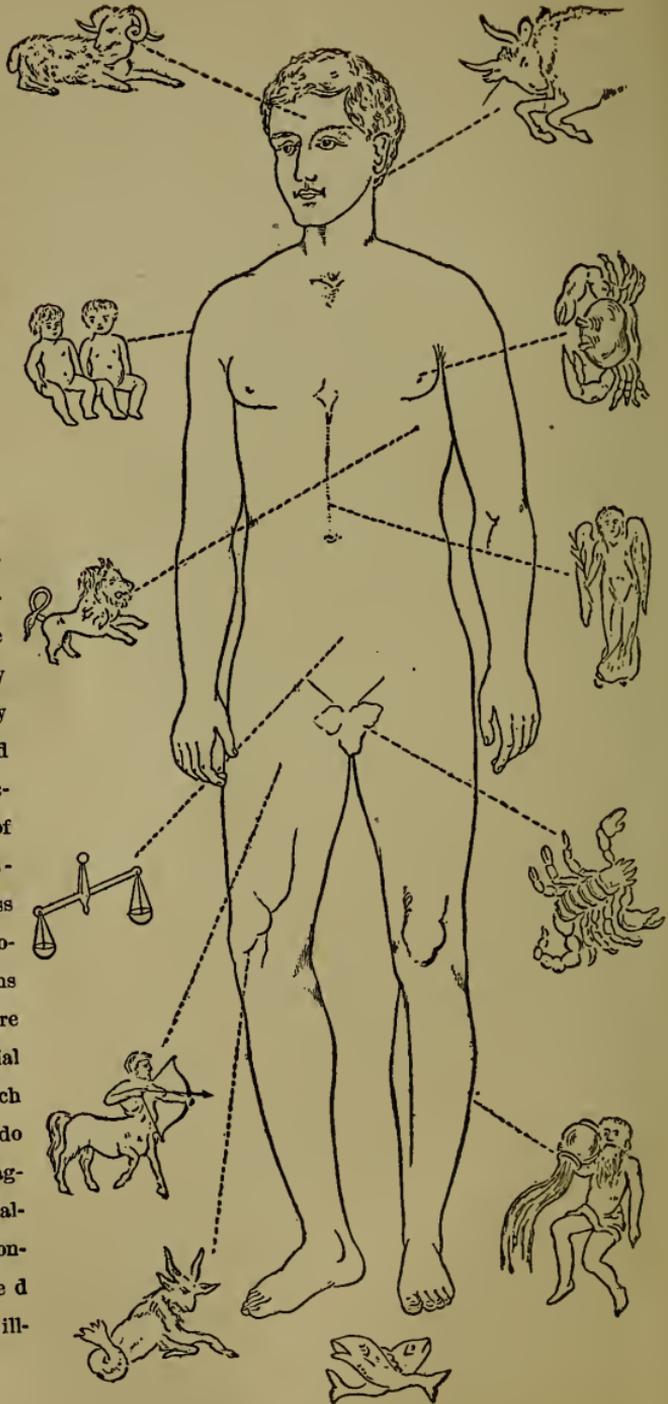


Table Showing the Members in the Human Body which the Planets Influence in any of the Twelve Signs.

SIGN.	♈	♉	♊	♋	♌	♍	♎
♈	Breast Arms Head	Neck Heart Head	Bowels Head	Thighs Head	Reins Feet Head	Secrets Legs	Knees Head
♉	Heart Breast Throat	Shoulders Belly Throat	Reins Throat Neck	Knees Throat	Secrets Neck Throat	Thighs Feet	Legs Throat
♊	Belly Heart Arms	Breast Reins Arms	Secrets Arms Shoulders	Legs Ankles Arms	Thighs Throat Arms	Knees Head Arms	Feet Shoulders Arms
♋	Reins Belly Breast	Heart Secrets Breast	Breast Stomach Thighs	Feet Breast	Arms Knees Breast	Throat Legs	Head Breast Stomach
♌	Secrets Reins Heart	Thighs Belly Heart	Heart Back Reins	Head Heart	Breast Legs Heart	Arms Shoulders Feet	Neck Throat Heart
♍	Thighs Secrets Bowels	Knees Reins Bowels	Bowels Legs	Neck Throat Bowels	Heart Back Feet	Breast Head Bowels	Arms Shoulders Bowels
♎	Knees Thighs Reins	Legs Secrets Reins	Reins Feet	Arms Shoulders Reins	Head Belly Reins	Heart Back Throat	Breast Reins Stomach
♏	Legs Feet Secrets	Feet Thighs Secrets	Secrets Head	Breast Stomach Secrets	Reins Throat Secrets	Belly Arms Shoulders	Secrets Heart Back
♐	Feet Legs Thighs	Head Knees Thighs	Thighs Neck Throat	Heart Back Thighs	Secrets Shoulders Thighs	Reins Breast Stomach	Bowels Thighs Guts
♑	Head Feet Knees	Neck Legs Knees	Knees Arms Shoulders	Bowels Guts Knees	Thighs Breast Knees	Secrets Heart Back	Reins Knees
♒	Neck Head Thighs	Arms Shoulders Legs	Legs Breast Stomach	Reins Legs	Knees Heart Legs	Thighs Bowels Guts	Secrets Legs
♓	Arms Neck Feet	Breast Head Feet	Feet Heart Back	Secrets Feet	Legs Belly Feet	Knees Reins	Thighs Feet

THE USE OF THE TABLE.

In the radix or decumbiture of a person falling ill, or in any figure erected for a sickness, look in what sign the afflicting planet is situated, and judge the nature of the disease, and part of the body diseased, accordingly. Thus, if ♃ be in the 6th house (near the cusp), in the sign ♃, he shows disease in the "breast, arms, and head." So of the other planets. Again, if the ☽ comes to a square of ♂ by direction, she being hyleg, and ♂ be in the ascendant, in the sign ♀, the native will be likely to suffer in the *head* by a cut or wound, because he is in the ascendant which rules the head; but he may also have "the heart, back, and reins" affected, as Mars in ♀ influences those parts. If ♃ be lord of the ascendant in a figure, or be in the 6th in the radix, or decumbiture, and in ☽, he shows disease in the "reins, belly, or breast." He gives longer diseases than other planets, except when in ☽ or ♀.

♃ shows that the disease came or will come of cold, or much grief and melancholy.

♄ gives disease by overmuch mirth, or by cold taken on heat, by the *blood* or by wind.

♅ produces it by anger and fretting, or by some accident.

☉ gives disease by similar means to ♂, also by some over-exertion and proud conduct.

♆ does it by rioting, loose living, excess in diet, love or lechery.

♇ gives disease by fear, overmuch study, or by melancholy, and by sport or play.

The ☽ shows disease by taking cold from too much moisture or travelling.

If medical men would take a figure of the heavens at the time of first seeing a patient, they might thus discover the true cause and nature of the disease, which, without it, they very frequently mistake, and so endanger the life of the patient.

XXII.

TRIGONOMETRICAL FORMULÆ FOR WORKING ASTRONOMICAL PROBLEMS.*

By these formulæ a figure of the heavens may be taken for any part of the world, and the true places of the planets entered therein.

Rule.—To reduce the motion of the Moon, or any planet to any time of the day required.

Take out the daily motion of the Moon or planet from the Ephemeris, by taking the longitude at the previous noon from that of the following noon; then to the prop. log. a. c. of 24 hours add the proportional logs. of the daily motion and that of the time elapsed; the sum will be the amount of the motion required.

Example.—The Moon's diurnal motion being found to be 14 degrees 10 minutes on October 22, 1863, and her longitude at noon that day \times 3 degrees 49 minutes, required her exact longitude at 7^h 35^m P.M.

Log. a. c. of 24 hours.....	9.1249
Log. of 14° 10'.....	1.1040
Log. of 7 ^h 35 ^m	1.3754

Log. of Moon's mot.....	4° 29' 1.6043
Add thereto \times	3° 49'

Moon's long. required.....	8° 18'

If the planet's motion be retrograde, *subtract* the result obtained from his place at the previous noon.

* For signs and abbreviations used in this chapter, see pages 169, 170.

Example 2.—Required the longitude of ζ at 9^h 17^m P.M. on October 9, 1863.

The planet is found to be retrograding, and as his long. on the 9th was $\text{m}\chi$ 19 degrees 56 minutes, and on the 10th $\text{m}\chi$ 18 degrees 45 minutes, the difference 1 degree 11 minutes is his daily motion.

Then to log	9.1249
Add log. 1° 11'	2.1821
Also log. 9 ^h 17 ^m	1.2875
	<hr/>
Log. of motion 0° 27'	2.5945

Then $\text{m}\chi$ 19° 56' — 0° 27' = $\text{m}\chi$ 19° 29', the long. ζ required.

These calculations are exact enough for all astrological computations.

Another brief method of reducing the Moon's motion, etc., is as follows :

Take half the Moon's diurnal motion, and throw it into a decimal form. Do the same by the time elapsed. Then multiply the two sums together, and divide the result by 10. You will then have the Moon's motion in minutes.

Ex. 14° 10'

$$\frac{\quad}{2} = 7^\circ 5' = 7.1$$

$$\frac{7^{\text{h}} 35^{\text{m}}}{2} = 3^\circ 47' = \begin{array}{r} 3.8 \\ \hline 568 \\ 213 \\ \hline \end{array}$$

$$26.98 \times 10 = 269.8 = 4^\circ 29' \text{ as before.}$$

Table to find the Difference of Mean and Sidereal Time.

Hours.	Minutes.	Seconds.	Minutes.	Seconds.
1	0	9.83	1	0.16
2	0	19.66	2	0.33
3	0	29.49	3	0.49
4	0	39.32	4	0.66
5	0	49.15	5	0.82
6	0	58.98	6	0.98
7	1	8.81	7	1.15
8	1	18.64	8	1.31
9	1	28.47	9	1.47
10	1	38.30	10	1.64
11	1	48.13	11	1.80
12	1	57.96	12	1.97

Explanation.—Although generally it is sufficient to take 10 seconds for each hour elapsed since the previous noon, for the difference between mean and sidereal time, it may be well on some occasions to be more exact.

This table gives at once the exact amount for any number of hours not exceeding 12, and every sum for any number of minutes not exceeding 12. To find the difference for any period beyond 12 hours, take out 1^m 57.96^s, and add thereto the amount against the number of hours beyond 12 hours.

Example.—Required the difference for 21 hours.

Then difference for 12 hours.....	1 ^m 57.96 ^s
Then difference for 9 hours.....	1 28.47
Total.....	2 86.43

If there be odd minutes for which the difference is required, divide them by any number not exceeding 12, and

multiply the amount against the divisor by the quotient, and add the sum to the result already obtained.

Example.—If the time be $21^{\text{h}} 40^{\text{m}}$, after finding, as above, the difference for 21^{h} , divide 40 by 8, and as the amount against 8^{m} is 1.31^{s} , multiply this by 5, the quotient, and add the sum, 6.55^{s} , to the $3^{\text{m}} 26.43^{\text{s}}$, the sum, $3^{\text{m}} 32.98^{\text{s}}$, will be the difference required. If there be a remainder of 1 or 2 minutes, etc., add the corrections against them. But these extreme corrections are rarely necessary.

TO FIND THE GREENWICH MEAN TIME, WHEN THE MEAN TIME AT ANY OTHER PLACE BE KNOWN.

Multiply the degrees and minutes of longitude by 4, then change the degrees to minutes and the minutes to seconds of time. Lastly, if the longitude be *west*, add the difference to the mean time of the place, but if the longitude be *east*, subtract the difference from the mean time of the place; the result will be the mean time at Greenwich.

Example.—Let the mean, or clock, time be found to be $7^{\text{h}} 21^{\text{m}}$ A.M. at a place in $4^{\circ} 15'$ west longitude; required the mean time at Greenwich.

$$\begin{array}{rcl}
 4^{\circ} 15' & \text{Time at the place} & = & 7^{\text{h}} 21^{\text{m}} \text{ A.M.} \\
 \times 4 & \text{Longitude in time} & & 17 \ 0 \\
 \hline
 17^{\text{m}} \ 0^{\text{s}} & \text{Mean time at Greenwich} & & 7 \ 38 \ 0
 \end{array}$$

If the above were a time of birth, the planet's places must be found for the mean time at Greenwich, *viz.*, $7^{\text{h}} 38^{\text{m}} 0^{\text{s}}$ A.M., because the Ephemeris is computed for Greenwich mean noon, daily.

EXAMPLE OF THE METHOD OF WORKING BY LOGARITHMS.

If the Right Ascension of the M. C. at London be $208^{\circ} 0'$, what degree of Ecliptic Longitude will be on the Ascendant?

This is determined by Formula No. 6.

R. A. of M. C.	208° 0'		
O. Asc. of 3 houses	90 0		
	<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>		
O. Asc. of Asc. =	298 0		
	270 0		
	<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>		
O. Asc. from \mathcal{V}	28 0		
Log. sine	9.67161	
Log. cot.	. 51° 32'	9.90009	
		<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>	
Log. cot. ang. A	69 33	= 9.57170	
	+ 23 27		
	<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>		
Ang. B	= 93 0		
	- 90 0		
	<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>		
	3 . 0		
	Log. sine <i>a. c.</i>	1.28120	
	Log. cos. ang. A	9.54331	
	Log. cot. O. Asc. \mathcal{V}	10.27433	
		<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>	
	Log. cot. 4° 33'	= 11.09884	

Here $\angle B$ exceeds 90° ; therefore we let this $4^{\circ} 33'$ fall backward from \mathcal{V} , and it gives $\uparrow 25^{\circ} 27'$ for the long period required.

If the obliquity of the Ecliptic be taken as $23^{\circ} 28'$, which it was when the Prince of Wales was born, the result would be $\uparrow 25^{\circ} 25'$.

FORMULA No. 1.

From Longitude and Latitude of a Heavenly Body to find its Right Ascension and Declination.

$$1. \text{ Log. sine (a. c.) long } \varphi \text{ or } \sphericalangle \left. \begin{array}{l} \text{or log. cos. long. } \varrho \text{ or } \wp \end{array} \right\} + 9.637265 = \text{log. tang. } \sphericalangle A.$$

$$2. \text{ Long. and lat. same name, } 90^\circ - \text{lat.} = \sphericalangle \text{ or long. and lat. different name, } 90^\circ + \text{lat.} = \sphericalangle B. \text{ And } \sphericalangle B - \sphericalangle A = \sphericalangle C.$$

Then for Declination—

$$\text{Log. cos. } \sphericalangle A \text{ (a. c.)} + \text{log. cos. } \sphericalangle C + 9.962562 = \text{log. sine dec.}$$

For the Right Ascension—

$$\begin{aligned} \text{Log. cos. dec. (a. c.)} + \left\{ \begin{array}{l} \text{log. cos. long. } \varphi \\ \text{or } \sphericalangle, \text{ or log. sine } \\ \text{long. } \varrho \text{ or } \wp \end{array} \right\} + \text{log. cos. lat.} \\ = \left\{ \begin{array}{l} \text{log. cos. R. A. from } \varphi \text{ or } \sphericalangle, \text{ or log.} \\ \text{sine R. A. from } \varrho \text{ or } \wp \end{array} \right\} \end{aligned}$$

FORMULA No. 2.

From Right Ascension and Declination of a Heavenly Body to find its Longitude and Latitude.

$$1. \left\{ \begin{array}{l} \text{Log. sine R. A. from } \varphi \text{ or } \sphericalangle, \\ \text{or log. cos. R. A. from } \varrho \text{ or } \wp \end{array} \right\} + \text{log. cotang. dec.} = \text{log. tang. } \sphericalangle A.$$

$$2. \left\{ \begin{array}{l} \text{R. A. and dec. same name as } \sphericalangle A. + 23^\circ 27' = \sphericalangle B \\ \text{R. A. and dec. of different names, the difference } \sphericalangle \\ \text{A and } 23^\circ 27' = \sphericalangle B. \end{array} \right.$$

Then, for the Latitude—

$$\text{Log. cos. } \sphericalangle A \text{ (a. c.)} + \text{log. cos. } \sphericalangle B + \text{log. sine dec.} = \text{log. sine lat.}$$

For the Longitude—

$$\begin{aligned} \text{Log. sine } \angle A \text{ (a. c.) } + \text{log. } \left\{ \begin{array}{l} \text{log. tang. R. A. } \varphi \text{ or } \simeq, \text{ or } \\ \text{log. cotang. R. A. } \varpi \text{ or } \wp \end{array} \right\} = \\ = \left\{ \begin{array}{l} \text{log. tang. long. } \varphi \text{ or } \simeq \\ \text{or log. cotang. long. } \varpi \text{ or } \wp \end{array} \right\} \end{aligned}$$

If R. A. be less than 180° , call it North : if more, call it South. *Note.*—If $\angle B$ exceed 90° , the lat. is of contrary name to the declination.

FORMULA No. 3.

From Sun's Longitude to find his Right Ascension.

$$\text{Log. } 9.962562 + \text{log. tang. long. } \varphi \text{ or } \simeq \text{ (or log. cotang. long. from } \varpi \text{ or } \wp) = \text{log. tang. R. A. from } \varphi \text{ or } \simeq \text{ (or log. cotang. R. A. from } \varpi \text{ or } \wp).$$

FORMULA No. 4.

From Sun's Longitude to find his Declination.

$$\text{Log. } 9.599827 + \text{log. sine long. } \varphi \text{ or } \simeq \text{ (or log. cos. long. } \varpi \text{ or } \wp) = \text{log. sine declin.}$$

FORMULA No. 5.

Sun's Right Ascension given to find his Longitude.

$$\text{Log. } 9.962562 + \text{log. cotang. R. A. } \varphi \text{ or } \simeq \text{ (or log. tang. R. A. } \varpi \text{ or } \wp) = \text{log. cotang. long. } \varphi \text{ or } \simeq \text{ (or log. tang. long. } \varpi \text{ or } \wp).$$

FORMULA No. 6.

Oblique Ascension given to find Ecliptic Longitude.

$$\text{Log. cos. O. asc. } \varphi \text{ or } \simeq \text{ (or log. sine O. asc. } \varpi \text{ or } \wp) + \text{log. cotang. lat. or pole of house} = \text{log. cotang. } \angle A.$$

Then, if O. asc. be less than 90° or above 270° , $\angle A + 23^\circ 27' = \angle B$. But if O. asc. be more than 90° , yet less than 270° , the difference of $\angle A$ and $23^\circ 27' = \angle B$.

And $\log. \cos. \angle B (a. c.) + \log. \cos. \angle A + \log. \text{tang. O. asc. } \varphi$ or \simeq (or $\log. \text{cotang. O. asc. } \overline{\varphi}$ or $\overline{\varphi}$) = $\log. \text{tang. long. } \varphi$ or \simeq (or $\log. \text{cotang. long. } \overline{\varphi}$ or $\overline{\varphi}$).

If $\angle B$ be above 90° , the long. will fall backward from the point from which the O. asc. is taken.

Note.—If $\angle B$ exceed 90° , take $\log.$ sine of its excess, instead of $\log. \cos. \angle B$, using the arith. comp. of the $\log.$, as usual, in the first term.

FORMULA No. 7.

When Oblique Ascension is exactly 90° from φ or \simeq , to find the Degree Ascending, etc.

$\text{Log. } 9.599827 + \log. \text{tang. lat. of the place} = \log. \text{cotang. of the degree ascending.}$

FORMULA No. 8.

To find Ascensional Difference.

$\text{Log. tang. lat. of the place} + \log. \text{tang. declin. of the planet} = \log. \text{sine of the asc. diff.}$

FORMULA No. 9.

The Declination and Ascensional Difference given to find the Pole.

$\text{Log. cotang. dec.} + \log. \text{sine asc. diff.} = \log. \text{tang. pole.}$

FORMULA No. 10.

To find the Circle of Position.

Say: "As semi-diurnal arc to 90 degrees, so is the meridian distance to the circle of position from the meridian."

Then the circle of position, taken from the meridian distance, leaves the asc. diff. under the pole.

I have given this last formula to render this work complete; but I prefer to work by the semi-arcs only, as more simple and easy than by means of oblique asc., excepting in the case of aspects to the ascendant.

ON THE USE OF LOGARITHMS IN ASTRONOMICAL CALCULATIONS.

Logarithms were invented by Baron Napier, for the purpose of facilitating his calculations as an astrologer. They perform multiplication by addition, and division by subtraction. They also give the result of proportion, or the rule of three, by merely adding three numbers together, and they raise powers and extract roots by an extremely simple process.

Ex. 1.—Multiply 786 by 786.

786 Log. 2.895423

786 Log. 2.895423

Answer, 617796

Log. 5.790846

The index is always 1 less than the number of figures in the integer number. Thus the index to the log. of 786 is 2, and that of 617796 is 5.

Ex. 2.—Divide 80794 by 397.

80794 Log. 4.907379

397 Log. 2.598791

Answer, 203.51

Log. 2.308588

Ex. 3.—If the average motion of the Sun be $59' 8''.34$ per day, how much will he move in 17 days 7 hours?

$59' 8''.34$	
<u>60</u>	
3548 .34	Log. 3.550025
	Log. 24 — 1.380211
Log. of mot. per hour	2.169814
$17^d 7^h = 415^h$	2.618048
Log. of mot. in seconds	4.787862
$1^\circ = 3600$ seconds	3.556303
Log. of $17^\circ.04354$	1.231559
This is $17^\circ 2' 6''.74$ —the answer.	

The student will do well to practise himself in the use of these logarithms and in decimals.

For calculations in spherical trigonometry logarithms are essential, and every student should learn something of this art; but to those who do not, the *formulæ* given will suffice for most purposes. Let it be remembered, that when the index of the logs. of sines, tangents, etc., exceeds 10, it is generally necessary to throw away that amount; also, that in proportion, or where three logs. are to be added together, and the fourth is the log. of the answer, the *first* log. should be taken from 10.00000, which gives the *arithmetical complement*; and this must be used instead of the log. itself, and then all is performed by addition.

Ex. 4.—To extract the square root or find the power of any number.

Find the $\sqrt{973}$. Log. 2.988113.

Divide the log. by 2, and the quotient is the log. of $\sqrt{973}$.

Thus, $\frac{2.988113}{2} = 1.4940565$; of which the natural number is 31.193, the answer.

So any other root of a number may be found by dividing its log. by the number of the root required.

Thus, $\frac{2.988113}{3} = \text{Log. } 0.9960377 = 9.9092$, the cube root of 973. Thus, required the 3d power of 9.9092.

Its log. $0.996037 \times 3 = 2.988113$; the natural number of which is 973; the answer.

It is obvious that any power of a number is found by multiplying its log. by the index of the power required.

TO FIND THE REAL AND TRUE RELATION BETWEEN THE DIMENSIONS AND DISTANCES OF THE SUN, MOON, AND EARTH.

The following simple calculations show that there is a close relation between the distances and dimensions of the Sun, Moon, and Earth. They give us the true distance of the Sun from the Earth, *viz.*, 91,260,000 miles. They are introduced here to show the student how easy and simple the method of working by logarithms becomes.

Mean diameter of $\text{D} = 2160$ miles, mean dist. $\text{D} = 237,000$ miles.

Equat. diam. of $\oplus = 7925.648$ equat. radius of $\oplus = 3962.824$.

Polar diam. of $\oplus = 7899.170$

$$\frac{15824.818}{2} = 7912.4 = \text{mean diam. } \oplus.$$

$$\frac{7912.4}{2} = 3956.2 = \text{mean radius of } \oplus.$$

$$\frac{2160}{2} = 1080 = \text{radius of } \text{D}.$$

$$\underline{5036.2} = \text{rad. } \oplus + \text{rad. } \text{D}.$$

Then

$$237,000 - 5036 = 231,964 = \text{dist. surface of } \textcircled{D} \text{ log. } 5.365440$$

$$2160 = \text{diam. } \textcircled{D} \text{ log. } 3.334454$$

$$\frac{\text{Dist. } \textcircled{D}}{\text{Diam. } \textcircled{D}} = 107.395 \text{ the } \textit{Log. ratio} = 2.030986$$

$$7912.4 \text{ M. diam. } \oplus \text{ log. } 3.898308$$

$$\text{Diam. } \textcircled{O} = 849,756 \text{ miles log. } 5.929294$$

$$\textit{Log. ratio} = 2.030986$$

$$\text{Dist. } \textcircled{O} \text{ from } \oplus = 91,260,000 \text{ miles} = 7.960280$$

Then to find the horizontal parallax of the Sun, we have—

$$\text{Log. of dist. } \textcircled{O} \text{ a. c. } 2.039720$$

$$\text{Equat. rad. } \oplus = 3962.824 \quad 3.598005$$

$$\text{Sine hor. par.} = 8.959'' \quad 5.637725$$

To show that the above is the true distance of the Sun, we may compute it from his apparent semi-diameter, which is $16' 3.3''$. Allow $3.3''$ for refraction of the atmosphere, and take the semi-diameter = $16'$.

$$\text{Then sine } 16' \text{ a. c.} = 2.332155$$

$$\frac{849,756}{2} = 424,878 = 5.628264$$

$$\text{Cosine } 16' = 9.999995$$

$$\text{Dist. } \textcircled{O} = 91,288,000 \text{ miles } 7.960414$$

$$\text{As above } 91,260,000$$

$$\hline 28,000 = \text{difference.}$$

We have thus :

$$\frac{\text{diam. } \oplus}{\text{diam. } \textcircled{D}} = 3.66314, \text{ and } \frac{\text{diam. } \textcircled{O}}{\text{dist. } \textcircled{D}} = 3.66314.$$

Hence diam. \textcircled{D} : dist. \textcircled{D} :: diam. \textcircled{O} : dist. \textcircled{O} ; and diam. \oplus : diam. \textcircled{O} . And diam. $\oplus \times$ dist. $\textcircled{D} =$ diam. $\textcircled{D} \times$ diam. \textcircled{O} .

For $\frac{\text{dist. } \textcircled{D}}{\text{diam. } \textcircled{D}} = 107.395.$ And $\frac{\text{diam. } \textcircled{\ominus}}{\text{diam. } \textcircled{\oplus}} = 107.395.$

And $\frac{\text{dist. } \textcircled{\ominus}}{\text{diam. } \textcircled{\ominus}} = 107.395.$

TO FIND THE VELOCITY OF LIGHT.

Light is known by observation to occupy 8^m 18^s in coming from the Sun to the Earth.

Therefore dist. $\textcircled{\ominus}$ 91,260,000 mile log..... 7.960280

Log. 498^s = 8^m 18^s 2.697229

Velocity of light per second = 183,253 miles.... 5.263051

Mr. Hind makes this 183,470 miles, which is 217 miles difference only. His numbers are as follows : Diameter of Sun = 850,100 miles : difference = 344 miles. Distance of the Sun, 91,328,600 miles : difference = 40,600 miles. Horizontal parallax of Sun = 8.95'' : difference = 0.009''. These results of Mr. Hind are those computed by M. Le Verrier, the celebrated French astronomer. They are founded on observations of parallax, none of which agree *exactly* ; and we may therefore conclude that none are so likely to be correct as this simple process now offered, which relies on the beautiful simplicity of the relative proportions established between the Sun, the Earth, and the Moon.

NOTES AND ABBREVIATIONS USED IN CHAPTER XXII.

- + *Plus*, or added to.
- *Minus*, or taken from.
- × Multiplied by.
- ÷ Divided by.
- = Equal to.
- : As.
- :: So is, or so are.

- A. C.—Arithmetical complement.
- Asc.—Ascendant.
- M. C.—Medium Cœli, or Mid-heaven.
- R. A.—Right Ascension.
- O. Asc.—Oblique Ascension.

: To.	S. A.—Semi-arc.
Log.—Logarithm.	S. D. A.—Semi-diurnal arc.
Prop. log.—Proportional logarithm.	S. N. A.—Semi-nocturnal arc.
Log. s.—Logarithm sine.	M. D.—Meridian distance.
Log. cos.—Logarithm cosine.	Lat.—Latitude.
Log. tang.—Logarithm tangent.	Long.—Longitude.
Log. cot.—Logarithm cotangent.	Dec.—Declination.
	Asc. Diff.—Ascensional difference.

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

♁ Uranus; ♃ Saturn; ♃ Jupiter; ♂ Mars; ☉ Sol; ♀ Venus;
 ☿ Mercury; ☾ Luna, or the Moon; ☽ Pars Fortunæ, the Part of
 Fortune or Earth; ♁ the Dragon's Head; ☾ the Dragon's Tail.

° degrees; ' minutes; " seconds.

Each Degree gives

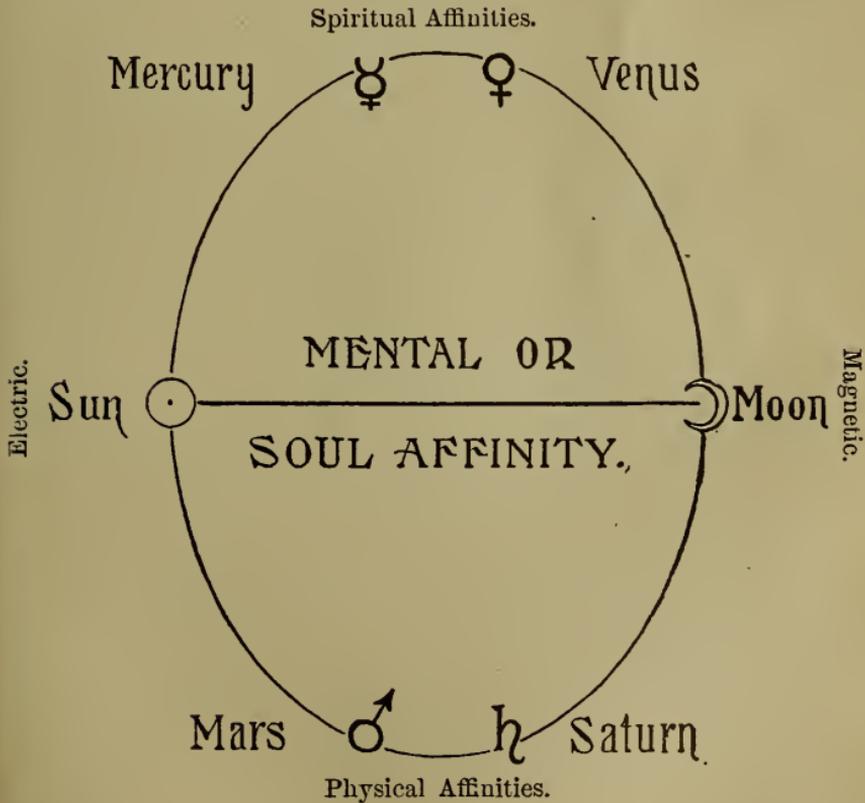
IN MOVABLE SIGNS AND ANGLES.....	DAYS.
IN COMMON SIGNS AND ANGLES.....	WEEKS.
IN FIXED SIGNS AND ANGLES.....	MONTHS.

Succedent houses give weeks, months, and years, as the sign is movable, common, or fixed; and cadent houses give months in movable signs, years in common, and an indefinite time in fixed signs.

XXIII.

SPIRITUAL AFFINITIES.

The normal representatives of the sexes are the luminaries, the Sun standing for the Will and the Moon the Soul of humanity. And this classification at once suggests another division, for there is the Selfish Will and the Animal Soul, and this distinction is made by Mars and Saturn. We have now three sets of affinities, and if we place them as below, the following diagram will denote their relative position :



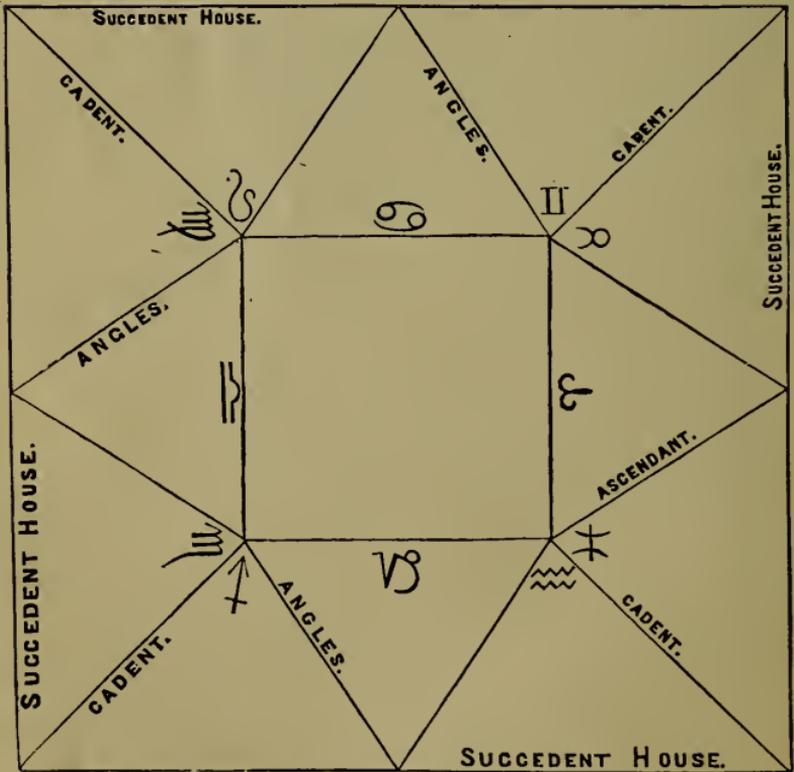
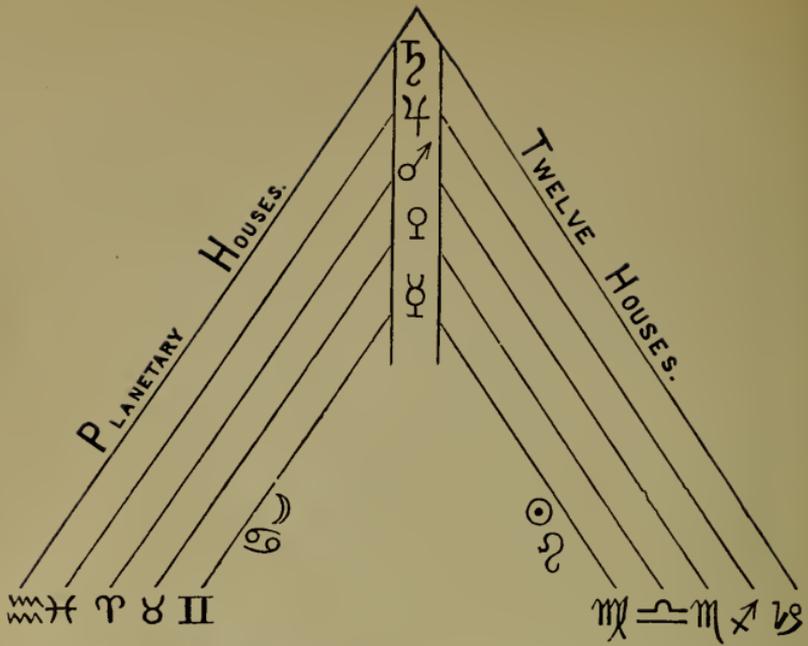


TABLE OF PLANETARY HOUSES.

Aries opposite Libra.
 Taurus " Scorpio.
 Gemini " Sagittary.

Cancer opposite Capricorn.
 Leo " Aquarius.
 Virgo " Pisces.

The Sun and Moon's "houses" are at the top of each row ; and between each two of the other signs is the planet whose "houses" those signs are. Thence we see that the great man Soter, the Archon, or ruler, of Thebes, was an astrologer ; and that *his* astrology, 2,000 years ago, was precisely the same as it is now taught in Zadkiel's "Grammar of Astrology ;" for, verily, Truth is the same yesterday, to-day, and forever. Of no other science can it be said that a book to teach it even ONE generation ago is now an authority ; they all change, because founded on human observation and theories ; while that "divine science" is established by Nature herself.

INSTRUCTIONS IN MAKING HOROSCOPE.

Horoscopes consist of a number of degrees, forming a circle containing in all three hundred and sixty degrees. These three hundred and sixty degrees are divided or portioned out into twelve divisions, or what are called houses, each house containing thirty degrees each, these thirty degrees forming the first aspect, called "a semi-sextile," being one house apart. For instance, if a planet—say Mars—was in five degrees of Aries, and another—say Venus—was in five degrees of Taurus, they would then be in semi-sextile aspect. The next aspect will be the one that is formed when two planets are forty-five degrees apart : this is called the "semi-square." For instance, if Mars was in fifth degree of Aries, and Venus in twentieth degree of Taurus, then Mars would be semi-square Venus, there being forty-five degrees of space between them. The next aspect is that called the "sextile," and is sixty degrees distant, or two signs apart. For instance, if Mars was in the first degree of Taurus, and Venus first degree of Cancer, then Mars would be sextile Venus. The next aspect is called

the "square," and is an exact quarter of the entire Zodiac. It consists of ninety degrees in space, or three signs apart; *i.e.*, the Moon in the second degree of Aries and the Sun in two degrees of Cancer would be the aspect of the Moon square Sun. The next aspect obtainable is called the "trine;" it is composed of one hundred and twenty degrees, and is four signs apart, *viz.*, if Saturn was in four degrees of Cancer, and Jupiter in four degrees of Scorpio, then Saturn would be trine Jupiter, this being just one hundred and twenty degrees apart. The next aspect is arrived at by adding fifteen degrees to the last aspect, being one hundred and thirty-five degrees distant; *i.e.*, if Mercury was in five degrees of Leo and Herschel twenty degrees of Sagittarius, then Mercury would be in sesquiquadrate aspect with Herschel, four signs and a half forming one hundred and thirty-five degrees. Now the last aspect will be the "opposition," which is just one-half of the Zodiac, or one hundred and eighty degrees distant — one hundred and eighty being the half of three hundred and sixty, the planets that are opposite the sign being in opposition. There is a position called the "conjunction." This takes place when two planets are in the same sign and within five degrees of each other.

No. of Degrees.	Aspect.	Symbol.	Nature.
30	Semi-sextile	\sphericalangle	Weak good.
45	Semi-square	\sphericalangle	Weak evil.
60	Sextile	*	Good.
90	Square	□	Evil.
120	Trine	△	Very good.
135	Sesquiquadrate	⊞	Very evil.
180	Opposition	♁	Very evil.

The fiery signs are always in trine aspect to each other; *i.e.*, if Mars was in fifth degree of Aries, then a planet in

either fifth degree of Leo or Sagittarius will be in trine; and this holds good with the earthly, watery, and airy signs. The fixed signs are always in square aspect to each other. The fixed signs are Taurus, Leo, Scorpio, and Aquarius; so that a planet in the tenth degree of Taurus would be square to another in the tenth degree of Leo or Aquarius, but in opposition to one in the tenth degree of Scorpio. This will also hold good with the common and Cardinal signs.

The twelve signs of the Zodiac were very early discovered to have an alternate character of masculine or feminine. Thus, the sign Aries, the first sign, was male; the second, or Taurus, was female; and so alternately through the whole twelve. Then, if the Sun was in Aries, or any other of the masculine signs, he was considered as a male; but if in Taurus, or other feminine sign, he was found to be female. And so if he were the significator of children, for instance, they were male or female accordingly. And this principle of the Sun becoming similar to, or adopting the character of the planet he is in conjunction with, or in whose house or sign he is situated, is one of the most important of the arcana of astrology. Hence that science teaches that if a man be born when the Sun is close to Mars, for example, and in Aries or in Scorpio, the houses of Mars, the man will prosper and attain dignity in all martial concerns. If the Sun be with Mercury, or in his houses, then the native gains honor by science or literature; because these things are influenced by this latter planet as those of a martial stamp are by Mars. And this is the reason why, as the Sun takes so many qualities, the Orphic hymns term Apollo polyonymous, or one of "many" names.

Astrology consists of four branches, or distinct parts, which are essentially different from each other: they are—1, *Nativities*, or the art of foreseeing, from the figure of the heavens at the moment of birth, the future fate and char-

acter of individuals; 2, *Mundane Astrology*, or the art of foreseeing, by the positions of the heavenly bodies at certain periods, the circumstances of nations, such as wars, pestilences, inundations, earthquakes, etc. ; 3, *Atmospherical Astrology*, or the art of foreseeing, by the positions of the planets at the periods of the Sun and Moon being in mutual aspect, and some other circumstances, the quality of the weather at any required time or place ; 4, *Horary Astrology*, or the art of foreseeing, by the positions of the heavens, at any period when an individual may be anxious about the matter, the *result* of any business or circumstance whatever.

XXIV.

DESCRIPTION OF PERSONS IN EACH OF THE TWELVE SIGNS.

SATURN IN THE TWELVE SIGNS.

♄ in ♈ gives a strong, well-set body ; but little beard ; sanguine complexion ; sharp sight ; somewhat given to rule, and if crossed, then ill-natured and spiteful.

♄ in ♉ gives a middle stature, and, if born at night, dark-brown hair, an ingenious mind, but peevish, needing much encouragement ; if not helped will be indolent and reserved.

♄ in ♊ denotes a tall, moderate built person, an obliging disposition, a tolerable good complexion, ingenious and passionate, and inclined to be deceitful, which will be to their own detriment ; usually troubled by law matters, often brought about by jealousy of others.

♄ in ♋ personates a middle stature, not tall ; pale, sickly complexion ; eyes not bright ; jealous and malicious, and not over-valiant or courageous when put to the test.

♄ in ♌ represents a person of moderate stature, broad shoulders, good height, large-boned, gray eyes, lightish hair, some good qualities ; generous and passionate, quick-tempered, and with a great dislike to be overruled by others ; as a rule cautious in their dealings and speech, and would be successful as ministers, or in law, or in occult science.

♃ in ♁ describes a person of rather tall stature, well-proportioned body, good balance, brown hair, pleasant countenance, and active and quick step ; given to thought and study ; a projector of many curious matters ; studious, intuitive, reserved, secretive, successful as a teacher or writer ; good as a pharmacist or veterinary surgeon.

♃ in ♋ describes a person of middle height and stature, oval face, well-proportioned forehead, a searching eye, a good pose in standing or walking, self-opinionated, often brought into controversy, both in private and public matters, with either sex ; liable to imprisonment by or through enemies, such as acting as bondsman, or signing papers.

♃ in ♌ gives a square-build, medium height, a sullen face, a leering eye, and hair a dark brown, inclined to curl ; inclined to be quarrelsome, violent temper, sudden impulses to do and undo much to their detriment ; given to pilfering and indirect dealings ; gains by or through inventions, dentistry, and patent medicines.

♃ in ♍ personates a person rather above the middle height, strong build, heavy set, small eyes, and well-proportioned visage ; square hands and feet, of willing and obliging temperament, quick to resent an insult or an affront ; true in friendship, and overlooks faults in his enemies, but seldom forgets a wrong done ; changeable in place and occupation ; should succeed in real estate, timber, grain, or as a brewer, painter, surgeon, or as dealer in cattle.

♃ in ♎ denotes a middle stature, not stout, rather lean than corpulent ; eyes somewhat prominent, strong expression, and a reader at sight ; brownish hair, much heavier in build as years advance ; disposition tolerably good, mind

ingenious, but peevish ; inclined to melancholy, looking at the dark side of things ; cool and calculating, firm and positive in opinion, and strictly adhering to justice ; deep thinker, cautious and superstitious, meeting with many reverses and much hard work ; succeeds well in government matters ; good reasoner as a lawyer, particularly in real estate ; successful in politics, and naval or military distinctions.

♃ in ♃ gives a well-made person, above the middle stature, rather stout, firm, expressive face, full eye, clear complexion, deportment graceful, disposition free and affable ; a busy, loquacious character, apt to meddle with other people's concerns ; very proficient in what they undertake, and very obliging and complaisant to their friends ; inclined to rule and govern, rather than be ruled and governed by others ; succeed well in travelling, either on land or water ; favors by the public in general, gains through public exhibitions, as orators, actors, musicians ; generally proficient in what they undertake ; skilful, genius, fond of dress, bright colors, and fond of travel.

♃ in ♊ describes a middle stature in build, pale, sickly, and dull complexion ; features long, ears small, rather prominent nose, inclined to stoop while standing ; liable to toothache, and trouble in their ears and inclined to deafness ; but if Mercury is in good position to Gemini at time of birth it takes away many of the evils, and gives more height and weight to the person ; disposition active, restless, mischievous, malicious, given to contention and dissimulation ; not to be trusted too much in family or business matters ; it is difficult for them to keep a secret, and are liable to do mischief with it ; they would meet with success in serving ministers, doctors, and acting as

nurses to aged persons ; liable to accidents by water, but man is less liable to accidents and would likely become wealthy through liquids—water or oils.

JUPITER IN THE TWELVE SIGNS.

♃ in ♈ represents a middle stature, inclined to stoutness, but not corpulent ; quick sight, prominent nose, close-set ear, generous in disposition, complaisant and obliging, especially to their friends ; ambitious, but well-tempered in regard to their will-power ; gain military honors, fortunate in travelling ; gain wealth, but find difficulty in keeping it ; best location, west by north-west, for health and life.

♃ in ♉ gives a well-set body, medium height, full neck, darkish-brown hair, cheerful face, full of expression ; ears and nose not too prominent ; disposition reasonably well-balanced, good judgment, humane and compassionate in the distress of others ; will suffer through jealousy, and the losses of fortunes through the opposite sex ; should keep proofs, copies of writings, and save expense and losses by law.

♃ in ♊ represents a tall, well-made, compact body of good stature, expressive eyes, easy carriage of head and shoulders, quick step ; in deportment graceful, affable in speech, courteous, mild, and obliging ; good entertainer, and doing much to oblige others ; does much to advance knowledge ; benefited by inventions, and successful in dealing with large companies or corporations ; liable to dangers through falls or heavy lifting.

♃ in ♋ gives a person of well-proportioned stature, pale complexion, restless eye, brown hair, round features, and body rather inclined to stoutness ; a busy, loquacious char-

acter, conceited, and apt to intermeddle with other people's concerns; ambitious, enterprising; meets with success in investments and speculations, popular in all public places, and will be fond of political distinction and well-fitted for a variety of occupations; inclined to travel much by water and would be successful in handling liquors.

♃ in ♉ represents a strong, well-proportioned person; hair and complexion light; eyes full and bright; disposition good and magnanimous; ambitious, fond of contending for honors; often entrusted, when young in years, with great responsibilities; could fill government positions, church dignities, authority, command of others, and one who delights in war-like actions; little fear of his enemies, and full of trust and daring enterprise; liable to kicks and bites from cattle, and injury to the lower limbs.

♃ in ♊ gives a person of a reasonably full stature, tall and well-built; may be termed handsome; brown hair, clear complexion, grayish eye, and quick sight; in walking, a quick, easy gait; strong shoulders, with easy movement, and one of a cheerful and obliging disposition; studious, not covetous, but ambitious, and by too much over-anxiousness to push matters often makes enemies, and meets with serious losses; not easily imposed on, they having quick perceptions and foresight; great ability for study of natural law; would make a good secretary, teacher, accountant, stationer, printer, and would be an excellent politician with a great love for science as well.

♃ in ♋ renders the body complete in height and stature, with cheerful and expressive face; a clear, far-seeing eye, and brown hair; temper mild, winning and obliging, partial to exercise and recreation, much esteemed, great love of justice, many honored acquaintances, fortunate in travel-

ling ; is liable to meet with losses by having too much trust in others, or in accommodating them with loans, or by signing, and at times by not signing or keeping proofs of transactions.

♃ in ♍ describes a middle stature, well set ; dusky and thoughtful face, clear eye, dark hair inclined to curl ; in disposition ambitious, covetous, crafty, desire to govern, inclined to be quarrelsome, makes enemies by too much persistency ; not fortunate in law ; should reconcile or compromise ; successful in mechanics ; surgeon, physician, or druggist, and if Mars or Aries was in good aspect to Scorpio, would make a good broker, manager of railroads, real estate, timber, and founders ; liable to inward weaknesses, through strains, and ear and head troubles.

♃ in ♀ gives a tall and well-proportioned body, good form, inclined to stoutness, with a tendency to corpulence as years advance ; clear complexion and light-brown hair ; good eye, not large, but much expression ; courteous, humane, agreeable, and accomplished ; good as a writer, speaker, and accountant, taking great interest in public matters generally, and winning many honors thereby ; generally successful till the middle part of life, and will then have breaks through losses in business, family troubles, and deaths, and strong inclination to journey by land, or travel by water ; a lover of cattle, horses, and would meet with success as a veterinary surgeon.

♃ in ♁ gives a fine, tall, upright body, good form, long features, obscure complexion, lightish brown hair, blue-gray eyes, with strong expression, rather large ear and nose, firm step and good carriage, long arm and hand ; mind, ingenious, careful, mindful of detail, trustworthy, good overseer ; not fortunate in speculation till late in life ; meets with

satisfactory results in dealing with real estate, mining, minerals, oils, brewing ales or liquors, patent medicines, hardware stores, or farming commodities to trade, buy or sell; fortune, health and strength increase as his years advance.

♃ in ♍ personates a middle stature, inclined to stoutness, clear complexion, brownish eye, and sparkling; well-proportioned head and face, slow movement; mind ingenious, good-humored and industrious, not indifferent to the wants of others, fortunate, and given to plenty; fond of travelling and recreation, rather extravagant in dress; fond of bright colors and jewellery, gaining favors through the church, lawsuits, and theatres.

♃ in ♋ denotes a person of rather small stature, of medium height, not stout, dark, reddish-brown hair, gray eyes, short, nervous step, and danger in falling; affliction in teeth and ears; care is required in use of medicines, also in bathing, particularly in deep water; in disposition mild, studious, possessed of many good talents, changeable in occupation and place; not given to extravagance, delight in scientific company, moderate in recreation, industrious, make good nurses, and faithful to their trust; make good jesters, musicians and astronomers.

MARS IN THE TWELVE SIGNS.

♂ in ♈ produces a middle-sized person, well-formed, small, keen eyes, light-brown hair, inclined to baldness early; liable to dangers, and losses through fire, cuts and broken limbs, disposition brisk, cheerful, cute understanding, confident, choleric, and of bilious temperament; fond of martial affairs, boastful, and fond of ruling, and of a strong, scientific turn of mind.

♂ in 8 shows a well-proportioned body, medium height, dark hair, full face and neck, slow and heavy movements ; in disposition, firm, positive, revengeful, fight for their own, either in law or other matters ; liable to danger through fire-arms, explosions, and accidents by handling chemicals ; not easily coaxed into good or evil paths, they being master of their own will ; liberal, but will not be imposed upon, and know well when justice is due them.

♂ in II gives a tall person, well-proportioned body, expressive features and bright eyes, nose and mouth well-proportioned, giving impression of much genius and intelligence ; good speaker, mental acuteness ; ambitious to succeed in scientific matters ; good tradesman, writer, surveyor, builder, auctioneer, and in mechanical work generally ; inclined to many changes, given to restlessness, and the mind turned somewhat to speculation ; gains by selling or purchasing old property ; fire insurance should be well looked after if dealing in new property.

♂ in ̄ produces a rather short figure, round features, small nose and ears, and mouth well-proportioned ; quick, light step ; disposition brisk, fond of company, changeable in business, taking an interest in out-door exercise ; lacks continuity ; ambitious, and would often risk money to carry out big plans ; inclined to be argumentative, and will dispute with their best friends, and, though good-natured, are soon aroused to anger.

♂ in 9 denotes a well-proportioned body, rather tall and stout, brown hair, oval face, good complexion ; expressive eye full of thought and reason ; fond of an active life, indoors and out ; good business tact ; little fear of danger ; fond to command or lead ; good reasoner, and loves argu-

ment, and successful in law ; not easily imposed upon ; fond of travelling, and gains thereby, and through his cautiousness seldom goes into excesses.

♁ in ♍ represents a middle-sized body, well-proportioned, tall, features rather lengthy, cheerful expression, well-set eye and far-seeing, representing thought and power ; good talkers, argumentive, not quarrelsome, and takes much to rouse them into anger ; often deceived by or through friends, and have need to watch more their friends than enemies, and look well to their own interest before trusting any one else ; their nature is sensitive and evasive, quick to see and feel an injustice ; hard to be understood, yet not difficult to please ; should avoid surgery and opiates, and physics in general.

♁ in ♋ describes a rather tall person, general good build, mirthful and cheerful expression, fond of music, singing, designing, and fine arts in general, and a favorite at home or in journeying ; conceited, fond of dress, hasty, revengeful, and spiteful ; one who retains an injury, and is slow to forgive ; often meets with disappointments in love, law, business, and journeys, but will invariably best their enemies, even if it takes years to do so ; not fortunate in taking lease of premises over a twelve month, would be well to be their own lawyer and councillor ; generally unfortunate in trusting their affairs and secrets to others ; property should be well guarded by insurance.

♁ in ♌ denotes a well-set form, middle stature, of rather heavy build, quick, penetrating eye, expressive mouth, quick speech, dark, wavy hair ; temper changeable, revengeful, and ungrateful to their associates, and apt to quarrel over little things ; shrewd and penetrating, and generally fortunate in undertakings ; good genius, ready apprehension,

and thereby excelling in mysteries ; fond of quaint studies, mythology, bric-a-brac, and antique ware in leather and china, and house decorations ; good upholsterers, saddlers, and having bright, original minds, can adapt themselves to a variety of trades and professions.

♂ in ♃ represents a tall, well-proportioned body and well-made person, expressive eyes, rather large mouth, great talker, boaster, not always given to the truth, fond of applause ; fond of military exercise, will hold prominent positions, make good lawyers, veterinary surgeons, jockeys, coachmen, painters, surveyors, and builders ; could act as secretary or clerk in large wholesale houses ; fond of sports, and generally takes the lead ; usually good-natured and generous to their friends ; fortunate in travelling, and will have quite considerable of it in their younger years, both on land and water.

♂ in ♅ gives a well-set, well-proportioned body, rather tall, dusky complexion, large ears, slight deafness, expressive eyes, showing trust and hopefulness ; hair soft-brown ; quick walker ; exact, and given to cleanliness ; an ingenious mind, witty, shrewd, affable, considerably sensitive, doubtful in trusting others, and one who is generally virtuous and trustworthy, and though having many changes, and subject to variety of undertakings, usually succeed more so in their middle and older years of life ; they make many friends, but they will, at times, become their enemies through jealousy, so should have a care to watch their friends and not become beholding to them ; have good business ability, an inclination to save money ; not fortunate in lending.

♂ in ♁ describes a well-composed body, tall and stout, clear skin and bright eyes ; talkative, fondness for music and singing ; turbulent disposition, fond of controversy, and

are revengeful, ungrateful, and yet at times do much to benefit others; confident, proud, and somewhat bold; make good collectors, leaders in organizations, political gatherings, reforms in church or schools; fond of change and travelling; liable to accidents when travelling on land; hold their own in argument; sarcastic when opposed; crafty and persistent; are subject to a variety of occupations, and having good physical strength will ride over many evils, and generally be victorious.

♁ in ♋ denotes a short, but well-set person; rather ugly in temper and disposition; addicted to controversy, deceitful, at times timid and cautious, but if angered suddenly changes to spitefulness; likes praise, but seldom accepts flattery; hypocritical in religion; retains their own individuality and belief, though at times are affected thereby; are favored by government employ; holds authority and dignity over others, and not easily imposed upon by either friends or foes.

THE SUN IN THE TWELVE SIGNS.

☉ in ♍ gives a good stature, well-proportioned, rather tall, long features, keen, small eyes; expressive speakers, magnetic in entertaining; fond of music and company; good orators, politicians, school-masters; in disposition somewhat hasty, passionate, high-minded, lofty, courageous, loquacious, fond of applause, delighting in war-like actions, and generally successful in that which is undertaken.

☉ in ♁ represents a rather short, but a well-composed body, full face and thick neck; slow movements; confident and firm in purpose and decision; fondness to control, not fearing opposition; valiant, and proud of their physical strength, and usually successful in all undertakings; good

genius and ready apprehension, excelling in what they undertake, and not easily controlled or imposed upon by others.

☉ in ♀ produces a well-set form of middle stature, rather tall, full and expressive features and eyes; in disposition, kind, affable, cheerful, honorable, and fairly cautious; gives a love for scientific subjects, good reasoner, dignified; loves travelling either on land or water; have good business ability and the power to accumulate money and some inventive abilities; they can control or work under control of a master; smooth in argument, not too persistent, or easily made angry; should gain political distinction, favors by physicians, clergymen, lawyers and chemists.

☉ in ♄ describes a stature rather short, stout, full face; tolerable fair temper, not much push, free from malice, not aiming for very great things, rather indolent, fond of pleasures, rowing, fishing, spending much time in sports, very agreeable conversationalist, gains love and friendship by their easy address; not over desirous in taking up rule or responsibilities; not fortunate on ice, for they are likely to meet with accidents while skating thereon.

☉ in ♁ represents a strong, well-proportioned person; roundish face and eyes; good walker, quick step; restless, generally looking for something new to occupy their mind; ambitious, fond of rule and authority; generally just and honorable in principle; of tolerable fair temper, and gains the confidence of his friends, and magnanimous even to his enemies; liable to have heart trouble; racing and horseback should be avoided.

☉ in ♀ describes an upright, tall, and well-proportioned person, dark-brown hair, of an ingenious mind, cheerful,

just and honorable in their dealings, agreeable in their conversation, and free from malice and deceit; proud to hold and superintend their own affairs; inclined to rule rather than be dictated to; neat, orderly, good manager, trustworthy; fond parent, sympathetic and fond of children; good business ability and power to save money; love of science in general, very good for psychological influence.

☉ in ♌ gives a tall and somewhat slender body; good figure, graceful in movements, light-brown hair, mind honorable, and disposition good; earnest in their work and undertakings; reasonable and not inconsistent; sociable and good-humored; ingenious, eloquent, active and of an inspiring turn; just and charitable in their dealings; remarkably sensitive, cautious, fond of variety of pleasures and pursuits; peaceable and obliging in their affairs, and respected by their friends and acquaintances in general; should use great caution in the handling of accounts, signing, loaning of money, giving security, and acting as bondsman, also in contracting for buildings.

☉ in ♍ denotes a stature rather short, good build, full face, eyes keen and restless, ears and nose somewhat prominent; ears inclined to disease, may cause deafness; disposition tolerably good; ambitious, somewhat extravagant in gaining their point; lover of their own appetites, wine and enjoyments; subject to sudden changes in life and strange catastrophes; fortunate in journeying on land or water; likely to go to sea or to deal in liquids, and are fond of political distinction, and not easily deluded by cunning knaves that may be encountered.

☉ in ♀ represents a tall, strong well-proportioned person, inclined to be portly, lightish-brown hair, one who is lofty and proud-spirited, just, and upright, punctual, and

true to his friends ; aiming at great things ; austere and severe at times ; often becomes ennobled, or receives titles, and honorary distinctions ; generally fortunate in travelling, but liable to accidents by horseback riding, or through cattle in general ; forms strong attachments to their parents and country.

☉ in ♃ describes an upright person of tall stature, well-proportioned physique and form ; soft brown hair ; quick and easy walk ; tolerable fair temper, the mind ingenious, cheerful, and fond of honest recreation, and gains love and friendship by their agreeableness and conversational powers ; make good canvassers, solicitors, agents, hotel proprietors, brewers, dealers in liquors, beer and wine ; or to do with horses, cattle, and make good doctors and veterinary surgeons ; fond of distinction, but not too ambitious to bear, rule, or make conquest ; usually successful in their undertakings, and much esteemed by their friends.

☉ in ♁ produces a tall, handsome, well-proportioned person, inclined to corpulency ; good complexion, brown hair ; proud spirited, aiming at great things ; austere and severe ; ambitious, fond of rule and authority ; spends much time in sport and pastime, dancing and music ; interested in theatres, public assemblies, and fond of political distinction ; like to associate with people high in power ; proud of their physical strength, and takes pleasure in victory over their friends or foes ; fond of contending for honors, and full of daring enterprise ; in disposition courteous, agreeable, polite manners ; accomplished in art and scientific pursuits.

☉ in ♄ represents a short, stout person, and well made in proportion ; features rather long, eyes small, hands and feet a tendency to be small ; suffers in head and ears, in-

clined to deafness; in temper, unsociable, generally revengeful, and inclined to be quarrelsome, dogged, and stupid; a tendency to control affairs; one who remembers an injury, and does not forget an injustice done, and undergoes various mutations in life, and not often fortunate in their undertakings; in health they are frequently indisposed, though not seriously to affect life.

VENUS IN THE TWELVE SIGNS.

♀ in ♍ shows a tall, well-proportioned figure, small eye, long features, brown hair, soft and luxuriant; often suffer in face and teeth, and liable to danger through the treatment of dentists, and generally unfortunate by or through surgery; disposition, kind, human, and obliging; generally gains respect from those with whom they converse, and though of an inspiring turn of mind, they are rarely successful in their pursuits; subject to sudden changes in life, and sudden catastrophes.

♀ in ♁ describes an upright, tall, elegant person, body exceedingly well made, and inclined to stoutness, with a genteel carriage, pleasing face and expressive eyes; in disposition kind, humane, ingenious, eloquent, clever, and of an inspiring turn; temper mild and winning, and they generally gain much respect from those with whom they converse; fortunate in their pursuits and their general undertakings; liable to dangers through explosive materials, sewer-gas, opiates, choking, and throat disease; they are fitted for a variety of occupations, such as clerks, secretaries, schoolmasters, and things appertaining to woman's affairs, such as business trust, money, and clothing.

♀ in ♀ denotes an upright, tall, and handsome person, a well-composed body and mind, features and eyes express-

ing much that is not spoken ; disposition generous, sociable, and good-humored ; proud in doing good and helping others ; are generally fortunate in their affairs, and respected by their friends and acquaintances, and are possessed of but few evil propensities ; great writers ; gain through literature, printers, painters, stationary, and ornamenters ; good jesters, singers, players ; talented mind, witty, and ingenious.

♀ in ♁ gives a middle stature, well-proportioned figure, medium height, round features, small nose and mouth, and small, expressive eye ; commonly person, not very active, inclined to mischief, malicious, and given to contention and dissimulation ; though often presenting a good outside appearance, they are fraudulent and deceitful in the end ; they are not loquacious, but deliberate in what they do for good or evil, but there is a greater improvement in their deportment, judgment, and sense as they grow older, and more complaisant, especially to their friends.

♀ in ♄ represents a tall, aristocratic person, features and eyes well-proportioned, and very expressive either in love or anger ; disposition brisk, cheerful, affectionate, humane, kind, and charitable ; are at times petulant, easily made angry, for they are sensitive to teasing, both in ways and words ; rather proud in choice of place and people ; are of an inspiring turn of mind, and usually successful in their pursuits.

♀ in ♃ produces a rather tall, well-made person, extremely well formed, medium in weight ; pleasing and affable countenance, expressing trust and confidence ; disposition humane, kind, and obliging ; are ingenious, eloquent, active, clever, of an inspiring turn of mind, and usually successful in their pursuits and undertakings ; need-

ing but little medicine, rest and sleep being their best physicians, having a good constitution, and but frequently indisposed either in brain or body.

♁ in ♌ denotes an upright, tall, handsome, well-proportioned person ; complexion ruddy, but not too fair ; eyes of a grayish-blue, and of strong expression ; hair soft-brown and plentiful ; disposition kind, affectionate, open, and generous ; merry, jocular, fond of amusements, and much respected by those whom they associate with ; forgiving, and holding but little malice ; trustworthy to those who they have dealings with ; subject to crosses and losses in love affairs, and requiring great cautiousness and positiveness to guard off the evil.

♁ in ♍ gives a middle-size, strong, well-set person ; quick-witted, but not very expressive in countenance ; acute, penetrating into the evil propensities of life ; finding out and hunting up hidden secrets ; often doing mean things to gain knowledge for the benefit of others, for they are possessed of knowledge that in using would make them good detectives ; somewhat unstable, and a mind rather addicted to dispute, falsehood, and subject to many strange devices ; seldom settled in place, liking change of scene ; one who perfectly understands his own interests, and not easily deluded by the most cunning knave they may meet.

♁ in ♁ describes a rather tall, upright, well-proportioned person, inclined to stoutness, expressive eyes, cheerful countenance, and intelligent expression ; disposition bright, pleasing, affable, courteous ; talented mind ; good speaker, studious, having great natural abilities, and may acquire accomplishments ; successful in law and church affairs, chemistry, also as poet, orator, and efficient in all elegant

amusements, and easy and genteel in address; much attached to learning, and gains much reputation by his ability.

♀ in ♃ denotes a person of middle height, good stature; features lengthy; quiet, expressive eyes, soft brown hair; the disposition is one that requires careful handling; peevish, and of a pining nature; not easily reconciled; apt to be discontented, and unfortunate to himself and disagreeable to others, yet if thoughtfully handled and properly understood would become more talkative and expressive, and give vent to better abilities; fond of company and enjoyment, and takes well to eating and drinking; fond of short journeys, and moderately fortunate in this world's goods, though often disappointed by the death of persons considerably older than himself, and by losses in trade.

♀ in ♃ represents a person of middle height, rather fleshy, good complexion, brown hair, cheerful face, expressive eyes; good walker, and fond of dancing; good disposition, affable, courteous, ingenious, inclined to study fine arts and science; fond of dress, and pay much attention to his appearance; not hard to please, and partial to company and entertainments; fortunate in his affairs, and much respected by friends and acquaintances.

♀ in ♃ gives a middle stature, rather tall, inclined to stoutness, features long, with little expression; eyes dull, representing thought more than expression; liable to suffer with the teeth, and also distress in the ears and hearing; disposition tolerably good, mind ingenious, gains love of friendship by agreeableness in manners and sociableness; ambitious, but not overbearing; can rule, or serve under authority; not indolent, fond of recreation; meets opposition easily, and nurses well his physical strength; dresses

well, fond of mixed colors, not extravagant, and partial to exercise and recreation ; fond of horses, dogs, pets ; fortunate in all undertakings, and respected by friends.

MERCURY IN THE TWELVE SIGNS.

♃ in ♏ denotes a small-sized person, slim body, light complexion ; subject to a variety of ailments, especially nervous headaches. In disposition changeable, erratic, unstable ; not sociable, few people gaining his confidence ; quarrelsome and disputable on small matters ; inclined to secrecy, tricky, inquisitive in other people's affairs ; successful in handling questionable literature, fine arts, statutory, lotteries, and horse-racing ; gains through hotels ; mathematical turn of mind ; uses surgical instruments with great skill ; strong in scientific ability, philosophy, and divination ; through shrewdness and caution gains the applause, assistance, and good wishes of friends.

♃ in ♌ describes a person of medium stature, rather tall, inclined to stoutness ; brown hair and eyes, thick neck ; disposition, spirited, positive ; quick to anger ; overruling, and may lose much by strife and contention, and sometimes receives wounds in quarrels ; subject to a variety of occupations—surveyor, builder, contractor, dealer in bricks, lime, gravel, wholesale lumber, farming commodities, house-painter, gardener ; ambitious and proud, spirited, aiming at great things, and may receive titles and honorary distinctions in political affairs in the middle and older years of life.

♃ in ♀ represents a tall, well-proportioned figure, extremely well formed, light step and genteel carriage, expressive eye and pleasing face ; mind ingenious, cheerful, fond of recreation, an agreeable and convivial party ; good

orator, linguist, librarian, inventor ; inclination to study art and science ; gains through ecclesiastical preferment ; inclined to the study of astronomy and all occult works.

♃ in ϖ describes a well-formed person, short stature, round, plump body, shrewd face, cunning, small eye, dull-brown hair, shaggy and unkempt ; mind is ingenious, yet crafty, and susceptible to excess ; not of the best disposition, nor easily contented ; changeable in place, friends, and fortune ; should avoid contention in law ; careful in lending or borrowing, or may meet with losses thereby, and have trouble through being too partial to drink, company, and merry-making.

♃ in Ω denotes a full, large body and good stature, medium height, full face, expressive eyes, loud, clear voice ; disposition, hasty, proud, ambitious, aiming for honors, often changing, and undergoes many mutations in life ; hasty, but soon reconciled ; rash in many things to his own injury, yet well disposed ; one who gains esteem, and is much respected, and attains preferment according to his situation in life.

♃ in μ personates a tall, well-proportioned stature, face rather long, expressive of much thought ; eyes deep set, of a grayish brown ; quick, light step in walking ; reserved, austere countenance ; witty, ingenious, and talented mind ; quick in learning, studious ; good linguist, and capable of any undertaking which requires patience, strength, and perseverance ; a liking for literature, poetry, mathematics, and occultism ; good memory on figures and calculations ; successful in all scientific work, and good business abilities where it requires trust and confidence.

♃ in \sphericalangle describes a person of tall stature, well formed, medium weight, clear complexion, soft-brown and plentiful

hair, and not subject to premature grayness ; features and eyes expressive of study and good memory ; disposition, good, open, and generous, but hasty at times, yet forgiving ; prudent ; a lover and promoter of learning, and, having natural ability, may acquire accomplishments in many ways ; one who reaches out for great things, seldom disappointed, and loved and respected by those whom he associates with.

♁ in ♎ represents a short stout, well-set stature, shoulders broad, full neck, strong build, ears prominent, not quick in hearing ; some trouble with mouth and teeth ; should choose well his dentist to guard off accident, which might effect health as well as fortune ; in disposition aspiring, but not ambitious ; ingenious, studious, good natural abilities ; well balanced, and capable of taking an interest in his own affairs, as well as that entrusted to him by his friends. Remarkable talents, but requires much time and study to bring them to the front, and seldom attaining full development till after the thirty-fifth year of life.

♁ in ♈ gives a full, large body, tall and good stature, oval face, prominent nose and ears, medium-sized mouth, full lips ; firm and decisive step ; disposition tolerably good ; not holding malice, nor too ostentatious ; honorable in principle, tolerably fair temper ; punctual, faithful to friends, and magnanimous to his enemies ; one who is unfortunate to himself by anger, and by forming a too hasty conclusion by his superstitious propensities ; though fortunate, does not easily gain his purpose and object in life, and undergoes various mutations in his life-course.

♁ in ♊ describes a middle stature, spare and thin ; face pale and sallow ; eyes deep set, far-seeing ; liable to accidents in the lower limbs ; should be guarded in the use of fire-arms ; fond of change, travelling ; favored by strangers

often more than by relatives ; fortunate in travelling either on land or water ; restless, unsettled, but ingenious, and often having to exercise his wits to gain a livelihood ; he will make a very good overseer, watchman, physician, chemist, merchant, distiller ; makes an excellent politician, and aims for political distinction ; the middle and later part of his life will be the most fortunate, and with a medium amount of care should live to a great age.

♃ in ♋ denotes a well-proportioned figure, middle height, brown hair, bluish-gray eyes ; face cheerful, expressing much fun and good-humor, a lover of company, song, and music ; talented mind, a lover and promoter of learning, having good natural abilities ; is subject to a variety of occupations—writer, clerk, surveyor, astronomer, oculist, school principal ; could deal in liquids, excise business, and such things as appertain to woman, as clothing and household furniture ; fortunate in travelling, gaining the confidence of strangers and the good-will of friends.

♃ in ♌ represents a short stature, full and well set, but not well formed about the neck and shoulders ; brown hair and pale face ; head and ears likely to be afflicted, and liable to accidents and suffering in the feet ; necessitates care in the use of water for bathing purposes, and in travelling on the same ; generally well liked and fortunate in his affairs, and, though independent, is not desirous to bear rule ; should cultivate the hopeful side of life.

THE MOON IN THE TWELVE SIGNS.

♄ in ♍ personates a middle stature, inclined to stoutness, full face, dimpled chin, a clear complexion, gray eyes and brown hair ; mind given to contention, envious, addicted to dispute and trickery ; ambitious to gain his own points, and

often changing to the inconvenience of others, and seldom attaining his own desires; a better fortune in life is reached about the fortieth year, and will then be better disposed to strive after honorable things; more obliging, and inclined more to pleasure than to study, and more careful of his own interests than that of others; are likely to suffer from scalds through steam, boiling fats, distilling, molten metals, and all explosive materials.

♃ in 8 describes a medium stature, well proportioned, strong build, thick neck, small eye, keen sight; sober, decisive speaker; disposition tolerably good; obliging, sincere, generous, but hasty and passionate, yet forgiving; one who gains esteem and is much respected by those with whom he associates; is fitted for a variety of occupations indoors or out, on land or water; being well disposed, could hold, rule, or work under command; gains favors through military and martial men; care should be exercised in the handling of explosive material, such as powder, guns, or pistols.

♃ in II denotes a person above the middle height well proportioned, strong build, brown hair, expressive features, hazel eye, good sight; mind flexible, given to change; ingenious, active, positive in his pursuits; ambitious, searching, of an inquiring mind; one who abhors servitude, and who prefers to work his own way through, even at a loss; he gains esteem and preferment according to his station in life; caution should be used to ward off danger by falls and heavy lifting, either on land or water.

♃ in 25 gives a person of middle height, stout, short neck and arms, small hand and foot, ears small and quick of hearing; fond of bright colors, but well harmonized; delights in bright and witty company; disposition merry, jocund,

pleasant, admired by the company he keeps or intermingles with; fond of amusements, but somewhat unsteady, yet free from passion or rash actions; dangers will come by or through water or liquids, such as physics, strong drinks, or the capsizing of a boat; generally fortunate in travelling on land or ocean journeys.

♃ in ♏ represents a person above the middle stature, well proportioned, strong, and well set, eye full and expressive, features conveying knowledge and intelligence; quick of hearing; great walker and talker, either on subjects pertaining to his country, himself, or others; one who is generally well disposed to his fellow-men in whatever station of life they are placed; fond of amusements, entertainments; seldom discontented with himself or others; good linguist and capable of undertaking that which requires mind, thought, and judgment; is ambitious, though not particularly desirous of bearing rule or dictating; can help, or be helped through either young or older persons; usually fortunate in travelling and in gaining the confidence of strangers.

♃ in ♉ gives a tall, well-proportioned body, dark hair, good complexion, full brow, rather small eye, bright and mischievous, expressing much that is not spoken; is merry and cheerful and agreeable with a variety of company, male or female, and if the place or people does not fit itself to him, he can easily accept the situation and fall in with the conditions with very little fault-finding; not covetous, nor does he exert himself to any great extent to become wealthy; cautious in business dealing and in the outlay or use of money; liable to suffer by disputes in writings, signing papers, checks on banks, forgery, counterfeiting, and political troubles; should cultivate memory

and sight, and watch well his actions in counting and handling money, so as to guard off trouble and disputes that might affect himself as well as others ; will make a very good reporter, floor-walker, clerk, hotel-manager, conductor, night-watchman, baggage-master, expressman, and gains favors through theatres, government positions, and could act well as a politician ; fortunate in taking short journeys.

♃ in ♌ denotes a well-composed body, medium height, dark-brown hair, clear complexion, cheerful countenance, gray sparkling eyes, showing a fondness for fun and liking for music ; mind is flexible, given to change, fond of good company, and one who is generally well liked ; not passionate or rash in his actions ; liable to annoyance and jealousy, and evilly spoken of by others, and often blamed for what he has not done ; should use great care in what engagements he makes or receives through others, either in love or business matters, so as to avoid law, which might bring losses and troubles in many ways ; it would be well not to take a house or premises on too long a lease ; does well in buying or selling household commodities or in general speculating on a small scale ; is somewhat ingenious, well disposed, and attain preferment according to his station in life.

♃ in ♍ describes a middle stature, not tall, but well proportioned, small, restless eye, dark hair, small mouth and ears ; in disposition tolerably good and generous, but hasty and passionate, spasmodic, and who aims at great things ; is careful of his own interests, and at times oversteps the boundary line of his neighbors ; has good talents, fair scholar and linguist, publisher, reporter, broker, inventor, jester, singer, play-writer ; is aspiring, ambitious,

and desirous of bearing rule ; objects to servitude, or being dependent on others any length of time ; successful in travelling, on land or water ; should study more the comfort of the house he lives in, for family or business use, than the neighborhood or its location.

♃ in ♃ gives a strong, well-formed, upright, commanding person, pleasant countenance, rather large mouth, firm and expressive in speaking ; disposition generous, peaceable, fond of good company, humane, well disposed, and one who is fortunate and much respected by those with whom he associates ; will make a good leader, political speaker, government official, accountant ; gains through church and religious bodies, real estate, or acting as real-estate lawyer, but no gains as a criminal lawyer ; favored through handling cattle, or as a veterinary surgeon.

♃ in ♃ represents a well-formed body, medium height, long features, rather large ears and eyes, brown hair, hand broad, strong grip, feet a tendency to be large, heavy step, and a weakness to the knees ; is subject to headaches, noise in the ears, and deafness ; fond of travel and exercise ; strongly attached to his own country and relations ; gains through elderly persons ; much interested in the affairs of his parents, particularly of the mother, aunts, uncles, elder sister, and brother ; in disputes it would be well to settle or compromise, rather than go to law, for by so doing he would save money and time ; in disposition generous, temperate, human, and obliging, sensitive, soon angered, but not lasting ; rather proud, and frequently indisposed, but not seriously ; simple remedies—sleep and rest—are his best doctor, physic, and nurse ; it would be well not to take too great a risk in deep-water bathing, boating, and skating, as danger may follow through falling or taking

cramps; with care can reach great age, and be much respected by his friends and acquaintances in general.

♃ in ♋ describes a middle stature, well proportioned, somewhat stout, light-brown hair, clear skin and complexion, kind and expressive eye and features; showing traits of a love for the curious and scientific studies; disposition good, open, and generous; fond of good company and music, and one who is generally well loved and fortunate in most affairs; fond of travel, change of country, new scenery, and can easily adapt himself to customs and nations; has a tendency to selfishness, watching closely his own interests, either in dealing in property or money transactions; free in spending money for his own gratification; fond of rich clothing, jewelry, and showy colors; enjoys applause and attention; is apt to listen too much to the persuasion of others, and by that means bring on many of his losses and crosses; should avoid the visionary, and cultivate more his home surroundings, for his busy turn of mind causes a restlessness for change and a fondness for travel; his mind has a tendency to scientific study, forwarding inventions, acting as agent for building properties, theatres, railroads, insurance, shipping, merchandise; favored in lending and borrowing money, and, although he undergoes various mutations in life, he is generally fortunate.

♃ in ♆ gives a person of middle height, inclined to stoutness, darkish-brown hair, pale face, brown eyes; rather dull and inactive temperament, requiring a considerable amount of patience to draw out his wit and usefulness; apt to be peevish and repining; addicted to wine and company, which is often to his loss, physically and financially; is fitted for a variety of occupations, but should not hold

himself responsible where it requires too much ability and constancy; should avoid contentions and discussions in political matters; is inclined to be rash and unreasonable to his own injury, yet well meaning, and even striving to honorable things, but seldom attaining them, as he is subject to sudden changes in life and strange catastrophes.

XXV.

EFFECTS OF THE ASPECTS BETWEEN THE SIGNIFICATORS.

♃ ♄ ♃.

If ♃ be significator, he gives the querent inheritance of estates, and profit by means of agriculture ; his disposition is extremely moral and grave ; he may gain a fortune by merchandise, or, probably, by preaching.

If ♃ be significator, the disposition is not so good ; the querent seldom meets with much success in the world ; he is very niggardly, and generally acquires property by some selfish and unusual means ; though he seldom enjoys it like other persons. He generally lives hated by everyone for his mean and deceitful ways, and dies in obscurity.

If ♄ be in ☐ to the significator, and in aspect with ♃, the querent is generally duped of his property, and dies a miserable death.

♃ ♄ ♄.

If ♃ be significator, the querent is of a rash, turbulent disposition, and generally very unfortunate ; very often engaged in some public calling of the lowest order, and frequently ends his days in prison.

If ♄ be significator, the disposition is equally bad, but not quite so rash, being more sly and cowardly. Sometimes he gains favor from elderly persons, who assist him with their property, which he generally loses in the end, and becomes very unfortunate, especially if the significators be under the Earth.

♃ ó ☉

Signifies losses to the querent by fire (especially if they be in a fiery sign), or by men in power, who persecute him, and confine him within the walls of a prison for some contempt of the law; and he is seldom healthy or of long life.

If ☉ be significator, the querent is generally very disagreeable, deceitful, mistrustful, and unfortunate; always losing his property by some speculation, which in the end often brings him to ruin, particularly if the querent have anything to do with the government, or persons connected with the state.

♃ ó ♀

Shows gain to the querent by means of ladies to a considerable extent; he is much attached to them, greatly addicted to pleasure, and very fortunate where females are concerned. If he be a man of property, he often wastes most of it by gaming or pleasure.

If ♀ be significator, the querent is very artful, sly, unfortunate, destitute of friends, often disappointed by death; and he loses considerably by persons older than himself, especially if he be in trade.

♃ ó ☿.

If ♃ be significator, the querent is subtle and crafty, fond of researches into antiquity; one of much gravity and considerable learning; though not always of the most agreeable manners.

If ☿ be significator, he is dull, suspicious, mean, cowardly, calculating, and covetous. Should he turn his attention to literature, he may gain some knowledge, although with great labor; and should he become an author, his writings may bring him into some disgrace.

♃ ó ♃.

If ♃ be significator, the person is restless and unsettled in his purposes, and often changes his residence. He is not very fortunate, though he may sometimes benefit by the populace and by the lower order of females.

If ♃ be significator, he is poor, miserable, and dejected ; of unpleasant manners, and sullen disposition ; extremely unfortunate, and uncommonly covetous, though possessing scarcely any property. With much suspicious caution, he frequently commits the most unaccountable errors in affairs of the greatest consequence ; as, through excess of prudence, he is very likely to doubt and deliberate in the moment of action.

♃ ó ♂.

If ♃ be significator, the querent is bold, proud, and ambitious ; fond of martial exploits and enterprises ; a good soldier or surgeon, though he may lose much by strife and contention, and sometimes receive wounds in quarrels.

If ♂ be significator, he is good, pious, and just ; he is eminently successful in the law or the church ; and often makes a fortune by those means.

♃ ó ☉.

If ♃ be significator, the querent is weak, servile, and credulous ; he incurs the displeasure of men in power, by whom he is much oppressed, and often ruined ; he has bad health, and is generally a vain, loquacious character, indulging in fanciful speculations about religion, and other matters for which he is totally unqualified.

If ☉ be significator, the power of ♃ is so much destroyed by the power of ☉, that he has but very little

effect; though the party will, in general, be very much given to religion, which, if ♃ be well dignified in other respects, and not ill aspected, will be sincere, otherwise it is fanatical or hypocritical.

♃ ó ♀.

If ♃ be significator, it promises the greatest happiness; the querent is highly favored by the female sex, by whose means he gains great advancement; he is rich, prosperous, and fortunate; very healthy, and greatly admired and respected. It shows great personal beauty.

If ♀ be significator, it denotes great beauty of person (unless ♀ be in ♁ or ♃), riches, honors, ecclesiastical preferment; the person so represented is truly virtuous, pious, kind, and beneficent to all, with the greatest goodness of heart, and a disposition that will command universal love and esteem.

♃ ó ☿.

If ♃ be significator, it denotes a person of great learning, a good lawyer or divine, of excellent abilities and much information.

If ☿ be significator, he is mild, humane, religious, fond of literature; possessing an elegant mind, and a gentle, engaging disposition; he is raised to eminence, and protected by powerful patrons; he accumulates great riches, and is, in general, extremely fortunate.

♃ ó ♃.

If ♃ be significator, the person so represented is restless and changeable, and seldom sufficiently settled to procure much wealth; he is, on the whole, very fortunate, often gains considerably by marriage, and is a general favorite with the fair sex; he is a great traveller, and is

eminently successful in maritime affairs and among seamen and shipping.

If ☽ be significator, he is fortunate in ecclesiastical affairs; or among mercantile men and magistrates. He obtains great wealth, though he is liable to losses frequently by canting, hypocritical persons, who impose upon his natural kindness and generosity of disposition. He has, however, too much good fortune to be injured by those persons to any serious extent.

♁ ♁ ☉.

If ♁ be significator, the querent is in danger by fire, lightning, or infectious fevers; it has been said in this case, with great truth, "he has the favor of kings and princes," and it may be their frowns, too, to his utter undoing; he may rise hastily, but, perhaps, to a precipice.

If ☉ be significator, the querent is brave, but headstrong and violent; he will probably attain some considerable rank in the army or navy; but he will be frequently wounded, and most probably die in battle, or be killed by some accident, or fall a victim to some contagious fever.

♁ ♁ ♀.

If ♁ be significator, the querent is kind and gentle upon the whole, though at times rather hasty; he is moderately fortunate, extremely fond of women, and not always very particular as to their respectability.

If ♀ be significator, he is wicked and debauched, a companion of prostitutes, from whom he generally receives great injury; a drunkard, frequently brawling in taverns or low public-houses; though he may sometimes meet with good fortune, he will quickly dissipate whatever property he may possess in the company of the most worthless of mankind.

♁ ♁ ♃.

If ♁ be significator, it represents the querent as possessed of considerable ability, a skilful mechanic, or a good mathematician; one of an acute sarcastic wit; if he be in the army or navy, for which he is well qualified, he obtains great reputation for his bravery, and is distinguished still more for the policy of his measures. He is never very scrupulous as to the means he employs; and will pay but little respect to the persons or possessions of others, when he can gain any advantage by sacrificing them to his own interest.

If ♃ be significator, he makes a cheat or swindler, a thief, robber, or treacherous miscreant; a frequenter of gaming-houses, rash, furious, and blood-thirsty.

Any evil aspect of ♃ increases these evils, and a good aspect of ☉, ♃, or ♀ will much diminish them.

♁ ♁ ☽.

If ♁ be significator, it shows one of an unsettled life and temper, and a favorite of females; he is frequently a wandering adventurer, more remarkable for the variety of his fortune than his success or abilities. He is likely to die in a strange country.

If ☽ be significator, he is a bold, enterprising character; frequently in great danger of a violent death, quarrelsome; and given to duelling. He may be a good surgeon or soldier; and is seldom noted for much humanity. If a female, she is extremely likely to be seduced.

☉ ♁ ♀.

If ☉ be significator, it denotes one of soft and effeminate manners, a pleasing address, a great admirer of the ladies. He is too much given to extravagance and dissipation.

If ♀ be significator, he is of short life, unfortunate, and oppressed ; too sickly to make much exertion ; very proud and extravagant.

☉ ó ☿.

If ☉ be significator, it gives some ingenuity, but not much sound judgment.

If ☿ be significator, he represents a person of mean and shallow abilities ; one addicted to fraud and deception ; incapable of learning anything which requires memory or judgment, and extremely superstitious. He may succeed well in trade or business, but for study he is wholly unqualified.

☉ ó ☽.

If ☉ be significator, it represents a restless and changeable person, who aims at great things, but seldom accomplishes them.

If ☽ be significator, the querent is extremely unfortunate, and generally sickly and unhappy, dejected and oppressed by men in power. He is rash and violent, subject to burns and scalds, and has frequently some defect in the eyes ; and if the ó happen near the *Hyades*, *Pleiades*, or *Præspe*, he is likely to be nearly blind. If the ☽ be applying, he is in danger of death, especially if it happen in the 8th house, or ☉ be lord of the 8th ; but if ☽ be separating, the danger is not so great.

♀ ó ☿.

If ♀ be significator, it represents one who is polite, mild, and courteous, fond of the elegant branches of literature ; a pleasant companion, a favorite of females ; and one of an excellent disposition.

If ☿ be significator, he excels in any pursuit that re-

quires taste ; a good painter, an excellent poet or musician, of a very humane disposition, and of the most prepossessing appearance.

It must be most carefully observed, whether these planets have any other familiarity at the same time ; for should μ , η , or δ be in \square , it will make a most remarkable difference. Indeed, this must be scrupulously attended to in all cases, but especially where φ , ξ , or \mathcal{D} may be significator.

φ \acute{o} \mathcal{D} .

If φ be significator, it renders a man very mutable and uncertain ; often promising, through goodness of disposition, much more than he is capable of performing.

If \mathcal{D} be significator, he is of an easy, happy disposition, with little care beyond the enjoyment of the present moment ; a great proficient in all elegant amusements, and of an easy and genteel address.

ξ \acute{o} \mathcal{D} .

If ξ be significator, the native is possessed of great abilities, though generally very unsteady in his pursuits. He frequently travels in some literary capacity.

If \mathcal{D} be significator, the effects are not very different ; his intellectual powers are of the first order ; he is much attached to learning, and gains great reputation by his abilities.

OF THE \ast AND \triangle ASPECTS BETWEEN THE SIGNIFIATORS.

η \ast or \triangle ζ .

If η be significator, it gives riches by means of agriculture ; and he is of a sedate and religious disposition.

If ζ be significator, he is extremely grave, and frequently gains riches by legacies or mining concerns.

$\beth * \text{or } \triangle \delta$.

If \beth be significator, it increases the courage of the person so signified, and renders him more open in his resentment.

If δ be significator, he is prudent and cautious, bigoted in religion, and, should other aspects befriend δ , he may gain an estate.

$\beth * \text{or } \triangle \odot$.

If \beth be significator, he is generous and noble, though somewhat austere in his behavior.

If \odot be significator, he is ostentatious, boastful, and conceited; he may be expected to gain by legacies, or to be successful as a farmer.

$\beth * \text{or } \triangle \wp$.

If \beth be significator, he is prodigal and extravagant, wasting his money among females.

If \wp be significator, he is modest, shy, and retired in his manners; he gains the favor of elderly people, and sometimes inherits their property.

$\beth * \text{or } \triangle \varphi$.

If \beth be significator, it gives ingenuity and subtility, though his talents are mostly employed to little purpose.

If φ be significator, he is very cautious and prudent, and is addicted to the study of arts and sciences.

$\beth * \text{or } \triangle \mathcal{D}$.

If \beth be significator, the querent is changeable, jealous, and mistrustful.

If \mathcal{D} be significator, he is vain and conceited, mean in his actions, though without the excuse of rashness, as he does nothing without much deliberation.

$\mathcal{U} * \text{or } \triangle \delta$.

If \mathcal{U} be significator, it gives bravery and the spirit of military adventure; he is a good soldier, surgeon, or chemist.

If δ be significator, he is noble, generous, and ambitious, and will rise rapidly in the army.

$\mathcal{U} * \text{or } \triangle \odot$.

If \mathcal{U} be significator, it makes one extremely fortunate, and very noble and courageous in his disposition.

If \odot be significator, he gains money rapidly, is always respected, and possesses a most excellent disposition.

$\mathcal{U} * \text{or } \triangle \wp$.

If \mathcal{U} be significator, it causes beauty, love, riches, and real goodness of heart; this is the most fortunate aspect that can be formed.

If \wp be significator, the person is virtuous, amiable, of a noble disposition, incapable of fraud or malice.

$\mathcal{U} * \text{or } \triangle \text{♁}$.

If \mathcal{U} be significator, it gives great learning, sound judgment, and excellent abilities.

If ♁ be significator, he possesses solid sense, an open, generous disposition, and real good fortune.

$\mathcal{U} * \text{or } \triangle \text{♃}$.

If \mathcal{U} be significator, it makes a man very fortunate, beloved by females, and much respected by the poorer classes of society.

If ♃ be significator, he is just and charitable, sincere in his friendships, and generous to the full extent of his means.

δ * or \triangle \odot .

If δ be significator, it gives a very noble disposition and great mind ; it causes one to rise rapidly in the army ; he is uncommonly successful in war, and will gain much by the patronage of men in power.

If \odot be significator, it confers great bravery and a high spirit ; he rises to grandeur by means of his courage and invincible military talents.

δ * or \triangle φ .

If δ be significator, it causes lewdness and dissipation ; his disposition is not radically bad, but he is extremely thoughtless and improvident ; he may gain by females, for he seems to possess a fascinating influence, which he never fails to exert to the utmost with the female sex.

If φ be significator, he is handsome, but proud, rash, and inconsiderate ; and neither remarkable for prudence nor principle.

δ * or \triangle \wp .

If δ be significator, this aspect gives great acuteness, penetration, and learning ; the querent, however, is crafty, rather hasty, and extremely confident.

If \wp be significator, he possesses great courage, is very ingenious in any mechanical trade, a good engraver or mathematician, and will succeed in anything that requires presence of mind, acuteness, and ready wit.

If \wp receive any aspect of ♁ , he is extremely fitted to become a good astrologer, especially if ♃ assist \wp .

δ * or \triangle ♃ .

If δ be significator, it makes one restless and changeable, servile and talkative ; he travels much, and receives much assistance from females.

If D be significator, he is very passionate and changeable, with a high spirit and good abilities.

$\odot * \text{ or } \triangle \text{D}$.

If \odot be significator, it confers riches and honor; the querent is fortunate with women, and is much respected by the multitude.

If D be significator, he is proud and aspiring; he is generally successful, but his fortune is not permanent, unless both \odot and D be in fixed signs.

$\text{♀} * \text{ or } \triangle \text{♃}$.

If ♀ be significator, this aspect gives ingenuity, subtlety, and good-nature.

If ♃ be significator, the querent possesses a refined and accomplished mind; he is neat in his person, and elegant in his manners; a lover of music and the fine arts in general.

$\text{♀} * \text{ or } \triangle \text{D}$.

If ♀ be significator, it is a very fortunate aspect; it shows a person who is much assisted by female friends; and one, who, though unstable, often obtains considerable property.

If D be significator, the querent is gentle, obliging, amiable, and genteel in his manners, and is much admired by females; whose condition in life depends on the strength or debility of ♀ .

$\text{♃} * \text{ or } \triangle \text{D}$.

If ♃ be significator, the person signified is witty, ingenious, subtle, easily learning anything to which he applies, and frequently acquiring many sciences without any assistance. He is somewhat reserved, and a little melancholy, but, from his extensive knowledge, he is always a useful and sometimes a pleasant companion.

If D be significator, this is the most favorable aspect for learning or scientific speculation.

THE EFFECTS OF THE \square OR g ASPECTS BETWEEN THE SIGNIFI-
CATORS.

h \square or g U .

If h be significator, it shows much trouble by lawyers or the clergy.

If U be significator, he is always wretched and miserable, idle, unfortunate, and beggarly.

h \square or g f .

If h be significator, it is the aspect of cruelty and murder, and the person so signified is extremely unfortunate; he generally lives a most dejected life, and dies a violent death.

If f be significator, the person shown by him is very malicious, treacherous, and blood-thirsty; one delighting in the most evil deeds, yet very cowardly, sly, and much addicted to suicide and secret revenge; of a cruel complexion; in short, such a character as Don Miguel of Portugal.

h \square or g \odot .

If h be significator, it is the aspect of infamy and contempt; the person is prodigal, ambitious, overbearing, hating control, very disagreeable in his manners, extremely unfortunate, subject to the frowns of persons in power, and often meets a violent death.

If \odot be significator, the person is cowardly, spiteful, treacherous, malicious, unfeeling, covetous, repining, always despising anything of kindness and humanity; one who generally leads a life of wretchedness, and frequently meets with a bad end, and sometimes dies in prison.

♃ □ or ♂ ♀.

If ♃ be significator, it shows dissipation, and the person leads a most detestable life, connected with the lowest order of prostitutes, by whom he is eventually brought to ruin and disgrace.

If ♀ be significator, the person is generally of an evil complexion, and not very handsome; very sly, artful, full of mischief, and much addicted to dissipation, though not suspected; mostly unfortunate.

♃ □ or ♂ ☿.

If ♃ be significator, it indicates a thief, cheat, or swindler; a low, cunning fellow, sly, envious, treacherous, and malicious, one who is always planning some scheme to deceive his most intimate friends; generally forming a bad opinion of everyone, and not at all particular as to speaking the truth.

If ☿ be significator, the person is very artful, always involved in strife and contention, and much given to vilify the character of others, by whom he is tormented with lawsuits; it also indicates pettifogging attornies, who very seldom act honestly toward their clients.

♃ □ or ♂ ♃.

If ♃ be significator, it shows a wandering, unsettled, and changeable person, not of a genteel form, but one who is down-looking, and inclined to stoop forward; always very fretful, and appearing full of trouble; not a good disposition, nor to be depended on. He seldom attains any high situation, but, if he does, he soon falls into disgrace again.

If ♃ be significator, the person is extremely unfortunate, always in trouble with the lower order of mankind, from whom he receives many injuries; he is mean, cow-

ardly, and very dejected ; is rather unhealthy, seldom living a long life, and generally dying a miserable death.

$\mathcal{L} \square \text{ or } \delta \delta$.

If \mathcal{L} be significator, it denotes violence, ingratitude, a furious temper, and danger of death by malignant fevers.

If δ be significator, it shows pride, ingratitude, insolence, and the hatred of the clergy on account of theological opinions.

$\mathcal{L} \square \text{ or } \delta \odot$.

If \mathcal{L} be significator, it gives arrogance, prodigality, and much vanity, with a great desire to be distinguished, which is but very rarely gratified.

If \odot be significator, the person represented wastes his property by riotous living and all kinds of extravagance.

$\mathcal{L} \square \text{ or } \delta \wp$.

If \mathcal{L} be significator, it shows extravagance, dissipation, and all kinds of debauchery and intemperance.

If \wp be significator, the person has many enemies among the clergy, and the legal profession, magistrates, etc., and he is equally void of virtue and prudence.

$\mathcal{L} \square \text{ or } \delta \wp$.

If \mathcal{L} be significator, it gives trouble, contention, perplexity, lawsuits, and, in consequence, indigence.

If \wp be significator, the person is frequently persecuted for his singular religious opinions ; his understanding is weak, and he is often involved in strife and contention.

$\mathcal{L} \square \text{ or } \delta \mathcal{D}$.

If \mathcal{L} be significator, it shows one of many words, though of poor abilities ; he is weak and foolish, and, if in a public capacity, is execrated by the multitude.

If D be significator, he is injured by faithless friends and deceitful relatives ; and his property is impoverished by hypocritical fanatics.

♁ \square or ♁ \odot .

If ♁ be significator, it denotes a man of great ambition and violence ; but his fortune is too evil to allow him to succeed.

If \odot be significator he is restrained by no principle of honor or gratitude ; his affairs are always deranged, and he makes use of the most violent means to retrieve them. Such an one frequently becomes a footpad, murderer, or house-breaker, and is either killed in some contest, or falls a victim to the laws of his country.

♁ \square or ♁ ♀ .

If ♁ be significator, these aspects cause lust, excess, prodigality, disease, and injury by loose women, and complete waste of fortune.

If ♀ be significator, he is very treacherous, mischievous, base, and inconstant ; or if it be a female, she is a prostitute, or very shameless.

♁ \square or ♁ ♃ .

If ♁ be significator, it shows one of some ability, but his talents are applied to the most dishonorable purposes.

If ♃ be significator, it denotes a thief or assassin ; one whose most solemn protestations are not to be believed ; who will desert his benefactors at their utmost need ; he is violent, furious, contentious, and despised by everyone for his infamous life.

♁ \square or ♁ D .

If ♁ be significator, the querent described by him is a fit companion for the lowest and most unprincipled of man-

kind ; he is very unfortunate, and is probably a wandering vagabond, who travels over the earth without a friend or a home.

If D be significator, he is excessively abusive, malicious, and treacherous. He may travel into foreign countries as a sailor or soldier, amid innumerable dangers and hardships, and die by pestilence, dysentery, or the sword.

$\odot \square$ or $\text{S} \text{D}$.

If \odot be significator, the person suffers losses, trouble, and much anxiety.

If D be significator, he is obstinate and quarrelsome ; he is exceedingly ambitious and prodigal ; and is sometimes marked in the face, or his eyes are affected ; the latter is especially the case if \odot be afflicted by S , or either \odot or D are with the *nebulous* stars.

$\text{F} \square$ or $\text{S} \text{D}$.

If F be significator, it shows a changeable, unsettled life, great troubles in marriage, and much ill fortune.

If D be significator, it shows a dissolute, extravagant life, attended with indigence and poverty, and much trouble from females.

$\text{X} \square$ or $\text{S} \text{D}$.

If X be significator, it no doubt gives some abilities, but such persons are too unsettled to apply very closely to any subject ; they are continually shifting their situations (especially if X be in a movable sign), nor are they very sincere in their professions of friendship, nor very scrupulous in the method by which they may attain their ends.

If D be significator, they have a defect in their utterance, have but little ability, except a kind of low cunning, which they apply to dishonest purposes. But as X is acted on by every planet having an aspect to him, it will be neces-

sary to observe each aspect, and allow for its influence; for if ☿ have a \triangle of ♃, the \square of ☿ to ♃ will not be near so evil, though the person will be far from sensible, notwithstanding that they are tolerably honest and well meaning.

Observation.—The reader must always remember that the true character and condition of the person signified can only be correctly learned by noticing all the aspects the significator may receive, as well as observing the nature of the sign and house it is in, and the degrees of strength or weakness it possesses, as well as those planets which aspect it. Thus, if the significator be ♂, and he receive the ☿ of ☉, yet if ☉ be weak, and ♃ have also a \triangle of ♃, this benefic planet being strong, he may judge that the querent will suffer by the evil influence of ☉, by receiving a severe wound in a duel, or in honorable warfare; whereas if, instead of the \triangle of ♃, the \square of ☿ occurred, there would be little doubt that he would be killed by police officers, or die by violence; the latter especially, if ☉ was in the 10th house.

XXVI.

THE NATURES OF THE PLANETS.

Herschel.—This is the most distant planet from the Sun. He takes eighty-four years to go through the twelve signs. He is frequently retrograde, appearing to go backward in the heavens. His diameter is to that of our Earth as 4.332 to 1.

The nature of Herschel is extremely evil. If ascending at the time of birth, he causes the native to be of very eccentric disposition, pursuing extraordinary and uncommon objects; one who despises the track of custom, and is very abrupt in his manners. Whatever good he may produce, when well aspected or situated, will be of a sudden description, and quite out of the common course of things. Persons whose minds are influenced by this planet are unsettled in life, partial to travelling, witnessing many strange scenes, very romantic and extraordinary in their ideas, and given to the study of antiquity; yet likely to strike out many novelties.

Saturn.—This planet is next to Herschel. He is at a great distance from the Sun, and exceeds this Earth in bulk nearly one thousand times. He goes through the Zodiac in twenty-nine years and a half; his diameter is to that of the Earth as 9.987 to 1.

The nature of Saturn is far more evil than that of Herschel; he is called the Greater Infortune, and he is undoubtedly the cause of the greater portion of human suffering. When he is rising or setting at birth, the person born will suffer much lingering sickness, and be very subject to blows, bruises, and falls. If he be on the meridian,

or coming to the meridian, he causes perpetual trouble and disgrace; all the native's affairs go wrong, and, unless there be some very strong aspects of other planets to counteract this evil position, the native is the complete child of misfortune. If he be in the opposite situation, that is, near the north meridian, or cusp of the 4th house, his effects are nearly as evil. Persons born under his influence are nervous, fearful, bashful, cowardly, melancholy, and given to shed tears. They suffer from chronic diseases, and are liable to mental infirmities. Their dispositions are thoughtful, malicious, and reserved; they are firm and obstinate in their opinions, but adhere strongly to their attachments.

Jupiter.—This planet is next to Saturn in the solar system. He is the largest of all, in bulk exceeding that of the Earth nearly one thousand three hundred times. He is very nearly twelve years in going round the Zodiac; his diameter is to that of the Earth as 10.86 to 1.

His nature is eminently benefic, and he is called the Greater Fortune. When rising at birth, he confers much strength of constitution, enabling the native to overcome very evil directions, which would otherwise prove fatal. The persons under his influence are healthy, cheerful, and *jovial* in disposition, and are open, sincere, generous, and quite free from fraud or meanness of any kind. They are generally much esteemed, from pursuing always very honorable, magnanimous conduct; and they are the favorites of fortune. If Jupiter be approaching the meridian at birth, the native will (unless very evil aspects occur to counteract his influence) become extremely wealthy, and arrive at distinction. This is verified in the nativities of Queen Victoria and the Duke of Wellington.

Mars.—This planet is between the Earth and Jupiter; he is rather less in size than our globe, and goes round the

Sun in about six weeks less than two years. His red, fiery appearance renders him very conspicuous in the heavens ; his diameter is to that of the Earth as 0.517 to 1.

Mars is a very evil planet, but his nature is quite different from Saturn. He causes all hot and violent diseases, and persons under his influence are subject to cuts, burns, and other violent accidents. They are rash, angry, and always ready to rush into quarrels and bloodshed. They feel no pity. If Mars be in the ascendant of any person's nativity, they become liable to receive cuts or have marks in the face ; they are fond of war and danger ; if in the 10th house, or on the meridian, they are generally observed as warlike characters, and may gain honors as such. In George III.'s nativity he was so situated, and during his reign England was perpetually at war.

Venus.—This beautiful planet is situated nearer the Sun than is the Earth. She goes round the Sun in thirty-two weeks, and is very nearly the same size as our globe ; her diameter is to the Earth as 0.975 to 1.

Her nature is decidedly benefic, but her power nothing equal to that of Jupiter. She assists to strengthen the constitution if ascending at birth, but she gives such a strong inclination for pleasure, that the native often injures his health in its pursuit. Persons born under her influence are generally of a mild, quiet disposition. If on the meridian, she renders the native respectable in life, unless in ill aspect to Saturn, when he will generally be very mean in his conduct. She partakes very much of the nature of those planets to which she is in aspect, and no judgment can be formed of her effects without taking this into *full consideration*. If well aspected, the native will gain chiefly through the means of females ; if ill aspected by δ , the native is not chaste.

Mercury.—This planet is the nearest to the Sun of any

yet discovered. He is very small, being only 3,200 miles in diameter, and travels very swiftly, going round the Sun in twelve weeks and four days; his diameter is to the Earth's as 0.398 to 1.

His influence, when in no aspect with any other planet, and if in the ascendant, causes great restlessness and desire of change; fondness for travelling, and a busy turn of mind, addicted to literature; but as this planet is the chief ruler of the *mental* faculties, great care must be taken to note what aspect he forms with other planets, for on that will *chiefly* depend the mental disposition of the native. If close to the Sun, the native never has any great abilities for science; his mind is rather contracted and superficial, though he may be well adapted for any kind of plodding business. If at the same time he be afflicted by the evil aspects of the malefics, and the Moon also be weak and afflicted, the native will be of very weak mind; and if the ascendant also be afflicted by the presence or ill aspect of evil planets, and there be no good aspect between the Moon and Mercury, or between them and the ascendant, the native will be an idiot or become insane. This may be the case even where Mercury is distant from the Sun, as occurred in the nativity of George III., where Mercury was twelve degrees and a half from the Sun. In that king's nativity Mercury had the sextile aspect of Jupiter, which preserved his mental faculties for several years; but being in conjunction with Saturn, and in semisquare with Mars, and the Moon being also in square to Mars, and in no aspect to Mercury, and neither of them in aspect to the ascendant, the royal native, under ill directions, lost his reason.

The Sun.—The glorious body which gives us light and heat is less noticed than the Moon in the judgment of a nativity, though, if astrology were all fancy, his appear-

ance would have been likely to say much in his favor. The Earth is distant about ninety-five millions of miles from the Sun, which in bulk exceeds that of the Earth in the proportion of 1,384,472 to 1; its diameter is to that of the Earth as 111,454 to 1. The human mind strives in vain to comprehend its immense bulk. Just as difficult is it to comprehend how he keeps all the planetary bodies in perpetual play around his centre; for although the terms *attraction* and *gravitation* have been long in use, they are still as full of mystery as is that of *planetary influence*. The specific influence of the Sun is small; but it seems to be similar to that of Mars. If in the ascendant, or in aspect to it, he causes a degree of pride; when in good aspect to the Moon, he causes success in life; but if in evil aspect, he gives rashness, and injures the native's fortune. If in conjunction with any planet, he destroys the power of that planet in a great measure, and assumes the nature of the planet himself, to a certain extent. It is highly important that the Sun should be free from the ill aspects of the malefic planets, to produce success in life; and it is better that he have no aspect whatever to them, unless it be to Mars, when the Sun is near the meridian, as this may cause military preferment.

The Moon.—This beautiful globe *apparently* goes round the Earth in twenty-seven days, seven hours, and forty three minutes. Her distance is 237,000 miles from us; and she is nearly 50 times her own size smaller than this Earth; her diameter is 2,160 miles, that of the Earth at the Equator, 7925.648 miles.

She has *most powerful influence* on every person, according to her situation at birth, or what is termed her *MUNDANE POSITION*; that is, her rising or setting; and also as regards her aspect with other planets. If she be nearly in conjunction with the Sun, the native will be of weak con-

stitution, and, if not very well aspected, and the hyleg not strong, of very short life. Persons born during an eclipse of the Sun, when the Moon is nearly in a direct line with the Sun, are invariably very weakly, and are said never to live many years. The Moon has certainly, at all times, much to do with the stamina of the native's constitution ; and, if she be much afflicted, his health will rarely be good, and his fortune will be as poor. The animal propensities depend almost wholly on the Moon ; and if she be afflicted, the native will be idle and given to drinking, gluttony, and debauchery. The good aspects of Mercury and the Moon to each other are important, to give wit and ingenuity. If the Moon ascend at birth, the native will be very fond of novelty and roaming about ; and if she be weak, will lead a very dissolute life. If the Moon be on the meridian, or approaching it, and at the same time in good aspect to Mercury, the native will be clever, and fortunate through his own talents ; if in good aspect to Jupiter, he will gain wealth ; to the Sun, he will meet preferment ; to Venus, he will have many female friends, and be very agreeable in his manners ; to Saturn, if Saturn himself be strong, he may gain by elderly persons, legacies, buildings, or agricultural pursuits ; to Mars, he may succeed in warfare, or as a surgeon, cutler, etc. But in all these cases, if there be any evil aspects to the Moon, or to the meridian itself, the good will be materially diminished.

When evil aspects are found between the Moon, Mars, and Mercury, the native is inclined to dishonesty. The Moon in good aspect to Mars gives courage ; and if Mars be evilly affected by other planets, boldness and impudence.

OBSERVATIONS ON THE EFFECTS OF DIRECTIONS.

We are to judge whether a direction be good or evil by the nature of the aspect and planet. The extent and char-

acter of its effects are to be learned by the degree of angular power of the planet, the sign it is in, and its freedom from affliction ; also the opposing influences are to be well considered. Nor can any safe judgment be formed unless *all* the directions in operation within six months of the time, and the transits and ingresses, be considered. A good direction gives prosperity from such things or persons as the planet signifies, and also as the house of which he is lord intimates. In the same manner judge of an evil direction. Take also into consideration the house the moderator is in or rules over, and also the house wherein the direction falls when complete. Directions in children's nivities act upon and through their parents, guardians.

The *Horoscope*, or ascendant, signifies all matters which affect the person, such as sickness or health, birth or death of children ; also the affections of the mind.

The *Moon's* directions affect both mind and body, also wealth and character, as regards public estimation.

The *Sun* concerns the health, honor, preferment, favor of the great, the father and his affairs.

The *M. C.* denotes honors, character, employment, credit, trade ; also the parents.

The *Pars fortune* has influence over money matters, and, in some measure, family affairs.

SPECIFIC RULES.

Asc. \odot \square g , h .—According to the sign h is in will the native suffer sickness (especially if the ascendant be hyleg), family affliction, or mischief by elderly persons or saturnine affairs, accidents, falls, or bruises. The mind becomes dull and heavy, the body suffers *lingering* diseases, especially coughs and colds, phlegmatic complaints, and low fevers. If both h and the ascendant be in watery

signs, danger by water; if in ♃, danger of suffocation, or being smothered. On this direction old diseases return.

Asc. * Δ , ♃.—Benefits by land or houses, inheritances, agricultural pursuits, buildings, legacies, gifts, and favors of old persons. The native becomes grave and studious, and also laborious.

Asc. δ * Δ , ♃.—Health in general, though, if ♃ be afflicted, blood abounds, and pleurisy occurs on the conjunction; gifts, patronage, new friends, children, preferment, and general prosperity.

Asc. \square δ , ♃.—The body is distempered, blood abounds, danger of pleurisy, or liver complaints, especially if ♃ be in Ω or ω ; in children measles, and, if ♃ be affected by δ , the small-pox; losses of money, deception and injuries by churchmen and magistrates. The native is careless and improvident; false friends betray.

Asc. δ \square δ , δ .—Sickness of the nature of δ and the sign he is in, considered with that of the ascendant; also accidents, cuts, burns, or stabs. The native suffers by *hot* diseases, and rarely escapes *loss of blood*. He becomes quarrelsome and venturesome, rushes into disputes and dangers, and suffers accordingly. If he be a gentleman, he may be called out in a duel; if a mechanic, he fights; if a female, she quarrels with her husband. Persons under δ influence at birth become violent and furious. If δ be in an earthy sign, he threatens great evil; to kill or be killed; in an airy sign, inflammation of the blood, or falls; in a fiery sign, violent fevers, burns, stabs; in a watery sign, bloody flux, danger of drowning.

Asc. * Δ , δ .—The native becomes martial in his ideas, delights in horse exercise and military affairs. He becomes angry and impatient, inventive and diligent, receives favors from military persons, preferments, or studies chemistry.

Females frequently marry under these directions, or have a son born.

Asc. \acute{o} \odot .—The native becomes publicly employed, or receives favors from public characters; his reputation advances. Yet troubles and anxieties attend. Hot diseases in the head, and especially the eyes. In watery signs, flow of humors.

Asc. \ast \triangle , \odot .—Health of body, peace of mind, new friends and eminent. Also preferment, creditable employment, and honorable journeys. Affairs generally successful. A female may expect marriage, or a son born.

Asc. \square ε , \odot .—Troubles and diseases; envy or ill treatment from a person in power, quarrels, lawsuits, prosecutions; also decay of estate, deceit, and disrespect to the native; danger of imprisonment and shipwreck; complaints in the eyes, acute diseases or fever; death or danger to the native's father.

Asc. \acute{o} \ast \triangle , φ .—Pleasure and content. He is beloved of women, marries, or has a daughter born or married. He purchases furniture, clothing, and is greatly given to luxury and pleasures, especially under the conjunction, where, if φ be afflicted, he may suffer diseases accordingly.

Asc. \square ε , φ .—Disease by surfeit or excess; inclined to be wild, intemperate, and extravagant. He runs into vicious pursuits, and is scandalized; many troubles by women, vexations in love matters, jealousy, and conjugal quarrels.

Asc. \acute{o} \wp .—This incites a desire to study, poetry, and mathematics. He takes a degree at the university, or enters some school or college, if a youth. It denotes a busy time with accounts, writings, law-papers; also journeys and changes in situation. The whole good or evil according to the strength of \wp in the radix.

Asc. \ast \triangle , \wp .—This is of the same character with the

♅ ; but no evil arises therefrom, even if ♃ be afflicted. It gives changes of residence.

Asc. ☐ ♄, ♃.—This brings expenses by literary things and persons ; a very unsettled time ; disputes, quarrels, lawsuits, annoyances by young persons. He may be arrested or questioned for some mistake or fraud in accounts, or be libelled, or write some foolish book or libel. It also causes cutaneous diseases, coughs, and affections of the breath. Much depends on the aspects to ♃.

Asc. ♅ ♃.—Sudden benefits or reverses, changes, journeys, preferment, losses by the populace, or death of the native's mother, all depending on the strength of the ♃ on the radix. It brings marriage to males and sea-voyages to all. It causes *lunar* diseases, especially if the ascendant be hy-leg.

Asc. * △, ♃.—Content of mind and body, much active business and employment, a journey or sea-voyage. It gives benefits by females, new female friends, marriage, or the birth of a daughter, public esteem, and prosperity.

Asc. ☐ ♄, ♃.—Disputes and controversies, especially with females and vulgar persons ; misfortunes at sea, loss of office, many public affronts, and open enemies ; also lunar diseases, corrupt humors, cancers ; a general tendency to gluttony and intemperance, and the consequent distempers, according to the sign the ♃ is in at birth.

Midheaven ♅ ☐ ♄, ♃.—The anger of magistrates and employers is felt ; loss of office and trade, disgrace and ruin may occur ; death of parents. He is apt to act discreditably ; his servants do the same ; conspiracies against him, private enmity ; accusations and robberies.

Midheaven ♅ ♃.—Preferment, employment, and numerous benefits by the favor of some person of rank. It raises in life according to the situation of the native. It gives increase of wealth ; but much depends on how the

M. C. is aspected. In a married female's nativity it benefits her husband; in children, their parents.

Midheaven * Δ , Υ .—This acts like the δ , but generally with less power. The Δ by Υ coming to the cusp of the 2d house gives great increase of wealth.

Midheaven \square ϱ , Υ .—Trouble by law, magistrates, and the clergy; losses in commerce and trade; accusations against the native, which rarely prevail. He suffers by persons pretending to religion.

Midheaven δ \square ϱ , ζ .—Great mischances to life and fortunes. The wrath of powerful men fall on the native. He suffers wrong or injury in various ways, imprisonment, disgrace, loss by fire or theft. To a soldier it gives military authority, but danger. It often shows a violent death, where the radix prenotes the same. It kills or afflicts parents.

Midheaven * Δ , δ .—The native takes to military actions, fencing, shooting, riding, and he may enter the army, or receive promotion. To tradesmen it denotes good business.

Midheaven δ \odot .—This elevates the native to dignity and honor; makes him hold some public office, having command or control. It gives fame and reputation, and also benefits the native's parents.

Midheaven * Δ , \odot .—Preferment, success, gifts, and honors by means of persons of rank and power. It makes the native esteem himself higher, and lays the foundation for his farther advance in life. In a female's nativity it brings marriage, or, if married, the birth of a son.

Midheaven \square ϱ , \odot .—This causes sudden disgrace and loss of office and employment. It causes imprisonment and the sentence of a judge. To a tradesman it will bring losses and bankruptcy. It afflicts the parents, frequently by means of fire or public calamities.

Midheaven \odot * \triangle , φ .—Mirth and pleasure, gayety to the native, who mixes in female society, falls in love, and may marry, if of proper age; also the birth of children and their marriage when of age; prosperity in the family, new female friends, benefits by females, and general success; the going into new houses and buying furniture.

Midheaven \square ξ , φ .—Scandal and disgrace by means of females, unfortunate wooings, jealousy, contention, and delusion by women. It shows loss of estate and squandering of property; also a separation, from a wife, and sometimes the death or misfortune of a wife, sister, or mother. If marriage occur, it is rash and unhappy.

Midheaven \odot * \triangle , φ .—Preferment and credit by learning or literary productions; much active business, especially with accounts, lawyers, booksellers, or merchandise; also the study of languages, public speaking. Youths go out in the world, young men set up in business, take degrees. It brings new employments, journeys, profit by writings. But if φ be weak or afflicted, the conjunction may give scandal, libels, and information against the native.

Midheaven \odot \mathcal{D} .—This argues an unquiet and busy time, afflicted with variety of matter and action, both in body and mind; a troublesome and queasy time, now well, now ill, full of business; sometimes getting, otherwise losing. All depends on the strength of \mathcal{D} at birth. If she be strong, it benefits greatly, bringing some new occupation of a public nature; office, trade, or dignity; also journeys and sea-voyages, the latter, especially, if \mathcal{D} be in watery signs. In a male nativity it promises marriage or female connection, and benefits by females.

Midheaven * \triangle , \mathcal{D} .—Increase of fortune, fame, and estimation, especially among the people; gifts and benefits by ladies; prosperity in the native's office of employment; a long sea-voyage, and sometimes public command, ac-

ording to the native's rank in life ; changes and general prosperity ; with a male, marriage ; birth of children, male or female, as the D may be aspected ; family advancement.

Midheaven \square , g , D .—Public disesteem, loss of office and good name ; expense and waste of property by low or bad women ; danger to the wife, mother, or daughter ; quarrels in the family and separations ; punishment by the law, sentence by a judge, for offences. The greatness of the evil depends on the D 's aspects and the sign she occupies ; fixed signs make it durable.

The \odot \acute{o} , \square , g , h .—If the \odot be hyleg, danger of severe and fatal illness ; much weakness of body, colds, melancholy, chronic diseases, especially in the head, heart, back, and stomach, or other parts, according to the sign h is in at birth ; the eyes are likely to suffer ; danger of falls from buildings and of being crushed ; also the native's father suffers, and may die ; much trouble by saturnine persons, especially such as are in power, noblemen and landlords ; dangers in travelling, loss by storms and shipwreck ; separation of the native's parents, destruction to his fame and credit, loss of business and good name. He is robbed and cheated by servants and tenants, and is full of heavy thoughts, and suffers much vexation, and may be tempted to commit suicide. Envy and malice are active against the native. If an eclipse happen at the time on the place of the \acute{o} , the effect is violent, and generally of a public nature.

The \odot \ast , \triangle , h .—Some marks of esteem from an aged gentleman or person in power. The native is preferred, and manages his affairs prosperously, receiving honor, gifts, or legacies. It inclines to gravity and severity, laborious studies or works. It imports wealth by husbandry, architecture, or some inheritance. The native succeeds with elderly persons and in all matters under the influence of Saturn.

The ☉ ☊, *, △, ♃.—Health of body, peace of mind, increase of wealth, and enjoyment of the goods of fortune; preferment, office, dignity, employment, according to the native's situation in life; church preferment, benefit by lawyers, magistrates, or merchants; commerce flourishing; the clergy grasping at power. The native may have a son born, or preferred.

The ☉ □ ♃, ♃.—The native suffers by lawyers, magistrates, clergymen, and professors of religion, who cause him expenses; yet he usually overcomes, and recovers all; mercantile sufferings and injury to bankers.

The ☉ ☊, □, ♃, ♂.—Acute diseases, fevers, accidents by fire, iron, or hot water, also bites of dogs or kicks by horses, according to the sign ♂ is in. In a martial nativity the ☊ gives preferment. In watery signs these directions denote fluxes, and in all cases some loss of blood. The native is rash and violent, he does nothing prudently; let him, therefore, beware of disputes with superiors and men of rank, and let him avoid any new work, for he will have no success. Let him shun quarrels and the company of soldiers, especially if ☉ be hyleg; also let him beware of fevers and inflammation, and live temperately.

The ☉ * △, ♂.—These bring martial friends and preferment; also an inclination to shoot, hunt and ride, more than formerly; soldiers act daringly and meet promotion. It causes a journey, and "much trotting and trudging from one place to another."

The ☉ ☊, *, △, ♀.—Stirs up a desire for music, plays, and merriment; also all kinds of ♀ pleasures. The native makes love, and spends his time and money among the ladies. If ♀ be weak, the ☊ causes unlawful affections. The body is now healthy, and mind cheerful; all things succeed, the estate is increased, female children born, and the native respected; in female nativities, marriage.

The $\odot \square, \text{♁} \text{♀}$.—A barren time, no issue. The native given to impure conduct and sordid actions. He incurs discredit and scandal. If \odot be hyleg, he suffers ♀ diseases according to the sign ♀ is in at birth. He has differences with females, is refused marriage, quarrels with his wife, and his daughter elopes.

The $\odot \acute{\circ}, *, \triangle, \text{♃}$.—Much active business and inclination to literary things and persons; gain by literature, or dealing in books and new employments. Occupied with accounts and writings. He gains fame thereby, or by some invention, if ♃ be strong. It brings an inclination to travel, and benefits by young persons. Also the $\acute{\circ}$ brings controversies, disputes, and lawsuits, or prejudice by false witnesses or lies being spoken of the native; and if \odot be hyleg, serious diseases, hurts, according as ♃ is aspected. He is generally changeable in his fancy, and unsettled in his studies.

The $\odot \square, \text{♁}, \text{♃}$.—Accusations and suits against the native, or he may be guilty of some deceit or knavery, and be thereby much disgraced. He suffers by forgery, fraud, bad bills, and unsuccessful journeys; and is greatly annoyed by lawyers and young persons. His mind is afflicted, and he loses his employment, probably by decision of a court against him. Young persons run away from their employers, are rusticated from college. It gives an averseness from learning, and the native is often unjustly aspersed. His health suffers according to the sign ♃ is in, and the planets which aspect him.

The $\odot \acute{\circ} \text{♄}$.—This impairs the health, brings humors in the body, pains in the head, weak eyes, and blindness. The native is unsettled, travels, removes, wastes his property by idle courses and improvidence. The ♄ being strong, it gives preferment, and may give marriage; but the wife will be proud and imperious, striving for mastery.

The ☉ *, △, ♃.—Favor and friendship of powerful persons, and rich ladies, who employ the native, or benefit him by preferment. It gives journeys of a profitable and honorable kind, and public employments. He is much occupied with females, and may marry a rich wife if ♃ be strong. It increases his friends, and may give the birth of children or their settlement in life to the native's content.

The ☉ □, ♁, ♃.—An unhappy time, full of losses and crosses; many powerful men are provoked against the native. He wrangles with his wife, and may separate; quarrels in the family occur. His parents separate, his children die or act amiss. The native lives intemperately, mixes with low company, and loose women; and has ill health. If ♃ be hyleg, he suffers grievous diseases, according to the sign the ☉ is in. It produces fevers, sore eyes, and blindness, the small-pox, measles, worms. It lowers the native's credit and character, and renders him unpopular.

The ♃ ó □, ♁, ♃.—Many chronic, cold, and moist diseases arise, with humors abounding, and general ill health. If ♃ be hyleg, it gives agues and low fevers, palsy, dropsy, coughs, influenza, gout, and apoplexy, all lingering diseases, according to the nature of ♃, and the sign he occupies. These directions bring mental troubles and afflictions, fears and anxieties; also loss of property and aspersions of character by low, vulgar people and the mob. He quarrels with female relations, loses by the sea or seamen, becomes bankrupt or insolvent. It gives death of wife, children, or mother.

The ♃ *, △, ♃.—Gifts and rewards from elderly persons, especially females; respect from the lower classes, much popularity, friendship of saturnine persons, benefits by dealing in saturnine commodities, as lead and wool, and by buildings and farming; also legacies.

The ♃ ó, *, △, ♃.—Health, honor, and wealth occur

according to the situation in life of the native ; prosperity and success in journeys and speculations ; injury to his enemies ; office, employment, command, new business ; university degrees or law preferments ; many friends ; to kings, peace, flourishing revenues.

The D \square , g , A .—Difficulties in his employment ; lawyers, religious people, and magistrates annoy him ; losses of property by waste and extravagance. By his own virtue and exertions he may, however, overcome all attempts against him, and those who were his enemies will become his friends. He may be likely to quarrel with his landlord or some petty lawyer or churchman, or about church matters ; yet no lasting evil need be apprehended. The blood becomes corrupt, and hence diseases of the liver.

The D \acute{o} , \square , g , g .—Abundance of sorrows, accidents, and misfortunes ; imprisonment, loss of property, thefts, and squandering on the part of his wife. Active enemies rise against him, and he suffers strange anxieties. He has diseases according to the sign g is in, and accidents. He is in danger of death, if D be hyleg, by fire, cuts, wounds, bites, kicks, or gunshot, and, if q throw an ill aspect, by poison or treachery of females. He is choleric and quarrelsome, very much inclined to bear arms, or associate with martial men ; and he becomes addicted to vices according to the sign g is in ; if in the house of h , he is dogged ; if that of A , he becomes hypocritical ; that of \odot , proud and haughty ; his own house, very quarrelsome ; that of q , loose ; that of z , fraudulent ; that of D , unsettled. If g be aspected by h or \odot , and he in Ω , especially near *asselli*, he may die of pestilence or fire. He receives disdain and insults by women. If he have a good wife, she may die. It causes injuries to the face or eyes, also the small-pox, stone, or gravel. If he marry under the \acute{o} it is very unfortunate.

The D $*$, \triangle , ♃ .—It gives a desire to martial and manly exercises, as riding and shooting, and the native takes delight in horses, the company of military men, and warlike affairs; preferment and profit, birth of a son; or, if single, he may marry. Yet he may expect losses by women, and by dealing in horses, unless ♃ be well aspected. If ♃ be weak, and the nativity denote it, he takes to drinking, gaming, or loose conduct.

The D ♄ \odot .—It causes fevers and affections to the eyes, and, if the D be hyleg, it may cause death; much trouble of mind, many mutations in his affairs and expectations, and reverses. In many cases it denotes marriage; to merchants, good trade, yet some slur on their credit. It causes generally some great change in the life and affairs of the native; if \odot be strong and fortunate, beneficial; if otherwise, the reverse.

The D $*$, \triangle , \odot .—Profitable and honorable friends, especially among females of rank; he becomes popular, receives some office or employment; journeys or voyages beyond sea, especially if it fall in the 9th house and in a watery sign; much gain thereby. The native should exert himself under this influence to rise in life. He is strongly inclined to marry, and if he do, it is prosperous; if married, he may expect a child, unless \odot be afflicted. To merchants it brings prosperous trade.

The D , \square ♁ , \odot .—Extreme danger and affliction of body and mind. It converts the love of some female to hatred. It causes injury by popular tumults, and the dissembling friendship of some man of rank, by which the native suffers. If the aspect fall near nebulous stars, there is danger of hurts or disease to the eyes. It produces fevers, coughs, colics, and fluxes, according to the nature of the sign and house the significator and promittor are in. To a farmer, an ill landlord, who wrongs him; to a poor man,

danger of prison. It brings contentions and quarrels, and oppressions from men in power; and is an ill time to speculate. It generally endures five or six months.

The $\text{D } \acute{o}, *, \triangle, \text{♀}$.—A pleasant and happy period. The native inclines to be merry and jocund, fond of entertainment, and addicted to pleasure, which will be legitimate or otherwise as ♀ is well or ill aspected. He receives gifts and favors from females; is inclined to love-making and marriage, and free from all care. To the married it denotes children, chiefly females, and also the marriage and settlement of children; to merchants, good success, to farmers, profit by ♀ matters, small cattle, and poultry; generally happy marriage, obedient children, domestic felicity, and prosperity by means of females.

The $\text{D } \square, \text{♁}, \text{♀}$.—Much trouble by wandering affections and illicit amours, scandal and infamy in consequence; many crosses and controversies through women; waste of estate by improvidence and intemperance. If the native marry under these directions, it is unhappy, and to one whom he loves not, and who will not be obedient and affectionate. It produces ♀ diseases; and, in children, if ♀ be in a watery sign and afflicted, measles, and small-pox; in women, diseases of the *matrix*.

The $\text{D } \acute{o} \text{ ☿}$.—This direction brings journeys or voyages; the latter if ☿ be in ♁ . It engages him in causes and controversies sometimes; brings him much active business; he is very energetic, and given to study, writing, and public speaking; to a merchant, much business and journeys; to a factor, many accounts.*

The $\text{D } *, \triangle, \text{♃}$.—Good speed and success to the native in his employments. He is inclined to read, write, and pursue accounts and mathematical studies. It gives a de-

* All depends on how ♃ is aspected; as, if afflicted, he gives trouble by fraud, theft, etc.; also sickness and accidents, according to the sign.

light in music or mechanical devices, a propensity to travel and make changes in his abode. He has the friendship of some lady of rank, or receives an employment, literary, or as a messenger, traveller, or ambassador. He has pleasure in his children, may have a child born, or married, and apprenticed. He succeeds in law, or with young people.

The $\text{D } \square, \text{ } \text{g}, \text{ } \text{z}$.—An averseness to study is felt. He is frowned on by the vulgar, suffers by popular tumult, questioned for some fraud or forgery, imprisoned, banished, or sentenced to death, according as z is aspected at birth; many scandals, libels, false charges, and swindling and fraudulent attempts by cunning attorneys against the native; injuries by law and lawyers, thefts. He is annoyed by his children, who are unfortunate and impudent; and by young persons generally. He may lose a child. There is sometimes danger of delirium and madness.

The \odot to his own $\text{S } * \text{ or } *$ produces peace, felicity, profit, and renown, the $*$ chiefly; but it should fall in a good house; to his own parallel, preferment.

The \odot to his own $\text{S } \square \text{ or } \square$.—Abundance of sorrow and misery, and many maladies, according to the sign the \odot is in, and in which the aspect falls. The \square produces a desire to be dissolved, that he may be at rest.

The D to her $\text{S } * \text{ or } *$.—Changes in life, journeys, and the friendship of females and benefits by them; to her own parallel, changes.

The D to her own $\text{S } \square \text{ or } \square$.—Troubles, losses, changes, and the enmity of women and the populace.

THE PART OF FORTUNE.

The $\oplus \text{ } \acute{o} \text{ } \square, \text{ } \text{g}, \text{ } \text{h}$.—Consumption of estate by theft, gaming, and saturnine persons; sometimes almost imperceptibly.

The \oplus $*$, \triangle , γ .—Increase of property by aged persons and legacies, and by buildings, agriculture, sea affairs, and cattle.

The \oplus δ , $*$, \triangle , γ .—Gifts, rewards, patronage, jovial persons, success in business and office.

The \oplus \square , δ , γ .—Losses by gentlemen or churchmen, and lawsuits; some falling off in trade or income, disappointment in receiving money.

The \oplus $*$, \triangle , δ .—Wealth by martial persons, or by buying arms and horses, also by traffic in small cattle, and by going to sea.

The \oplus \square , δ , δ .—Loss by thieving servants, or robbery of thieves or soldiers, or firing of houses, or by idle courses, quarrels and lawsuits.

The \oplus δ \odot .—Honorable disbursements; the native more liberal than formerly; waste of estate and prodigality.

The \oplus $*$, \triangle \odot .—Profit and advantage by persons of rank; many friends above his own rank in life; profit but expenditure; not much saving.

The \oplus \square δ \odot .—Damage by lawsuits, waste of property, by the envy of great persons, false and scandalous accusations and loss of office.

The \oplus δ , $*$, \triangle φ .—Great gifts and benefits from ladies of rank; freedom of expenditure on ornaments and attire; merchants gain rapidly.

The \oplus \square δ φ .—Expenses by women, love-making, and jealousies; much consumption of property by extravagance and folly.

The \oplus δ , $*$, \triangle ψ .—Gain by bargains, contracts, accounts, learning, the law; also by degrees at the university, by inventions and writings, and by his own exertions and industry; also profit by some inheritance, or by journeys or sea-voyages.

The \oplus \square δ , ψ .—The native is cheated in accounts, or

by lawyers, literary men, or youths. He loses by ingenious conceptions and false witnesses. His credit is questioned, and he may act foolishly, and be sued at law, or lose by his children.

The \oplus \acute{o} , $*$, \triangle , \mathcal{D} .—Friendship and gain by females; much action for and with the common people, by whom the native profits. He may undertake long journeys or voyages, and he will have full employment.

The \oplus \square , \mathcal{S} , \mathcal{D} .—Losses by bargains and contracts, by trade with the lower classes; by sea-voyages or sailors; hatred and loss by some respectable female; many lawsuits and heavy debts.

Directions to \mathfrak{H} have effect similar to \mathcal{Z} and $\frac{1}{2}$ combined; but events occur suddenly or in a manner quite unexpected. The \odot or \mathcal{D} to \mathfrak{H} causes deaths of relations and strange conduct, much trouble by the press and public bodies; his $*$ or \triangle unlooked-for benefits. The hyleg afflicted by direction to \mathfrak{H} gives sudden dangers and extraordinary accidents.

Final Observation.—Let the student bear in mind that the *primary* direction usually shows the *general* nature of the event, and the secondary direction its *especial* character, according as the planet is situated in any angle or house of the radical figure. And the effects on the health will be ascertained by attention to the “TABLE OF DISEASES SIGNIFIED BY THE PLANETS IN THE DIFFERENT SIGNS OF THE ZODIAC.”

The reader should understand that, when a direction threatens sickness, the planet importing it will cause such diseases as are herein mentioned, according to the sign he is in.

XXVII.

THE SIGNS OF THE ZODIAC RULING THE TWELVE MONTHS.

AQUARIUS (♒).

The temperaments, likes, and functions of persons born in January are aerial, termed the negative pole of the Air Triplicity, giving the strong sensitiveness to the brain and body. They are naturally endowed with great possibilities, which takes them to extreme heights of usefulness in whatever direction their mind becomes trained. They are people of strong impulse, and changeable in their desires, and with difficulty they keep their balance. Their minds are active in the direction of public good, and have a great deal of the psychic power over people and place, and can adapt themselves very quickly to the public. They are naturally endowed with considerable discrimination, and their mental quickness makes them very apt in any study, trade, or profession they may follow; natural good traders and buyers. They have the adaptability to study the character and tastes of the parties they have business with, and are truthful to their duties in whatever sphere of service they are placed. They are affable, agreeable, and retain their dignity on all occasions; love the beautiful, and can be brought to a phenomenal use by encouragement and training; have much pride of personal and general appearance, and value public opinion. They are supporters of opera, parades, fairs, and places of popular resort; never at loss in an assembly, or become bewildered in a crowd; fortunate in receiving handsome gifts, delighted with the presentation of the same, but soon forgetting its valuation and place.

They are inquisitive, fully on the inquiry of purchase, price, and value of things, and at times on the most simplest matters they become the most anxious, but if they would waken up their own intellectual and thinking faculties, all would become clear. In temperament they are active, nervous, and of low circulation ; suffer from rheumatic affliction in the lower limbs, and a variety of ailments, but not of a serious nature. It necessitates that their vital heat should be kept in good circulation through body and brain, and it is necessary that they should be surrounded with pleasant things and people of a kind and patient nature. If left too long to themselves they would be apt to become thoughtful, gloomy, and despondent, which would weaken the body and hasten death. They are people of a fine, striking, and dignified appearance, and are more powerful from their physical build and makeup than from their love and innate environment, and by their attractiveness gain favors and attention. Their favorable months are April, May, and August.

PISCES (♊).

The disposition of February people under good transit shows a fondness for travel, more in the research for knowledge than pleasure ; have a good flow of language ; fond of the beautiful ; take an interest in art ; are good buyers and sellers, cute in criticising statuary, bric-à-brac, and artist work. They are clever in packing either large or small quantities ; could deal in leather, and meet with success in the shoe business ; make good saddlers ; fine upholsterers in leather and tapestries. They put themselves to great inconvenience to acquire knowledge ; are independent, and, at times, over-anxious as to the future, fearing they may have to lean on or apply to others for support. Though they have a good storehouse of knowledge, they

are reluctant in bringing it forth, and by hesitating lose their opportunity, and therefore it would be wise for them to be in partnership, for one would help the other. They have sympathetic and strong instincts to help others, both in sickness and distress; have religious tendencies, and often wish they could do more for suffering humanity; have fondness for home, music, reading; gain public favor, but not anxious to hold public position; whatever they embark in they become attached to, and exercise all their powers to make it a success. They are usually strict and overwatchful in their family affairs, and if aught goes wrong are deeply grieved, fearing they may have neglected part of their duty. Though liberal, they are careful and watchful of their outlay. It is hard to take them from their customs, habits, and beliefs. They are ardent and sincere in their love nature; faithful to their marriage vows, and lovable as parents. The diseases to which they are liable are biliousness, severe headache, earache, and pain and trouble to their feet. With simple diet, fair amount of recreation, their mind detracted from themselves, hope cultivated, but little medicine, and fair amount of sleep, they can reach great age. Their favorable months are May and June.

ARIES (♈).

The temperament of March people, through being under a movable and fiery sign, makes them great thinkers, leaders, and rulers, who are determined to accomplish and succeed in what they undertake; great speakers; controllers, and having a keen understanding as to how things should be carried through, they keep harmony, and guard off confusion. They have a strong perception of right and wrong, and at times are severe, but not unjust; have their own way of doing things, and with great difficulty they can

work by plan or system ; can accomplish much if left to their own methods. In likes, they prefer the useful to the ornamental ; they are fond of the home circle, but, at the same time, prefer outside pleasure and labor. It is hard for them to submit to others habits, likes, or dislikes, and should be allowed to follow their own habits and customs ; they would then succeed better in their undertakings. An excess of excitement should be guarded against, as they are liable to headaches, sick stomach, and digestive troubles. Sedative medicine and rest will relieve quickly. Ice should be avoided in its use for either inward or outward application. Hot-water towels and steam-heat will soon relieve pain ; and a little peppermint or salt added to the water helps. Their tendencies, through nervousness, are to become over-anxious, whimsical, capricious, and impetuous. They are neat and orderly, not wasteful ; have good taste and judgment, but often destroy some of their best talents through jealousy and anger, and do not easily forgive those who have wronged them. Harmony is essential for their health and happiness, for they have not an overabundance of patience and physical endurance. Their favorable months are June and July.

TAURUS (8).

The nature of April people, being born under a fixed, nocturnal, feminine, earthy sign, shows them to have fine intuitions in all that pertains to life, and are very zealous and sanguine in every cause they espouse. They adapt themselves readily to the customs of people, or place ; good leaders through their ability to command ; have great physical endurance ; are inclined to be studious ; imitators rather than originators, and would rather take up inventions than invent. They have active brains, and are

apt to be hard students, and make superior educational attainments. They are seldom misled, having good control over their feelings and passions, but strongly moved when their sympathies are drawn out. In planning for business, marriage, and journeys, it would be well for them to draw their own map, and bring their own mind-influence on the subject before making any decision, for they will find by following their own plans it will be better than listening to the advice of others. They are liable to suffer with the neck and throat, stomach weakness, and heart trouble. Racing, or rapid walking, should be avoided, also opiates. Their favorable months are May and July.

GEMINI (II).

The disposition and temperament of persons born in May under an airy, positive, masculine sign, are of an active, restless, and excitable nature. It is difficult for them to understand themselves, either in their wishes, wants, or requirements, also for their friends to know their meaning or intentions, as they are apt to act very suddenly. This uncertainty causes an anxiety which is hard to overcome. They are very affectionate, courteous, and kind; have a strong liking for their family ancestry. They have respect for religion, for it brings them thought and rest, and it is of some importance to their happiness; have great respect for advice and opinions of friends, as it helps them to move readily, decide, and carry out their plans. They lack continuity; are vivacious; liable to be inconstant, and through their exceedingly sensitive, physical, and mental condition, they are liable to nervous disturbances, and are in danger of extremes in everything they do. They love knowledge and are successful speakers and lecturers; fond of arts and sciences; clever musicians, having great executive

ability through their arms and hands, as Mercury, the ruler of the brain, gives them extra force and strength in those members to convey thought and language in music. They are good composers, fine makers of all string instruments, cabinet-makers and designers; subject to ailments, but no stationary disease of any importance; should guard off excesses, or they may bring on nervous prostration, which would be weakening to brain and body. They carry a good average of life, and should reach well on to their seventy-seventh year. Their favorable months are April and August.

CANCER (♋).

Persons born in June are governed by a cardinal, feminine, movable, watery sign. They belong to the *maternal* functions, and take great pleasure in their domestic life—home and family, and all belonging thereto. Being such ardent lovers of home developments, they give very little attention to mental or spiritual development. They have fine executive ability in arranging their domestic affairs, and are devoted to their children, and they are apt, through their sympathetic nature, to overdo, and by that means weaken themselves. They are extremely cautious in their outlays; deep thinkers before purchasing, and, once forming their plans, cannot be persuaded or talked out of them; are not so stubborn as persistent to carry out their own ideas and beliefs; have a tendency to rule, but not to severely govern, and would rather be leaders, as they have quick perception and personal management. They wholly approve of new things, bringing out new principles, scientific discoveries, putting both their time and money to their advancement, and are frequently found among the prime movers in great enterprises; are capable of taking up and carrying through great responsibilities, for they are

remarkably acute in their perceptions and ideas. Their ailments are inflammatory troubles, skin disease, humors in the breast, and gastric weakness, which often lead to indigestion, ending in spells of biliousness. Their favorable months are February and September.

LEO (♌).

Persons born in July are under a changeable, fiery, northern sign, showing them to be naturally active, energetic, aspiring, and independent thinkers, and possess a great variety of inclinations and desires. They have strong reciprocal natures, and are greatly affected by the mental and physical conditions of their surroundings, and to those to whom they are intimately related. Their intuitions should be followed, for they usually manifest superior power in whatever direction their minds lead them. They have fine, orderly minds, and are usually very handy in accomplishing anything undertaken. Their nature is closely allied to the laws of creation, and are not small or selfish, but take all things in common, having strong hope-natures and studious mind-force. It would be well to avoid excesses in exercise in gymnasiums and athletic games, for it is apt to bring on genital and heart trouble. They should choose more the mental labor than muscular work, or those kinds requiring more sprightliness than strength, more mind than muscle. Their favorable months are January and October.

VIRGO (♍).

August people are under an earthy, feminine, nocturnal, common sign. They are natural philosophers, and possessed of more accurate intellectual powers than those of

the other months. They are natural students of the laws of health—*anatomy, chemistry, and physiology*; have great endurance and aptitude in the acquisition of an education; are keen-sighted and discriminating, taking in much at a glance. Are artistic, lovers of music, and discord or in-harmony affects them; their harmony and combination of colors are excellent. They have an exceedingly strong love nature, and great power of self-control; have great rallying power, and it is hard to keep them down to a low grade or condition. These persons are capable of making great attainments in whatever line they undertake. Their sense of feeling or touch is very accurate, and by practice they quickly acquire rare gifts. They are apt to be originators, and take great interest in new inventions, new theories, and other scientific matters, and education in general. Through having will-force and vital energies they are disposed to control, lead, and govern; are naturally self-protecting; strongly constituted; quick to perceive and do; agile; light-motined; limber-jointed, always in motion; talk too rapidly to be emphatic; have no lazy bones in their bodies; are natural scholars; quick to learn and understand; remarkably smart and knowing; wide-awake, eager, and uncommonly quick to think and feel; sprightly in conversation; versatile in talent; flexible; suggestive; abounding in ideas, and apt at most things. They do much to promote human happiness; have strong social faculties; love life both for its own sake and to bless family; have a dread and dislike to change their mode of habits and existence; have a great deal of earnestness for the comfort of their domestic surroundings, and in the care of animals. Their social faculties give them great command over business, but caring more for family and domestic affairs than worldly pleasures. It is with reluctance that they seek pleasure outside of their own home, and would rather enter-

tain than be entertained. They love to travel, yet are too fond of home to stay away long at a time; may be cosmopolitan in early life, and see much of the world, but later settle down. They are not excessive either in eating or drinking, and enjoy food at home better than elsewhere. Invitations to feast, food, and wine cater very little to their pleasure. They are subject to but few ailments, and they arise mostly through anxiety of the mind, or over-fatigue through study, or following too closely the routine of business. Sleep and rest at that time would be more important to them than physic. Their favorable months are February and November.

LIBRA (♎).

September people are under an airy, movable, equinoctial, masculine sign. In taking a general survey and classification of Libra, I find a good balance of physical and mental force; strong susceptibilities of love for a congenial spirit, and much strength of purity, intensity, and cordiality; they have many warm friends and admirers, and are powerfully influenced by the love elements, and will keep the marriage relations inviolate, and regard unfaithfulness as the greatest of sins; will defend the object of love with great spirit, and resent powerfully any indignity offered them. They manifest the most clinging fondness and utmost devotion, and are made or unmade for life by the state of the affections; are not too fastidious in establishing a warm, cordial intimacy or friendship, either with masculine or feminine, either in the management or exchange of business, as they look more to the mental and personal qualities than to their money, for if a person addressed them that was ill-spoken or badly clad, or seemed at all vulgar, they would soon feel the fire of resentment and passion, even though they had an abundance of wealth.

They become strongly attached to those who are highly moral and intellectual. They love their own children devotedly; value them above all price; cheerfully endure toil and watching for their sake; forbear with their faults, and cheerfully sacrifice to promote their happiness. They have many friends and few enemies; fondness for social cheer and friendly converse; strong reasoners, and can give good advice to friends, and lay excellent plans for them; are benevolent and hospitable, and delight to entertain or be entertained; love philosophical conversation, literary societies, scientific books, and all works relating to mystical subjects. Their complaints are heart-burn, pains in the stomach, belching of wind, dull, heavy, or painful sensation in the head, and of a dyspeptic temperament; should not drink too freely of ice-water, and are not particularly benefited by its external application, farther than is necessary for cleanliness. Their favorable months are August and December.

SCORPIO (♏).

Persons born in October are under a fixed, nocturnal, southern, mute sign. They have a great deal of magnetic heat in their system; have strong appetites, passions, and of a jealous nature, and when angry a very high temper; are quite conservative, conventional, and apt to be pretentious. They love, and even venerate, great book knowledge, and have great respect for those in high positions of life; seek government positions; desire to superintend, and act as overseers, for which they are well adapted; are industrious, economical; acquire property for domestic purposes; are saving in the family, yet spending too freely upon friends. Their activity is greater than their power, and are liable to overdo and take on too much work in order to save so much, as often to incur illness,

and thus lose more than gain. They have large intellectual organs, love to accumulate books and whatever facilitates intellectual progress; are unfathomable, even by acknowledged friends, and yet have a good moral basis; are deceptive, tricky, and instinctively employ many stratagems calculated to cover up their real motives. They evade direct questions, and are equivocal, and though honest in purpose, yet resort to many little cunning devices, and express ideas so guardedly as to lack distinctiveness and directness, and hence often misunderstood. They take many ways to secure notoriety; they form few friendships, and these only after years of acquaintance, nor evince half the attachment felt; are distant in society, and communicate even with friends only on rare occasions, and divulge very few plans or business matters to acquaintances or friends; maintain a good share of self-government, except when under excitement, and then let the whole mind out fully; have active temperaments though generally able to control resentment, yet, when once provoked, show the full extent of their anger. Their complaints would be through sensitiveness, organic troubles, and disordered nerves, often causing headaches; should cheer up, never despond, count favorably, look for favorable chances, keep up a lively, buoyant state of mind, and hope on, trusting to the future. Their favorable months are January and July.

SAGITTARIUS (♐).

People born in November are under the negative pole of the Fire Triplicity; it is a masculine, diurnal, eastern sign. It shows them to be enterprising, progressive, far-seeing, quick, and active in an emergency. They have a full share of high, pure, and spiritual feeling; are led and governed

by a species of prophetic guiding ; feel by intuition what is right and best ; are forewarned of danger, and led by spiritual monition into the right way ; feel internally what is true and false, right and wrong, best and not best ; have many premonitions of interior warnings and guidings. They rarely make mistakes when they follow their own inspirations, and can give and take advice of others. They perfectly abhor the coarse, low, sensual, and animal action of the propensities ; follow after the beautiful and perfect in nature and art ; have strong propensities, and manifest them in a proper manner. They love to make ; are able and disposed to mend, fix up, manufacture, and employ machinery ; show mechanical skill and dexterity in whatever is done with the hands ; are perceptive and inventive ; can copy the improvements of others, and supply defects by original inventions, as well as improve on the mechanical contrivances of others ; are clever in the use of tools, and in manual operations of every kind ; have good mental and constructive temperament ; are good writers, with cutting flourishes. They are generous and unselfish ; kind to others, the sick included ; interest themselves in their wants and woes, as well as their relief ; cultivate general philanthropy, and practise goodness in sentiment and conduct ; indulge benevolence in all the little affairs of life, in every look and action ; like to associate with persons of wit, ingenuity, and refinement ; visit galleries of art and mechanism, scenes of beauty and perfection ; read poetry and other works of polished and refined writers. They allow no selfish faculties to infringe on others, and do much for the happiness of man or brute. They make good veterinary surgeons ; handling cattle, poultry, pigeons, dogs ; are favored in keeping hotels, race-courses ; and interested in sports and games ; fortunate in travelling, on land or water. They have good constitutions,

inclined to stoutness; their ailments are indigestion, brought on by excessive eating, or consuming their food too rapidly; should be discreet in indulging the appetite, in order to assist digestion, and should avoid dainties; and do not do as wine connoisseurs do—that is, in tasting wines or delicacies, but direct the attention more to solid, well-cooked food and soups. Their favorable months are February and June.

CAPRICORNUS (♄).

The persons born in December are under an earthy, feminine, nocturnal, southern sign. They have good moral and intellectual organs, possess talent and moral worth, and yet are easy overcome by opposition and difficulties, and deeply feel rebuke. They bear their own burden and seldom run to others for protection; and should not be restrained but encouraged. They defend the interests of friends more than themselves; stand for the right and oppose the wrong most spiritedly. Through disordered nerves they have a tendency to be irritable, fretful, and fault-finding. In dress they have good taste and personal neatness, having a style of their own; very fastidious in the ornamental, preferring the quality to the quantity in jewelry; are disturbed by spots and wrinkles, and apt to discard things that are *almost* perfect, because not *quite* so. They appreciate and enjoy beauty and perfection wherever found, especially in nature; but are rather awkward and deficient in taste and elegance, and at times lack gracefulness and polish in manners; have good harmony and perfection of character, with strong propensities, and sometimes evince them in rather an abrupt and harsh manner, not always conveying the correct idea at the proper time. They are by no means conservative in religion, but place-

religion mainly in doing good ; have great regard for duty, often asking themselves what is right and wrong, adhere closely to the former, never allowing conscience to bear them down, their motto being : " Do just as nearly right as you know how in everything." Their diseases arise from excessive mental and physical labor, bringing on fevers, nervous prostration, rheumatism, and injuries to the knees, and troubles to the ear and headaches. Later in years will be liable to inflammation of the stomach. They can be helped by doctors, and would themselves make good physicians. Their favorable months are March and November.

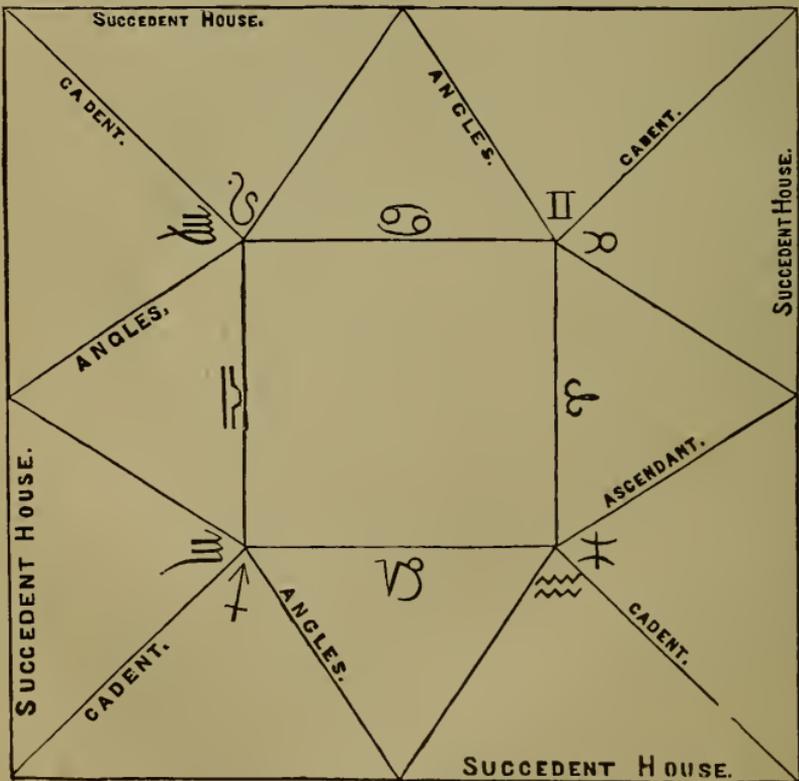
XXVIII.

THE MOON IN THE HUMAN BODY AS SHE PASSES THROUGH THE TWELVE SIGNS OF THE ZODIAC.

	Space. Degrees.		Space. Degrees.
♈ <i>Aries.</i>		♎ <i>Libra.</i>	
Head and eyes.....	0 to 30	Loins and kidneys...	180 to 210
♉ <i>Taurus.</i>		♏ <i>Scorpio.</i>	
Neck and throat.. ...	30 60	Kidneys and bladder .	210 240
♊ <i>Gemini.</i>		♐ <i>Sagittarius.</i>	
Arms and shoulders..	60 90	Hips and thighs.....	240 270
♋ <i>Cancer.</i>		♑ <i>Capricornus.</i>	
Breast and stomach..	90 120	Knees and loins.....	270 300
♌ <i>Leo.</i>		♒ <i>Aquarius.</i>	
Heart and back.....	120 150	Legs and ankles.....	300 330
♍ <i>Virgo.</i>		♓ <i>Pisces.</i>	
Abdominal organs ...	150 180	Feet and thighs.....	330 360

As the Moon passes through the twelve signs it shows that in all operations, not only the month of birth should be considered, but also the month of conception, to give safety and good results both to doctor and patient. People born in March—Aries—head and eyes—succeedent house—the month of conception would be June—Cancer—breast and stomach—also a succeedent house. Those in April—Taurus—neck and throat—succeedent house—the month of conception would be July—Leo—heart and back—also a succeedent house. In May—Gemini—arms and shoulders—cadent house—the month of conception would be August—Virgo—abdominal organs—cadent house. June—Cancer—breast and stomach—an angle—the month of conception would be September—Libra—loins and kidneys—also an angle house. July—Leo—heart and back—succeedent house—the month of conception, October—Scorpio—kidneys and bladder—a succeedent house. August—Virgo—abdominal organs—cadent house—the month of conception, November—Sagittarius—hips and thighs—a cadent house. September—Libra—loins and stomach—an angle—the month of conception, December—Capricornus—knees

and loins—an angle house. October—Scorpio—kidneys and bladder—a succedent house—the month of conception, January—Aquarius—legs and ankles—succedent house. November—Sagittarius—hips and thighs—a cadent house—the month of conception, February—Pisces—feet and thighs—cadent house. December—Capricornus—knees and loins—an angle house—the month of conception, March—Aries—head and eyes—angle house. January—Aquarius—legs and ankles—a succedent house—the month of conception, April—Taurus—neck and throat—a succedent house. February—Pisces—feet and thighs—a cadent house—the month of conception, May—Gemini—arms and shoulders—a cadent house.



Aries, first house—ascendant, or angle.

XXIX.

COUNTRIES RULED BY THE TWELVE SIGNS.

ARIES.

Countries.—England, Germany, Denmark, Lesser Poland, Palestine, Syria, Naples.—*Towns*: Florence, Verona, Padua, Marseilles, Burgundy, Saragossa, Bergamo.

TAURUS.

Countries.—Ireland, Persia, Great Poland, Asia Minor, the Archipelago, and the southern parts of Russia.—*Towns*: Dublin, Mantua, Leipsic, Parma, Franconia, Lorraine; also the islands of Cyprus and Samos, and the port and vicinity of Navarino.

GEMINI.

Countries.—North America, Lower Egypt, Lombardy, Sardinia, Brabant, Belgium, west of England.—*Towns*: London, Versailles, Mentz, Bruges, Louvaine, Cordova, New York, and Nuremberg.

CANCER.

Countries.—Holland, Scotland, Zealand, Georgia, and all Africa.—*Towns*: Constantinople, Tunis, Algiers, Amsterdam, Cadiz, Venice, Genoa, York, St. Andrews, Manchester, New York, Bern, Lubeck, Milan, and Vicenza.

LEO.

Countries.—France, Italy, Bohemia, Sicily, Rome.—*Towns*: Rome, Bath, Bristol, Taunton, Cremona, Prague,

Apulia, Ravenna, and Philadelphia; also the Alps and the ancient Chaldea as far as Bussorah.

VIRGO.

Countries.—Turkey in Europe and Asia, Switzerland, Mesopotamia, or Diarbed; all the country between the Tigris and the Euphrates, the land of the Turcomans, etc., and the West Indies.—*Towns:* Paris, Lyons, Toulouse, St. Étienne, Basil, Heidelberg, Reading; also Jerusalem, Candia, Lower Silesia, Croatia, or Liburnia, Babylon or Bagdad, Thessaly, Corinth, and the Morea. Also the trade and government of Liverpool, which are ruled especially by the ninth degree.

LIBRA.

Countries.—China, Japan, parts of India near them; Austria, Usbeck in Persia, toward India; Upper Egypt, Livonia, the vicinity of the Caspian Sea.—*Towns:* Lisbon, Vienna, Antwerp, Frankfort, Spires, Fribourg, Charlestown in America, and its vicinity.

SCORPIO.

Countries.—Barbary, Morocco, Norway, Valentia, Catalonia, Bavaria, and the ancient Cappadocia.—*Towns:* Frankfort on the Oder, Messina, Ghent, Liverpool, which is especially ruled by the nineteenth degree.

SAGITTARY.

Countries.—Arabia Felix, Spain, Hungary, parts of France near Cape Finisterre, Dalmatia, Istria, Tuscany, Moravia, Sclavonia.—*Towns:* Cologne, Buda, Avignon, Narbonne, Toledo.

CAPRICORN.

Countries.—India, Greece, parts of Persia about Circan, Macran, and Chorassan ; Lithuania, Saxony, Albania, Bulgaria, Styria, Mexico, and parts about the Isthmus of Darien, Santa Martha, Popayan, Pasta, etc.—*Towns* : Mecklenburg, Hesse, Oxford ; and also the Orkney Islands.

AQUARIUS.

Countries.—Arabia the stony, Russia, Tartary, Prussia, parts of Poland, Lithuania, and Muscovy, Lower Sweden, Westphalia.—*Towns* : Hamburg, Bremen, Piedmont ; also Afghanistan, and other parts of Asia bordering on Persia ; and this sign has rule over the affairs of state in England, especially the thirteenth degree.

PISCES.

Countries.—Portugal, Calabria, Normandy, Galicia in Spain, Cilicia.—*Towns* : Alexandria, Ratisbon, Worms, Seville, Compostella, Tiverton.

XXX.

THE SEVENTH HOUSE AND ITS QUESTIONS.

APHORISMS AND CONSIDERATIONS FOR THE BETTER JUDGING ANY HORARY QUESTIONS, ESPECIALLY THOSE OF THE SEVENTH HOUSE.

1. See that the question be radical and fit to be judged.
2. Be not confident of the judgment if either the first or last degrees of a sign ascend. If few degrees ascend, the matter is not yet ripe for judgment; if the latter degrees, the matter of the question is elapsed, or the querent has been tampering with other artists, or despairs of success. Meddle not with it at that time.
3. If ♃, ♆, or ♁ be in the 10th house unfortunate, it will end in the discredit of the artist.
4. Judge not upon every trivial motion or light question, or when the querent has not wit to know what he would demand.
5. Observe well the strength and condition of ♃; for it is far better that the lord of the ascendant be unfortunate than the ♃.
6. The evil planets show tardiness and difficulty in every question, unless ♃ and they receive each other in the signification.
7. The benefics, ♃ and ♀, never import evil but when ruling evil houses; and if they be signifiers without reception, even then they put forward the matter.
8. If ♃ be void of course, there is no great hope of the question, unless she be in ♄, ♀, ♁, or ♃.
9. Observe from what planet ♃ last separated; for it will show what has already happened; if from a fortune,

good ; but from a malefic, evil ; according to the nature of the house the planet rules and is in.

10. The application of ☽ shows the present condition of the matter, and what may be expected. If ☽ apply to a planet in his fall, it denotes trouble and delays.

11. If evil planets promise good, it will be imperfect or less than is expected, and come with much effort ; and if they foreshow evil, it will be greater than may be feared.

12. If malefics threaten evil, observe whether ☉, ♃, or ♀ cast any good aspect to them, for then the evil will be mitigated.

13. If the fortunes promise good, but are weak, or behold not the ascendant, they perform but little without reception.

14. A planet peregrine, *viz.*, having no essential dignities at all, is very malicious.

15. Confide not too much in a fortune, unless he be in his essential dignities.

16. In a figure where both fortunes and infortunes are equally weak and ill-placed, venture not a judgment, but defer the party for another time.

17. In all questions where the significator of the thing is combust, or in ☿ to ☉, he can bring nothing to perfection.

18. If one infortune be joined to another, the good they promise will come to nothing ; but the evil they threaten will be more violent.

19. The lord of the ascendant out of his dignities, cadent, shows the querent out of all hopes in the business.

20. A planet under the beams of ☉ (*viz.*, within 12 degrees) has no fortitude ; if within *sixteen minutes* of ☉, he is in cazimi or heart of ☉, and then he is very strong.

21. If the dispositor of the significator be *oriental*, and he either ♀, ♃, or ♂, the matter is sooner performed ; but if ♀ or ♄, later ; the reverse, if they be *occidental*.

22. If the significator of the thing desired be in a *fixed* sign, it denotes stability, and that the thing shall continue, whether it be begun or is to be begun ; if he be in *common* signs, it shows the probability of the matter, but not its conclusion ; and if in *movable* signs, a sudden resolution or concluding the matter one way or other. Hence we begin the foundations of buildings when the significators are fixed ; short journeys when movable ; but things wherein a mediocrity is desirable, when they are in movable signs.

23. The ♃ or lord of the ascendant, with ☿, brings damage, according to the house they are in. The ♁ is in like manner beneficial.

24. If in any question you find ♃ afflicted, there is seldom any good comes of the matter.

25. If ♃ or lord of the ascendant be in their fall, the querent despairs of the matter, nor does he much care whether it be performed or not.

26. Consider diligently the planet afflicting the significator of the thing demanded, and what house he is lord of, and where placed ; from the nature of those houses require the cause obstructing.

27. The most powerful affliction to the ♃ is when she is combust, and if she applies to ☉ it is the worst.

28. If an infortune aspect your significator, and they be both peregrine or retrograde, you may judge that the mischief threatened is almost inevitable.

29. Take especial notice whether any frustration or prohibition be before the perfect aspect of the significators ; the planet which frustrates hinders the thing demanded.

30. In all questions of gain, look well to ☊ ; the querent will get by persons or things connected with the house it is in ; but if it be afflicted, he loses in the same way.

31. In questions of marriage, an evil planet in the 7th shows ill agreement in the married state.

32. If the lord of the 8th be unfortunate in the 8th, the querent will suffer by the death of some female; or, concerning debts due to him, by dead men.

33. In what house you find ♃ or ♆ well dignified, expect benefits by men or things signified by that house; as if in the 3d, by kindred; in the 4th, by your father or lands; in the 5th, by play, pleasure; and so of the others. And beware of slander or damage through that house where ☿ falls.

XXXI.

THE TENTH HOUSE AND ITS QUESTIONS.—PREFERMENT, TRADE, OR PROFESSIONS.

The usual significators are for the querent ; and the 10th house, its lord, and the ☉, for the place, or preferment, inquired after.

If the lord of the ascendant or ☽ be both joined by good aspect to the ☉, or by ☊ or good aspect to the lord of the 10th, and this planet behold the 10th, or be therein, the querent shall gain the thing sought for, if he use proper endeavors.

Or if none of the significators be joined to the lord of the 10th, yet if the lord of the ascendant or ☽ be in the 10th, unafflicted, he shall gain it ; and also, if the lord of the 10th be in the ascendant ; and very easily, if the two lords be going to a good aspect.

The lord of the 10th joined to ♃ or ♀, and in the ascendant, he gains the office easily ; if joined to ♁ or ♂, and either of them in the ascendant, but well dignified, it will be gained, but with difficulty.

The lord of the 10th receiving ☽, or the lord of the 1st, denotes success. And if there be translation of light from the lord of the ascendant to the lord of the 10th, it denotes that it will be gained by means of such a person as the planet translating the light describes.

If the lord of the ascendant apply to ☊ of the lord of the 10th, and there happen no previous abscission by any other planet before the ☊ be complete, the querent will gain his desire, but he must labor hard for it.

If any planet be in ✕ or △ to the lord of the 10th, or

the ☉, let the querent make application to such persons as they describe; for they may greatly befriend the querent by means of their influence.

If the promising planet in any case be in an angle, the matter will be readily completed; if in a succedent, but slowly; and if in a cadent, the affair goes backward at times; but may, at last, be performed, if the planet be otherwise well dignified.

If an evil planet behold ☽ or the ascendant by ☐ or ☿, without reception mutual, he hinders the querent by means of that person who is to solicit the cause for him.

The best sign of all is, when the two lords be joined together, and the ☽ separate from the lord of the 10th, and apply to the lord of the ascendant; but if she apply to either, it is good.

If the lord of the ascendant apply to good aspect of the lord of the 4th, it denotes success; but if the lord of the 4th be joined also to the lord of the 10th, the matter shall be effected, but only after much delay and vexation.

WHETHER A PERSON SHALL REMAIN IN THE OFFICE HE HOLDS,
OR NOT?

Observe whether the lords of the 1st and 10th be in ☌, or any aspect; and note whether the more ponderous planet of the two be in any angle but the 4th; if so, he shall not be removed. But if the heavy planet be in the 4th, or approaching it from the 5th, he will leave his office. Yet, if there be reception between the two lords, he shall recover it again; and if the reception be mutual, he returns speedily, and with more honor than before.

You may judge the same if the lord of the ascendant be joined to a planet in the 3d or 9th, or to their lords, and

after separation be joined to a planet in any angle, except the 4th.

But if the two lords (of the 1st and 10th) separate from each other, then he returns no more to his office, but loses it entirely.

If the lord of the ascendant, or 10th, or the ☽, are disposed of by any planet in an angle (except the 4th), and that planet be slow in motion, he shall not be removed until that planet be combust or retrograde, or leave the sign he is in; but much about that time he will be removed, unless some powerful aspects intervene.

If the ☽ be joined to the lord of the 10th, and he in the 10th, the officer or governor, shall not be removed.

If the lord of the ascendant, or ☽, be joined to the lord of the 10th, and he more weighty than either of them, and in the 10th, 11th, or 5th houses, free from impediment, though he behold not the 10th, the officer shall be transferred to some other place or office; but if he behold the 10th, he shall remain where he is.

If the ☽ be joined to any planet not in his essential dignities, though with reception (unless it be ♃ or ♀ by * or △), the querent shall leave his employment, or office. If either the lord of the 4th, or ☽, be in the 4th, and ☿, ☊, ☋, or ☌, be on its cusp, he will leave it; and this is more certain if ☽ be then joined to the lord of the 4th, and he peregrine. The same may be feared if ☽ be in ☌, and afflicted, or if she be void of course, and the lord of the ascendant be afflicted.

XXXII.

THE NATURE AND EFFECTS OF THE FIXED STARS.

Of γ . *Ascending*—The native born will be sober, grave, and patient, and gain by gifts, church preferment, and legacies. *Culminating* - Gives honor, glory, preferment; also, success in trade, or religious preferment.

Of δ . *Ascending*—The native is grave, thoughtful, and solicitous about building, mines, and minerals; full of care, vexation, and melancholy; subject to disgrace. *Culminating*—Shows strife, and vexation from aged men, loss of character, troubles, imprisonment, and losses in trade, and deceitful associates.

Of ϵ . *Ascending*—Gives wealth and power, ingenuity, and a noble mind; courageous and generous. He rises to authority, and is inclined to martial services, by which he is elevated; yet is subject to cuts and wounds; some sore on the face or pain of the head, and feverish complaints. *Culminating*—The native will be successful in trade, and chiefly with metals; he shall hold some office of martial eminence, according to his quality of birth.

Of ζ . *Ascending*—Good fortune, inheritance, worldly happiness, and the love of women; gifts, or legacy preferment. *Culminating*—Gives honor, and makes much by dealing with women.

Of η . *Ascending*—Gives eccentricity, and gain by learning. *Culminating*—Makes the native eminent in arts, sciences, mechanism, curious inventions, and learning.

Of θ and ι . *Ascending*—Give legacies, inheritance, also gain by jovial men, and an eternal name, but foolish

in love-matters, and the dupe of Venus. *Culminating*—Show honor and preferment.

Of η and δ . Show loss by landed estates, the health indisposed by cold temperament, the native poor, and will have but few friends. If the star be of the *first* magnitude, he may rise by usury and dishonest means. *Culminating*—The native will bear a bad name, will rise by trade, and fall again to disgrace and ruin.

Of η and φ . *Ascending*—The native will gain by industry and marriage, will be of good temper, healthy, and live in estimation. (I believe the Virgin's Spike is of this nature.) *Culminating*—If of the *first* magnitude, rises to fame, by men of eminence, with health of body.

Of μ and δ . *Ascending*—If of the *first* magnitude, give martial preferment and honor. (Sirius is of this nature.) *Culminating*—Prosperity in business, and martial preferment.

Of δ and \odot . *Ascending*—Give wantonness, sore eyes, weak sight, liable to trouble, and loss by women. *Culminating*—The native is often in disgrace, and sometimes brought to imprisonment.

It is only when Stars of the *first* magnitude Ascend or Culminate that any eminent effects will be produced.

Again, when the R. A. of the M. C. is 2h. 48m. 56s.—Cor Leo ascends the 6th Star and of the 2d magnitude, of the nature of η , culminates, and one of the same nature sets. So the good produced by Cor Leo is attended with other troubles.

XXXIII.

DESCRIPTION OF PERSONS — THEIR TEMPERAMENT, DISPOSITION, AND DISEASE UNDER THE TWELVE SIGNS OF THE ZODIAC.

AQUARIUS.—A middle stature, not tall ; robust, well set, strong, plump, healthy make ; long face, delicate complexion, fair and clear, rather pale ; sandy-colored hair, or dark flaxen, and hazel eyes ; a very pure skin. *Disposition* : very good, kind, and humane. *Diseases* : all those of the legs and ankles ; such as broken legs, gout, sprains, cramp, rheumatism, foul blood, etc.

PISCES.—Medium stature, crooked or stooping ; thick, round shoulders ; an ill figure, and the head bent forward ; pale and fleshy large face ; dark, soft, brown hair ; dark eyes and plump body. *Disposition* : timid, dull, and phlegmatic. *Diseases* : all those of the feet and toes, as gout, lameness, corns, bunions ; ulcerous sores, and cold, moist diseases, and colds by damp feet ; putrid blood, blotches, boils, etc.

ARIES.—A reasonable stature, dry body, strong bones and limbs ; the first half fat and fleshy, the latter half more spare ; the face and neck somewhat long ; and the face approaching in form to that of the ram ; complexion sallow, eyebrows full ; shoulders thick. *Disposition* : violent and intemperate. *Diseases* : all those of the head ; and small-pox, measles, ringworms, epilepsy, apoplexy, fever, convulsions, baldness, headache, toothache, scurf, and all complaints arising from heat and dryness ; often pimples, warts, polypus, etc.

TAURUS.—A short, but full and well-set stature ; a broad forehead ; dark, rough, curly hair ; a full face, and swarthy complexion ; thick lips ; large, strong shoulders ; wide mouth and nose ; a full neck, like the bull's, short, thick, broad hand. *Disposition* : dull and unfeeling, slow to anger ; melancholy ; but, when provoked, furious as the bull. *Diseases* : croup, quinsy sore throat, swellings therein ; wens, king's evil, scrofula.

GEMINI.—A tall, straight, and well-formed body ; fair person, but a dark, sanguine complexion, not very clear ; long arms, but often the hands and feet are short and fleshy ; dark-brown hair ; quick sight ; a smart, active, penetrating, and wanton look ; generally a strong, active body. *Disposition* : judicious in worldly affairs ; intelligent and humane. *Diseases* : all complaints in and injuries to the arms and shoulders ; fractures, wounds, pains, etc., in those parts ; corrupt blood ; rheumatism and flying pains in the limbs and joints ; also strange, distempered fancies.

CANCER.—A short and small stature ; of a fair but rather pale complexion, and often a sickly look ; the upper part of the body larger in proportion than the lower ; a round face, short and small ; brown hair ; small, generally gray eyes ; a weak voice ; the constitution effeminate. *Disposition* : dull, heavy, and phlegmatic ; if a female, very prolific. *Diseases* : all disorders of the breast and stomach ; short breath, cough, weak digestion ; asthma and consumption ; also dropsy and cancer. A fruitful constitution if a female.

LEO.—A large stature, masculine body, full and fleshy ; broad shoulders ; narrow sides ; a large round head ; austere, oval countenance ; full, round eyes ; staring ; quick sight ; dark-yellow hair, often curling or crisping ; a ruddy, high, sanguine complexion ; a coarse voice. *Disposition* : resolute, courageous, spirited, and aspiring ; free

and generous heart ; open, active, bold ; all hot diseases and inflammations.

VIRGO.—A slender body, of middle stature, but well made ; a roundish face, well favored, yet not handsome ; a dark, ruddy complexion ; dark-brown hair ; a decisive voice. *Disposition*: ingenious, studious, witty, fond of history and literature ; judicious and well-spoken. *Diseases*: all those of the bowels, spleen, and diaphragm ; such as worms, wind, obstructions, colic, dysentery, and melancholy, also hernia.

LIBRA.—A tall, well-framed body, elegantly made, with a round and beautiful face and lovely expression ; all the features regular ; in youth a fine, sanguine complexion ; but in age pimples, or a very high color ; the eyes generally blue ; hair light auburn or flaxen, shining, smooth, and long, yet sometimes a jet black and glossy. This sign gives more beauty than any other. *Disposition*: even-tempered, well-principled, and affectionate. *Diseases*: all those of the veins, kidneys, and bladder ; such as stone, gravel, corrupt blood, weakness, tabes dorsalis, and the milder kinds of syphilis.

SCORPIO.—A middle size ; a corpulent, short, strong, able body ; broad visage ; dark, muddy complexion ; sad brown eyes ; curling, plentiful hair ; thick neck and legs ; hairy and coarse body ; often bow-legged, always ill-formed feet. *Disposition*: active, but very reserved and thoughtful in conversation. *Diseases*: all those of the groin, bladder, urethra, fundament, etc. ; such as gravel, stone, hernia, fistulas, piles, stranguy, strictures, etc.

SAGITTARY.—Well-formed, rather tall, strong person, with a very handsome, open countenance ; rather a full face, but long and oval, and the head formed like that of a horse ; high forehead ; the hair growing off the temples, rather bald ; hair chestnut-colored ; fine, clear eyes ; complexion

honey-colored, or sunburnt. *Disposition* : active, bold, and intrepid ; very partial to active sports, as hunting, riding, etc., and fond of horses. *Diseases* : gout and rheumatism ; falls, broken bones, fevers, hurts to the thighs, etc., and gunshot wounds.

CAPRICORN.—A dry constitution and short stature ; long, lean, and slender visage ; sallow complexion ; thin beard ; black hair ; narrow breast ; small, long neck ; narrow chin ; weak knees, and inclined to be crooked ; thin person. *Disposition* : subtle, collected, witty, changeable, and melancholy ; active in manner, sometimes skipping about like a young goat. *Diseases* : all those of the knees and hams ; gout, sprains, fractures, hysterics, scirrhus tumors, and all cutaneous diseases.

IF IT BE GOOD FOR THE QUERENT TO TAKE OR LEASE THE HOUSE, FARM, OR LAND, ETC.

The 10th house will herein show the profit or advantage to be made by the undertaking, having regard also to the usual significators of property, *viz.*, the lord of the 2d, and \oplus .

The 4th house will show the end of the matter as regards the taking the property.

If there be a fortune ascending, or \oplus be in the ascendant, or the lord of the ascendant be there, or be in \ast , or \triangle to the degree on the cusp and not afflicted, the querent will take the house or farm, and find it a good bargain.

If an infortune ascend, the querent will not take the property ; or if he have already taken it, he has no mind to it, and will quickly put it off to another party.

If you find the lord of the 7th in the 7th, or casting a good aspect to its cusp, or there be benefics therein, the man will keep his word in the bargain, but he will profit by it more than the querent.

If an infortune be in the 7th and not lord of the 7th, have great care of the covenants or agreements between you ; for the landlord will be too hard for you, as he minds nothing but his own ends in the matter.

Consider the 10th house ; and if a fortune be there or behold its cusp by good aspect, the parties, notwithstanding some rubs, will proceed in their bargain, and the land will be let to the querent.

If you find an infortune in or in evil aspect to the 10th, the bargain will be broken off. If it be land, they differ about the timber, or upon the erecting of some new buildings ; and if the thing be a house, they differ about the repairs.

As to the end of the matter, see to the 4th house. If fortunes be there, or the lord of the 4th behold the cusp favorably, it will end well, and both parties will be pleased ; but if an infortune be there, or the lord of the house aspect it by \square or g , the whole matter will end ill, and will please neither party.

THE DOMINION OF THE MOON IN MAN'S BODY, AS SHE PASSES
THROUGH THE TWELVE SIGNS OF THE ZODIAC.

- Υ *Aries*, Head and Face—Fiery—Masculine.
- ♉ *Taurus*, Neck and Throat—Earthy—Feminine.
- ♊ *Gemini*, Arms and Shoulders—Airy—Masculine.
- ♋ *Cancer*, Breast and Stomach—Watery—Feminine.
- ♌ *Leo*, Heart and Back—Fiery—Masculine.
- ♍ *Virgo*, Bowels and Belly—Earthy—Feminine.
- ♎ *Libra*, Reins and Loins—Airy—Masculine.
- ♏ *Scorpio*, Secret Members—Watery—Feminine.
- ♐ *Sagittarius*, Hips and Thighs—Fiery—Masculine.
- ♑ *Capricorn*, Knees and Hams—Earthy—Feminine.
- ♒ *Aquarius*, Legs and Ankles—Airy—Masculine.
- ♓ *Pisces*, Feet and Toes—Watery—Feminine.

Days of Mon.	Jan.	Feb.	Mar.	Apr.	May	Jun.	July	Aug	Sept	Oct.	Nov.	Dec.
1	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	♌	♌
2	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞	∞
3	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
4	∞	♌	∞	♌	∞	♌	∞	∞	∞	∞	∞	∞
5	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
6	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
7	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
8	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
9	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
10	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
11	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
12	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
13	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
14	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
15	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
16	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
17	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
18	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
19	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
20	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
21	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
22	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
23	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
24	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
25	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
26	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
27	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
28	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
29	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
30	♌	∞	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞
31	∞	♌	∞	∞	♌	∞	♌	∞	∞	∞	∞	∞

TABLE SHOWING THE DAYS ON WHICH THE MOON ENTERS THE SEVERAL SIGNS OF THE ZODIAC.

The foregoing table is very useful for farmers, as it gives them an idea when to perform various operations on cattle and land. Solomon rightly says there is a "proper time for every purpose under the sun." Castration must not be carried on when the Moon is passing through ♌, ♍, and especially ♎.

Shrubs, and the like, if planted during the Moon's *increase*, and while she is passing through ♎, ♍, or ♌, will take little root, and shoot straight up. Shrubs, if planted when the Moon is in ♋, ♌, or ♍, and on her *decrease*, will take deep root and strike downward.

For selecting a time for choosing servants, let the Moon be unafflicted in ♋, ♌, or ♍, for women-servants. For men-servants, let the Moon be in ♎, ♏, ♐, or ♑. If the Moon be afflicted in ♋ when you engage a servant, he will assuredly prove unfaithful and dishonest. If the Moon be in ♌, he will run away, or be idle, but return after a day or two's absence, but will go again; this also applies to taking of apprentices.

CHARACTERS OF THE PLANETS.

♅, *Uranus*, is fortunate in moneys, arts, and sciences. In other respects a malefic, especially in marriage and law.

♄, *Saturn*, is the great ill-fortune, and is said to be the greatest plague of man.

♃, *Jupiter*, is the great fortunate planet; benevolent, but extravagant.

♂, *Mars*, is an unfortunate planet, delighting in science, but warlike.

♀, *Venus*, is the second fortunate planet.

☿, *Mercury*, is both good and evil, according to the company in which he is.

☾, *Luna*, is very changeable, somewhat fortunate, but convertible.

☉, *Sol*, is fortunate.

ASPECTS, AND THEIR CHARACTER.

♌, *Conjunction*, is good with Jupiter, Venus, and the Moon; but is evil with the Moon to Mars, Saturn, or Uranus; with others moderate.

* , *Sextile*, and \triangle , *Trine*, are good configurations with all.

S□, *Semisquare*, and Ss□, *Sesquisquare*, and ♂, *Opposition*, are bad aspects with all the planetary bodies.

XXXIV.

RULES FOR JUDGING LAWSUITS.

WINNING TESTIMONIES.

1. Lord of the 7th afflicted by aspect or position.
2. Lord of the 7th in the 1st afflicted or not.
3. Lord of the 1st better fortified than the lord of the 7th.
4. Lord of the 1st therein in good aspect of the Sun or the Moon.
5. Ruler of the 4th afflicting the ruler of the 7th or 8th, in which case the adversary loses money.
6. Ruler of the 7th or 8th afflicting the lord of the 4th.
7. The Moon applying to good aspect of the lord of the 1st, and to ill aspect of the lord of the 7th.
8. The Sun or Moon in the 1st, and in good aspect of the lord of the 1st.
9. The Sun or Moon *mutually* received by the lord of the 1st.

LOSING TESTIMONIES.

1. Ruler of the 1st afflicted by aspect or position.
2. Lord of the 1st in the 7th afflicted or not.
3. Lord of the 7th better fortified than the ruler of the 1st.
4. Lord of the 7th therein posited in *good* aspect of the Sun or the Moon.
5. Lord of the 4th afflicting the lord of the 1st or 2d.
6. Lord of the 1st or 2d *afflicting* the ruler of the 4th.
7. The Moon *applying* to good aspect of the lord of the 7th, and to ill aspect of the ruler of the 1st.

8. The Sun or Moon in the 7th and in good aspect to the ruler of the 7th.
9. The Sun and Moon mutually received by the ruler of the 7th.

WHEN TO SELL LAND OR PROPERTY.

1. If the ruler of the 5th is in good aspect with the lord of the 1st.
2. If the lord of the 2d be well aspected with the lord of the 4th or 1st.
3. If Jupiter or Venus be in good aspect of Saturn or Uranus, and these latter be unafflicted themselves.
4. The Part of Fortune in the 5th in good aspect of the ruler of the 1st and 2d house.
5. The *exact time* will be when the ruler of the 1st is in *good* aspect with the ruler of the 4th, 5th, or 2d house.

PLANETARY INFLUENCES ON NATURE.

In sickness, when the Moon applies to a planet contrary to the nature of the distemper, especially if it be a fortune, the disease will be changed for the better.

When the Moon at the decumbiture, or first falling sick, shall be under the beams of the Sun,* or with Saturn, Mars (or Uranus), if the party be ancient, even her conjunction with Jupiter, Venus, or Mercury, is not without peril.

Saturn causes *long* † diseases ; Mercury, varying ones ; the Moon, such as return after a time, as vertigoes, epilepsy, etc. ; Jupiter and the Sun give *short* diseases ; but Mars, the acutest of all.

When the Moon is in a fixed sign, ‡ physic works the less ; and if in Aries, Taurus, or Capricorn, will be apt to prove nauseous to the patient.

In purging, it is well that both the Moon and the lord of the ascendant be descending, and under the Earth ; in vomiting that they ascend.

Purging, bleeding, etc., ought to be done while the Moon is in moist signs ; the chief being Pisces, the next Cancer.

When at the beginning of a disease the luminaries are both with the infortunes, or in opposition to them, the sick will hardly escape.

With respect to *fevers*. When the Sun is afflicted in Leo, mischievous fevers are threatened.

* Within 17° distance in longitude.

† Hence the term *chronic* given to long-continued diseases, *Kronos* being the ancient name of Saturn.

‡ Taurus, Leo, Scorpio, and Aquarius are termed *fixed* signs.

It will be a *fatal* time to suffer *amputation*, or lose any member, when the Moon is under the Sun's beams and opposed by Mars.

When you think to do good to your *eyes*, let the Moon be fortunate, increasing in light, and by no means in a sign of the earthy triplicity.

MARRIAGE.

As regards men, observe the Moon and Venus. If the ♃ be found between the eastern horizon and meridian, or in the opposite quadrant, she causes them to marry early in life, or after they have passed their prime, to women younger than themselves. If she be in the other quarters of the figure, they will marry late in life, or to women older than themselves. If she be configured with Saturn, it delays marriage; and if within a few degrees of the Sun, or in evil aspect to the Sun, the same; if both these testimonies concur, the ♃ being at the same time occidental, they never marry. If the ♃ be oriental, and especially if angular, and in aspect to many planets, they being strong, and she be situated in ♈, ♑, or ♒, they may marry more than once. If the ♃ *apply* to ♀ by aspect, the wife will be more and grave; if to ♃, well conducted and economical; if to ♁, bold and refractory; if to ♀, cheerful and handsome; and if to ♃, a clever, sensible woman. If ♀ be connected with ♃, ♀, or ♁, the wives will be provident and attached to their families. If she be connected with ♁, they will be violent and ill-conducted, especially if it be by evil aspect. If the ♃ be in good aspect to the ☉, and the ☉ be not afflicted, or if ♀ be strong, the native marries a person of respectable connections. If good planets be found in the 7th house, the individual (whether male or female) is happy in marriage; and if evil planets be there, the re-

verse. Herschel in the 7th is evil ; and if he afflict the Moon in a man's nativity, or the Sun in a woman's, he destroys domestic happiness. The description of the wife will be much like that of the planet to which the ♃ forms the nearest aspect, considered with the sign he is in. But the sign on the 7th house may also be regarded. No one, it is said, marries a person born under the same sign as himself.

x For the marriage of women regard the Sun, Venus, and Mars. If the ☉ be oriental, they marry early, or to men younger than themselves ; if the ☉ be occidental, they marry late or to elderly men. If the Sun be angular, and in aspect to many planets, especially from ♀, ♃, or ♁, they marry more than once. Saturn configurated to the ☉ (if the ☉ *applies* to him) gives steady husbands, but morose ; Jupiter gives honorable, noble characters ; Mars violent, rash, unfeeling men ; Venus amiable, handsome husbands ; and Mercury clever, intelligent, and provident characters. If ♀ be with ♃, or in aspect to him, the husband will be dull and laborious ; if with ♃, just and honest ; if with ♁, rash men and adulterous ; if with ♁, clever, but fond of change. If the ☉ or ♃ apply to ♁, the wife or husband will be eccentric. If the ☉ have no aspect with Mars, and Mars be weak in the figure, the female native does not do well in marriage ; and if the ☉ be in ill aspect to ♃ at the same time, she will be likely to live single. The 7th house shows in part the description of husband.

The planet Mercury was early found to influence men born under its rule, that is, when he was potent at the birth, to a sedentary and a contemplative, or studious, life. And, as such men were necessarily given to seek retirement and dwell alone, or far from "the busy haunts of men," that planet was named accordingly, from the Hebrew בוד, which signifies "alone," "single," "solitary ;" whence we find the Indian name of Mercury was BUDDHA. The Greeks

translated this word apparently, for they called him *Hermes*, from the term that signified one who lives in solitude—*Eremites*; whence we have the word “hermit.”

FORTUNE OF MARRIAGE.

For men the condition of the Moon, the planet Venus, and the western horizon are to be considered in the following manner :

The Moon located in oriental parts of the heavens denotes men to marry early in life, or to marry young women when advanced in age. When the Moon is located in occidental parts, men marry late in life, or, when young, marry a woman more advanced in years.

The Moon and Venus strong and dignified by position, in good aspects to the planets Mars, the Sun, or Jupiter, tokens early marriage, if not opposed by opposite influences.

The Moon and Venus in good configuration from angular houses. The Moon or Venus in good configuration with the planet Mars. The Moon oriental separating from a good aspect of Venus. The Moon near the full in good aspect to Mars or the planet Venus.

The planet Venus located in Taurus, Libra, Cancer, or Leo, near the Sun in the same sign, Venus separating from a good aspect of Mars.

The Moon 15 degrees from the first quarter separating from a good aspect of the planet Venus. The Moon a few degrees past the trine aspect of the Sun. The planet Venus within 18 degrees of the Sun in the same sign, separating from a good aspect of Mars. The planet Venus rising or setting near the horizon in good aspect with the Moon, Mars, or Jupiter.

These are some of the best positions for denoting early

and prosperous marriages, especially when the rulers thereof are free from the opposing influences of Saturn and Herschel.

RICHES AND ADVANTAGE BY MARRIAGE.

The Moon angular located in Taurus and Cancer, in good aspect with Jupiter or Venus, one or more of these planets located near the horizon or in the 8th house.

The planets Jupiter or Venus located in the 8th house, in their dignities by sign in good aspect with the Sun, Moon, part of fortune, or ruler of the ascendant. The ruler of the ascendant located in the 8th house in good aspect, to the Sun, Moon, or the part of fortune. The ruler of the 7th house in the 8th house in good aspect to the Sun, Moon, or Venus, or the ruler of the 8th located in the 7th holding the same configurations. The more numerous the tokens, and more harmonious the general positions are in the nativity, the greater the advantage.

The planet Venus in conjunction with Jupiter located on the meridian, or near the eastern horizon, is a very fortunate position, denoting the native to meet with great and general favor from ladies, and when in good configuration with the Sun or Moon he will be likely to obtain advancement and riches by marriage, or meet with good opportunities.

The Moon in conjunction with the planet Venus is another notable token of friendship, favor, and assistance from ladies, if these planets be dignified by sign, or located on the midheaven, or near the ascendant; such favor and benefit will come from ladies of rank and position. The native is often a general favorite with the female class, more especially so if the Moon should be in good configuration with the Sun or the planet Jupiter. The Moon located in the signs Gemini, Sagittarius, or Pisces, denote a

probability of more than one marriage, where the tokens are unfavorable for life to wedded partners. The wife's are denoted by the number of planets the Moon applies to within orbs of influence, or within 10 degrees of her radical position at birth. The rulers of the ascendant and the western horizon in harmonious configuration is a token of marriage, and social harmony in wedded life.

For marriage, happiness, and prosperity therein, it is absolutely necessary to have the sexual planets Venus, Mars, and the Moon, located in certain places in the chart of birth, free from the evil aspects of the planets Saturn, Herschel, or Neptune. This applies to both sexes, for wherever the sexual planets are found located in cold, unprolific signs and places, or oppressed by the influences of the mentioned planets, it is a moral impossibility for such persons to live harmoniously in wedded life for any length of time, hence the trouble, loss, exposure, and degradation continually taking place among society. Such ungenial, disastrous events may be mitigated, and, in some cases, prevented, by proper care, judgment, and knowledge in due time, but such things only appear as passing clouds in life and of no import to many people, merely tending to extend their publicity and notoriety of character.

SIGNS OF LATE MARRIAGE, ETC.

The Moon occidental and debilitated by sign. The Moon about 30 degrees from a new or full moon, located in this position in conjunction or opposition with the planet Saturn or Herschel, is a strong token of single life. The Moon and Venus weak by position, void of aspect, neither having any configuration with the planet Mars. The Moon and the planet Venus in bad aspect to the planets Saturn and Herschel. The Moon in discordant

aspect with the Sun, when the malefic planets join in the figuration. The Moon and Venus located in the 6th house, unless assisted by the good aspects of the Sun, Jupiter, and Mars.

The planet Venus in conjunction or opposition with the planet Saturn is about the worst position that can happen in any nativity, prenoting single life, disappointment, crosses and losses by female connections and intercourse in the way of courtship, and in a variety of other ways, inducing to a solitary, gloomy, desponding disposition of character, unless counteracted by strong influences of an opposite nature, but often influence to a single life, in both sexes.

The Moon or Venus in conjunction or opposition of the planet Mars is a very evil, untoward condition, but especially with the Moon, often producing disagreement, trouble, and losses, both in courtship and in married life, in various ways, which lead to weeping and sorrow.

The planets Saturn, Herschel, and Mars on the western horizon, within orbs of influence, are adverse tokens, especially when in any evil configuration to the rulers over matrimonial affairs. One or more of these conditions at birth denote disappointment, discord, trouble, delay, and obstruction in matrimonial affairs, both in courtship and married life, in a variety of ways, known only to the persons engaged.

The planetary influences and effects relating to the subject in question will not be manifested in the same form or manner, or with the same intensity in all cases alike. The general position of the heavens, the position and different stations in life, will regulate the form of effects. In some cases the troubles will arise from sickness, deaths, and bereavement of wedded partners; some through disagreement, different mental and physical constitutions and habits

of the persons. Nevertheless, persons born under such conditions of the heavens will most certainly experience consequences partially or wholly as specified, no matter what their position in life may be, high or low.

MARRIAGE OF WOMEN.

The position of the Sun, the planet Mars, and the western horizon are rulers thereof. Good positions, and configurations to these points in the heavens, denote prosperity and good fortune; adverse positions in like manner denote disappointment and misfortune.

When the Sun is oriental, women engage early in life, or when advanced in years marry men younger than themselves. When the Sun is occidental they usually marry late in life, or when young, to men older and advanced in years. The planet Mars, located in the sign Scorpio in good aspect to the Sun, Moon, or Venus, is a notable token of early marriage. The Sun oriental in good aspect to the Moon, Venus, or Mars, when the western horizon is free from the planets Saturn or Herschel. The Sun and Moon in good configuration to the planets Mars and Venus often cause a female to receive great attention from the opposite sex, early courtship, and many suitors, especially if any of the planets be rising. The planet Mars, located in the signs Aries, Scorpio, Cancer, Capricorn, and Pisces, not above 15 degrees from the Moon in the same sign, is a token of early marriage, especially when the planet Venus is applying to a good aspect of Mars. The Moon applying to a good configuration of the Sun, when the Sun is oriental. The Sun near the western horizon, well configured to other planets. The Moon about 5 degrees before the change or new Moon; Mars, Venus, or Mercury near the luminaries. The Sun, Moon, Venus, or Mars rising, if well

configured. The Sun and Moon and ruler of the ascendant located in feminine signs, and much better when Mars and Venus are located in such signs. The planets Mars and Venus dignified, in good aspect and free from evil aspects of Saturn and Herschel. The rulers of the ascendant and western horizon in good configuration.

One or more of these conditions are tokens that the female will be likely to marry early in life, have good choice in her selection of a husband, and be generally fortunate in her courtships, meet with many lovers, and experience domestic happiness and comfort in married life, with a probability of advancement thereby, as such tokens would denote success and prosperity to her husband.

RICHES AND GOOD FORTUNE BY MARRIAGE.

The Sun in good aspect to the Moon, Jupiter, Mars, or Venus, some of these planets located on the western horizon. Mars and Venus strong by position and configuration denote advantage by marriage, especially if in any aspect to the Moon. The lord of the 7th located in the 8th, or lord of the 8th located in the 7th. The best position is the Moon in good aspect to the Sun, Jupiter, Mars, or Venus, some of these planets located on the western horizon, ascendant, or mid-heaven, the Moon separating from one and applying to the other. The ruler of the western angle of the nativity located on the meridian, strong by sign or configuration, is a token of advancement by marriage.

SIGNS OF LATE MARRIAGE, DISAPPOINTMENT, DETRIMENT, AND MISFORTUNE THEREBY.

The Sun and Moon void of aspect. The Moon about 30 degrees from the new or full, especially if in evil as-

pect to Saturn, Mars, Herschel, or Neptune. The Sun and Mars weak by position and configuration. The Sun, Moon, Mars, and Venus located in masculine signs. The planet Mars located in the signs Gemini, Leo, Virgo, or Taurus, in evil aspect with Saturn or Herschel. The Sun and Moon in quartile aspect near the quarters, in evil aspect to Saturn, Herschel, Mars, or Neptune. The Sun or Moon in conjunction with Mars, Saturn, or Herschel. The planet Mars or Venus in conjunction or opposition aspect with Saturn. The planets Saturn, Herschel, or Mars within 5 degrees of either rising, setting, or the midheaven.

One or more of the aforesaid conditions of the planets in the chart of birth denote obstruction, and delay to marriage, disappointment, trouble, loss of honor, reputation, weeping and sorrow, by courtship, marriage, or intercourse with the opposite sex, unless the greatest of care be at all times exercised in such matters.

The planets Saturn, Mars, or Herschel setting near the angle is a very bad token, denoting disappointment, trouble, disagreement, and loss by matrimonial affairs, and when these planets are in evil aspect to the Sun or Moon it often denotes short life to the husband, or a person of a sickly, delicate constitution of body, and unfortunate in his efforts.

THE FORM OF BODY, STATURE, AND GENERAL CHARACTER OF WIFE
OR HUSBAND

is denoted by the planet and sign located on the western horizon, or by the planet the Sun or Moon next applies to by aspect, or the planet nearest to the luminaries at the time of birth.

1. When such planets are located in the signs Aries, Leo, or Sagittarius, they denote a person of a bilious tem-

perament, a well-made, good-looking person, of a florid, fresh, agreeable complexion, sometimes ruddy or sunburnt, brown or sandy-colored hair, sharp, lively looking eye, strong, well-defined, muscular features, prominent cheek-bones, strong, firm step, confident, commanding disposition, active, firm, and persevering in character, sharp, witty, ready, and expert in work, ambitious and high-minded, yet open and generous, fond of liberty, field-sports, and exercises, horses, dogs, bold and courageous, at times a little hasty and irritable, especially when opposed, enterprising and speculative, having large self-esteem, often a little boasting, strong and healthy constitution, and generally successful in their engagements, sometimes a cut, scar, or mole on the face.

2. When the planet is located in the ariel signs Libra or Aquarius the person will be of a sanguine temperament, having a clear, florid, light complexion, handsome, well-made body, fine, genteel form, open, pleasing aspect, courteous, easy, and attractive, full and fleshy body, often roundish face, bright blue eye, dimpled cheeks and chin, captivating countenance, kind, open, social, and free in conversation and manners, witty and humorous, fond of jest, sport, and mirth, orderly, fashionable, and fond of dress, fond of the arts, music, painting, polite literature, therefore often accomplished and expert in such things.

When the said planets are located in the signs Gemini and Scorpio they denote more of a bilious temperament, therefore the form of body will partake something like No. 1, but of a tawny, sunburnt complexion, strong-made body and muscular features, Roman nose. Gemini, large eyes—but Scorpio generally small eye.

When located in the signs Capricorn and Virgo they denote a person of a dry, spare body, long features, delicate, slender form, pale, sallow complexion, dark-brown hair,

active, studious disposition, fond of science, knowledge, and learning, reserved in conversation and manners, fond of retirement and private society, careful, cautious, greedy after money and property, curious and singular in manners ; being so retired, studious, and cautious, they are apt at times to become gloomy and desponding ; the eye is generally small, of a brown or gray color, often bright or sparkling, a person of a delicate constitution of body.

As this part of the science is chiefly of a symbolical nature in its application, in practice the planet representing the husband or wife. When located in the constellation Taurus it usually denotes a person of a low, thick-set, strong-made body ; rather common-looking features, strong thick neck and lips, square, short face, inclining to be corpulent in body as a whole, more animal than intellectual, being a person of a nervous, cold temperament, not of much forecast, easy, contented, and lowering aspect, a person of lightish hair, gray eye, and pale or sallow complexion.

When the said planets are located in the signs Cancer or Pisces they generally denote a round, full face, light-gray eye, open, pleasant, innocent-looking countenance, lightish hair, full and prominent eye, of a quiet, social disposition, and manners passive and obedient, domesticated and free, fond of novelty, news, and recreation, plain, industrious sort of people in the common affairs of life, often fond of small cattle and dumb animals, poultry, birds, etc., fond of jest and sport.

XXXVI.

ASTROLOGICAL HINTS TO FARMERS.

Sow or plant when the Moon is in Taurus, Virgo, or Scorpio, if possible, in good aspect with Saturn ; but set or sow all kinds of pulse when the Moon is in Cancer ; and when she is in Libra or Capricorn dress your gardens and trim your small trees and shrubs.

If you prune your vines when the Moon is at full in Taurus, Leo, Scorpio, or Sagittarius, neither worms nor birds will infest your grapes.

Do not graft trees when the Moon is waning or decreasing.

Fruits and wood for use should be cut in the decrease of the Moon ; but if you would have timber to keep long, fell it toward the latter part of the winter, while the Moon is under the Earth, in some aspect to Saturn, for that will prevent its rotting, and render it exceedingly hard and durable.

Firewood, hedges, etc., which you would have grow quickly again, cut when the Moon is above the Earth, in the first quarter, and joined to either Venus or Jupiter.

Shear sheep during the increase of the Moon ; commence when she goes to an aspect of Jupiter, then wool will grow again much better.

It is not easy to account for the general belief that wood cut during the Moon's wane is not liable to the worm. Even the Indians will not fell trees for their canoes when the satellite is in full. And our ancestors, who did not wish to be bald, objected to their hair being cut while the Moon was waning. The lunar influence also has its effects upon the insane, as also upon water. The oak was

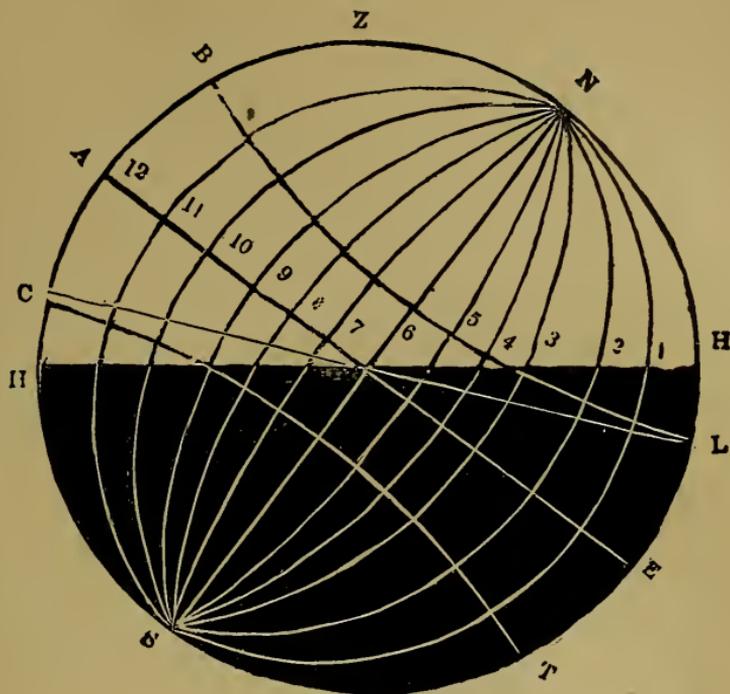
always held in veneration by the ancient Britons and Gauls. The Druidical altars were enclosed with oaks, and the branches served for wreaths for the musicians and other votaries that took part in these sacred festivals and solemnities. An oaken garland was the recompense of one who saved the life of another in battle. The leaves of oak were used in token of victory. The mistletoe is much prized, and the saying is, to those that shall have given to them so precious a boon will prosper; and favored is he that gets kissed under the mistletoe, as it is the symbol of love and of the congress of Mars and Venus. The oak the sovereign virtue of Mars; mistletoe, Venus. Mistletoe should be cut on the sixth day of the Moon.

The Moon has strong effect on animal life. Agriculturists, graziers, and shepherds confidently affirm that if they castrate any of their cattle at the exact time the Moon is southing, that animal will certainly die. Shepherds avoid those times when the Moon is in the sign Scorpio, as well as her time of southing, and choose that day when she is in the opposite sign, Taurus. The last rule is observed by some of the best-informed medical men of the present day, which is in exact conformity with Ptolemy's 20th Aphorism: "Pierce not with iron that part of the body which may be governed by the sign actually occupied by the Moon." It is for the purpose of knowing these auspicious or inauspicious periods that "Moore's Almanack" has gained such strong hold among the agriculturists of this country. It would, perhaps, be as well to avoid those days when the luminaries are in conjunction or opposition, as the blood would then flow more freely into the sign the Moon is in, like the tides of the ocean. The origin of these celestial observations was doubtless coeval with the antediluvians; for Ptolemy informs us that the ancients "noticed the aspects of the Moon when at the full, in order to direct

the copulation of their herds and flocks." The patriarch Jacob was well versed in this art ; he knew how to elect favorable times ; and knew the power of sympathy by his peeling the rods and putting them in the watering-troughs, at such times as the flocks conceived and brought forth cattle, ring-streaked, speckled, and spotted.

We have a double object in bringing forward the indisputable fact that our agriculturists do invariably practise this piece of Astrology. First, we wish to show that, as it is found infallibly that if cattle be operated on when the Moon is on the meridian, they suffer extremely, and very generally die, this becomes a matter of observation, a "great fact" in nature which our philosophers *ought* to examine. For the assertion may well be hazarded that this lunar influence is not confined to the lower animals only ; and we may expect that it will be found that operations in surgery performed on the human frame will be unsuccessful, and frequently fatal, if performed when the Moon is on or near the meridian ; for the cattle doctors do not like to operate if the Moon be within one hour of southing. Secondly, we desire to prove that facts in nature, and nothing else, are the foundations of Astral Science. For here we see a large body of practical men still adhering to a custom which is proved to have existed in all countries and in all ages ; while our *philosophers* are declaiming against all belief in lunar influence, or stellar influence either ; yet the doctrine that the sign *Scorpio* has rule over the secret members is manifested by the fact that the animal is found to die if those parts be "pierced with iron," as Ptolemy words it, while the Moon is in that sign.

It will surprise us nothing if this custom among the farmers be denied, though it is universal, for the lunar influence over the earth is more powerful than is generally known.



THE HARVEST MOON.

The above diagram is a true representation of the east side of the globe, when elevated to 54 degrees, which is near our latitude. The zenith or residence is indicated by the letter Z. N and S the North and South poles, on which the Earth turns. A E the equator, B L the North limits, and C T the South limits of the Sun; and also are the circles the Sun describes on the longest and shortest days. In B L he rises above the dark part between the 3d and 4th hour line; that is, about half-past three A.M. in midsummer. The line C L represents the ecliptic in the position in which it stands at sunset about mid-harvest. All the other circles that centre in the poles are hour lines, numbered from midnight to mid-day. At nine days old, the Moon will be on the meridian at c, only 12 degrees high or H C. At twenty-four days old she will be at L, having the same depression or H L; so in fifteen days she only varies 24 degrees, that is, only about one and a half per day; which is caused by the ecliptic or C L being so near parallel to a level with the horizon, which is always the case when Aries ascends, which must ascend as the Sun sets in Libra. Now as the Moon rises in the 1st quarter in the forenoon—2d quarter in the afternoon—3d quarter in the evening—4th quarter in the morning; so the 3d quarter is the most convenient time to see her rise. At other times her rising is unseen and unknown to the generality; although she always varies the same in her rising in every revolution when in the same constellation; or in the same part of the Zodiac, or line C L.

XXXVII.

AIDS TO THE FORETELLING OF THE WEATHER.

Saturn, in conjunction of *Jupiter* in fiery signs, signifies a great drought; in airy signs, plenty of wind; in watery floods, continual rain; also inundations and overflowings of water; in earthy signs, earthquakes and the fall of houses and eradication of trees. Judge also the same when they are in a malicious square or opposition; but less extensively. *Saturn* in conjunction, square, or opposition of *Mars* in watery signs, denotes rain in winter, autumn, and summer; and in summer oftentimes thunder and lightning, especially if in fiery signs; in autumn and winter windy, dry weather, when in fiery signs; in airy signs in all seasons great winds and sometimes rain.

Saturn in conjunction, square, or opposition of the *Sun*, in the spring denotes cold, rain, or hail; in summer much rain, with thunder and lightning, according to the nature of the sign; in autumn tempestuous, stormy weather; and in winter grievous cold, snowy, slabby weather.

Saturn in conjunction, square, or opposition of *Venus*, promises in the spring rain and cold; in summer sudden cold; in autumn much rain; and in winter rain and snow; especially if the sign be watery.

Saturn in conjunction, square, or opposition of *Mercury*, signifies wind and rain in the spring; especially in watery and airy signs; also in summer wind and showers; but if they be in fiery signs, thunder, lightning, and rain or hail; in autumn wind and cold, according to the nature of the signs; and in winter cold and snow. *Jupiter* in conjunction, square, or opposition of *Mars* shows the spring to be

windy and tempestuous ; a thundering and lightning summer ; rain and storms in autumn ; and in winter cold snows and sharp winds, according to the nature of the signs.

Jupiter in conjunction, square, or opposition of the *Sun*, in the spring signifies high winds ; in summer thunder and lightning ; and in autumn vehement winds ; but in the winter very dry, cold, frosty weather. For the most part they signify thus in every sign.

Jupiter in conjunction, square, or opposition of *Venus*, shows a temperate air, according to the nature of the season, all the year long. Yet if they be in watery signs they incline somewhat to mizzling showers.

Jupiter in conjunction, square, or opposition of *Mercury*, denotes great and vehement winds in every quarter they are so aspected, if in airy signs ; in watery signs rain ; and in fiery thunder and lightning, but of no great continuance.

Mars in δ , \square or \wp of the *Sun*, in fiery signs, promiseth drought in summer, dry air in the spring, in autumn and winter frost ; in watery signs, showers in the spring, in summer thunder and rain, in autumn showers, in winter rain and cold.

Mars in δ , \square or \wp of *Venus*, in the spring will cause sudden, great, and violent rains ; in the summer and autumn tempests ; but if in fiery signs, or each other's house, great thunders and lightnings.

Mars in δ , \square or \wp of *Mercury*, in fiery signs, causes heat and drought in summer ; but rain if in watery signs, and sometimes thunder and lightning. In autumn sudden, great winds ; and in winter cold.

The *Sun* in δ of *Venus*, in the spring causeth rain ; in summer tempests and rain ; in the autumn showers and wind ; in winter much moisture.

The *Sun* in δ of *Mercury*, denotes wind and moisture, especially in watery and airy signs; but in fiery a serene air in summer and frosty in winter. *Venus* in δ *Mercury*, rain in the spring, summer, and autumn; and snow in the winter, and sudden, high winds. Also in the summer they raise storms and tempests.

Judge also the same in everyone being in sextile or trine; but you must know they are not altogether so bad.

These inferior aspects frequently pass by without doing more than causing the sky to be overcast with clouds, instead of producing absolutely rain. We must also remark the *parallels of declination*, as they are nearly as potent as even the conjunction.

FORTUNATE DAYS IN THE WEEK.

Moon in Aries at birth, their fortunate day is *Tuesday*.

Moon in Taurus at birth, their fortunate day is *Friday*.

Moon in Gemini at birth, their fortunate day is *Wednesday*.

Moon in Cancer at birth, their fortunate day is *Monday*.

Moon in Leo at birth, their fortunate day is *Sunday*.

Moon in Virgo at birth, their fortunate day is *Friday*.

Moon in Libra at birth, their fortunate day is *Saturday*.

Moon in Scorpio at birth, their fortunate day is *Tuesday*.

Moon in Sagittary at birth, their fortunate day is *Thursday*.

Moon in Capricorn at birth, their fortunate day is *Monday*.

Moon in Aquarius at birth, their fortunate day is *Wednesday*.

Moon in Pisces at birth, their fortunate day is *Saturday*.

This is valuable to be known, for then persons can take advantage of the good effects of the Lunar positions.

XXXVIII.

THE GODDESS CALI.

The science of astrology was the only thing known generally in the East as "wisdom ;" and when we are told in Scripture that Moses was learned in all the "wisdom" of the Egyptians, it means nothing more or less than that he was well versed in their astrology. The Indian goddess *Cali* appears to have been an emblem, by which the priests signified "wisdom ;" for there has been found in the sixteen-letter Tamul (a very refined language), a poem called the "Kaliwakim ;" which may be understood to mean the Wakim or Hakim of Cali. Some of its sentiments are worthy of reproduction.

“ Zealous study of sciences brings increasing happiness and honor.
The more we learn, the more understanding we get.
Learning is really the most durable treasure.
The true end of knowledge is to distinguish good and bad.
Fly from all that is low.
A wise man will never cease to learn.
If all should be lost, what we have learned will not be lost.
Enjoy always the company of wise men.
He who has learned most is most worthy of honor.
He who studies sophistry and deceit, turns out a wicked man.
Science is an ornament wherever we come.
He who converses with the wicked perishes with them.
Honor a moral master.
He who knoweth himself is the wisest.
If one knows what sin is, he becomes wise.
Well-principled wise men approach the perfection of the Divinity.
All perishes except learning.
Religious wise men enjoy great happiness.
Wisdom is the greatest treasure on earth.

Learning gives great fame.

Wise men are as good as kings.

Do not deceive even thine own enemy.

He that knows the sciences of the ancients, is the greatest philosopher.

Truth is in learning the best.

Wisdom is a treasure everywhere.

The Veda teaches wisdom.

Speak and write for the public good.

If knowledge has a proper influence on the mind, it makes us virtuous."

There is much more in the original (see the *Asiatic Transactions*, vol. vii., p. 357) in the same strain.

THE CHARACTER AND NUMBER OF THE BELIEVERS
IN ASTROLOGY, SINCE THE WORLD BEGAN.

The first on the list of believers, excepting always the names of Abraham, Moses, Daniel, and others of the sacred writers, among the Chaldeans, was Berosus. He was a native of Chaldea, but he passed into Greece and resided a long time at Athens. He there signalized himself by writing a "History of Chaldea," and by his *astrological predictions*; for which the people of Athens erected a statue in honor to his memory, having a *golden tongue*. (*Plin.* 2, 103; *Id.* 7, 37.) His age is thought to be 268 B.C.

Now here was a man of eminence in his day, who lived and was honored for his astrology in Athens, a city that had not long before known Socrates and Plato; a city, the glimmer of the greatness of which will never be extinct. Yet this man was a "fool," and all his believers and admirers were "fools," according to a recent number of the *Saturday Review*, which a few years since declared that all the then seventy thousand readers of Zadkiel were "fools."

We find next, among the Persians, the honored name of Zoroaster, who was known for his deep and acute researches in philosophy and the study of astronomy. His followers are still found in numbers in parts of Persia; and under the title of "the Parsees," in the extensive provinces of India. Of him it is sufficient to quote *M. Anquetil*, who says, under the heading of *Vie de Zoroastre*, p. 1, vol. 2, "Les Grecs, les Latins et les orientaux, concourent à nous représenter Zoroastre comme un génie du premier ordre, comme un homme extraordinaire." From first to last his

teachings uphold the doctrines of the stars, from which his title was taken.

Among the Jews we find Josephus, Aben Ezra, and Maimonides, the names of men which never can be forgotten, all of whom practised and upheld the doctrine of the stars.

Aben Ezra has been rightly declared to be the most learned of the Hebrews.

Among the Greeks we claim Thales, who was one of the seven wise men of Greece. He was a celebrated astronomer, and first calculated with accuracy a solar eclipse. Anaxamander foretold the earthquake that overthrew Lacedemon. He was preceptor to Socrates and Euripides. Next we find Pythagoras. Of him we need only say that "he perceived in the universe regularity, correspondence, beauty, proportion, and harmony, *as intentionally produced by the Creator.*" In Anaxagoras we find the son of a king, who applied himself to astronomy. He predicted that one day a stone would fall from the Sun, which it is said really fell into the river Ægos. He was acquainted with eclipses also. It is known that a very common belief existed in astrology, as evidenced in the death of Anceus. He pressed one of his slaves with hard labor in his vineyard, who told him that he would never taste of the wine therefrom. He had already the cup in his hand, and called the slave to convince him that he was a false prophet. "Not yet, sir," the slave replied, "*for there is many a slip between the cup and the lip.*" At that very moment Anceus was told that a wild boar was in the vineyard. He ran to drive away the wild beast. He was killed in the attempt!

We next find Aratus, the poetical philosopher. His opening lines in "The Phenomena" have been well rendered by Dr. Lamb.

"Let us begin from Jove. Let every mortal raise
His grateful voice to tune Jove's endless praise.

Jove fills the heaven—the earth—the sea—the air ;
 We feel his spirit moving here and everywhere.
 And we his offspring are.* He, ever good,
 Daily provides for man his daily food,
 Ordains the seasons by his signs on high,
 Studding with gems of light the azure canopy.
 What time, with plough and spade, to break the soil,
 That plenteous stores may bless the reapers' toil ;
 What time to plant and prune the vine he shows,
 And hangs the purple cluster on its boughs.
 To Him—the First—the Last—all homage yield,
 Our Father—Wonderful—our Help—our Shield.”

We shall here quote one or two other passages from Dr. Lamb's masterly rendering of this old astrological poet :

“ Athwart the ball first rise—majestic sight !
 Orion's giant limbs and shoulders bright.
 Who but admires him, stalking through the sky,
 With diamond-studded belt, and glittering thigh ?
 Nor with less ardor, pressing on his back,
 The mottled *Hound* pursues his fiery track.
 Dark are his lower parts, as wintry night—
 His head with burning star intensely bright.
 Men call him “ Sirius ”—for his blasting breath
 Dries mortals up *in pestilence and death.*”

From the “ Diosemia,” p. 77, we take these expressive lines :

“ No grateful sight to husbandmen appear
 One or more comets with their blazing hair—
 Forerunners of a parch'd and barren year.”

Among the ancient Egyptians we must notice the father of all modern astrology, the famous Claudius Ptolemy.

* St. Paul read Aratus. He quoted these words before the courts of the Areopagites. (See Acts 17, v. 28.) Yet this great apostle did not hint a word against the astrology of Aratus. How then can we believe that he disbelieved in that science ? Think of this, O ye people !

His work, the "Tetrabiblos," rendered by Proclus, must ever remain a lasting monument of the great and grand truths of astrological knowledge. It has now been in existence nearly two thousand years. His skill in astronomy was patent for above fourteen hundred years, during which his doctrines were universally accepted by European and Arabian men of science. His knowledge of geography was equally well known.

Among the Romans we have Cicero, whose name can never die ; and Nigidius Figulus, a celebrated philosopher and astrologer of Rome, *one of the most learned men of his age*. He was intimate with Cicero. He was made prætor, and honored with a seat in the senate. He was highly commended by Cicero for his singular excellency in all parts of learning, divine and human ; more particularly in physic and astrology. (*Vide Cic. in Timæo.*) He foretold at the birth of Octavius that he should be lord of the world (having taken the hour of his birth). Varro and he were certainly the most learned men in the most learned age. Gellius, 17, 7, calleth him *Romanæ civitatis doctissimum*.

We also find there Virgil, whose "Georgics" alone bespeak the influences of the heavens, in language that can never be confuted.

Come we next to Manilius. He was born a Roman and lived in Rome when Rome was in her glory, and "full of the greatest men that ever time produced." For the same age that saw Manilius, enjoyed Varro, Lucretius, Cicero, Cæsar, Virgil, Varius, Horace, and Augustus, "whose horoscope was Capricorn." Here we cannot resist the inducement to quote the words of Creech : "The modern philosophers build worlds according to the models of the ancient heathen, and Zeno is the architect."

Attention is also drawn to the well-known characters Melanchthon, the reformer ; Cardan, the well-known mathe-

matician ; Tycho Brahe, the astronomer ; Kepler, the genius who first discovered the elliptical orbits of the planets ; Archbishop Usher, the chronologist ; John Dryden and Milton, poets.

LIST OF ASTROLOGERS.

The following is a list of great men who have studied and practised astrology :

Mercurius Trismegistus.		James Usher, Archbishop	A.D.
Zoroaster.		of Armagh	1580
Pythagoras.		Lord Francis Bacon b.	1561
Hippocrates.		Dr. Geoffry Le Neve b.	1579
Thales.		Valentine Naibod	1523
Aristotle.		Philip Melanchthon b.	1497
Cicero.		Bishop Robert Hall. . . . b.	1574
Socrates.		John Booker	1601
Galen.		Rev. John Henderson	
Claudius Ptolemy, prince of the		William Lilly b.	1602
Science.		George Digby, Earl of Bris-	
Josephus, the Jewish historian.		tol.	1612
Polydorus Virgil.		Dr. Nicholas Culpepper . .	1616
	A.D.	Mercator	1620
Albumazer	844	Mr. Elias Ashmole b.	1617
Roger Bacon	1280	Sir Thomas Gresham	
Guido Bonatus	1284	Mr. John Milton, the	
Michael Nostradamus	1553	poet	
T. B. Cardan	1534	Placidus de Titus	
H. Cardan	1501	Dr. George Starkey	1628
Sir Henry Cornelius Agrip-		Henry Coley	1633
pa	1486	George Parker	1654
J. Kepler, founder of the		Dr. John Partridge, Phy-	
Newtonian Astronomy.		sician to James II.	1644
Dr. John Dee		John Huniades	
Sir Edward Kelly	1550	Theophrastus	
Erasmus Rhianholdus	1551	B. Paracelsus	
J. B. Morinus	1583	Sir Richard Steele	
Hobbs, Malmsbaria	1588	J. Montanus	
Sir Christopher Heydon . . .	1561	Sir George Wharton	1617

Vincent Wing, Astronomer.....	A.D.	Geo. Witchell, Astronomer Royal, Portsmouth...b.	A.D.	1728
Dr. Butler.....	1626	Dr. Ebenezer Sibley....b.	1751	
Robert Turner.....	1626	John Worsdale.....	1756	
John Dryden, poet laureate.....	1631	Mr. Blake, b. November 28, at 7.45 P.M.....	1757	
Mr. Flamsteed, first Astronomer Royal.....	1646	J. P. Kellerman, Duc de Valney.....	1775	
Mr. John Heydon.....	1629	Right Hon. Wm. Pitt....	1759	
Sir Robert Holburn.....		Dr. William Salmon.....		
Sir K. Digby.....		Mr. Oxley.....	1800	
Mr. Thomas Simpson.....				

To these may be added, Gaffarel, the French author of "Unheard-of Curiosities ;" and many foreigners besides.

Surely these men could not all have been wanting in sagacity so far as not to be able to detect the fact, if astrology were all a dream ; as those only declare who have never studied or examined it. If there were even one author, who could show by his works that it were without the foundation of sterling facts, then might we come to the belief we are asked by men who really and in truth know nothing about the matter to adopt. Let us reply, that the undeviating coincidences of planetary positions are counted by millions.

XL.

EXPLANATION OF TERMS USED IN THIS WORK.

Abscission.—See “Frustration.”

Affliction.—A planet, or the cusp of a house, being in evil aspect to any planet, or \acute{o} to a malefic.

Angles.—The four houses which commence at the points where the \odot rises, culminates, sets, and arrives at midnight; viz., the east, south, west, and north.

Application.—The approaching of one planet to another, or to the cusp of any house, either by \acute{o} or any aspect.

Ascendant.—The eastern horizon, or the cusp of that house which represents the party; as the cusp of the 5th is the ascendant for a child of the querent.

Aspect.—The being placed at certain distances from a planet, or the cusp of a house; as, if \sphericalangle be 60 degrees from \mathfrak{D} , then they are both said to be in *sextile* aspect to each other. They are found to agree exactly with *the angles of regular polygons which may be inscribed in a circle.*

Barren Signs.— Π , Ω , and \mathfrak{M} .

Benefics.—The two planets \sphericalangle and ♀ .

Bestial Signs.— ♁ , ♂ , Ω , \uparrow (the first half excepted), and ♁ .

Besieged.—A planet being enclosed between two others.

Cadent.—Falling from an angle; these are the 3d, 6th, 9th, and 12th houses.

Cazimi.—The heart of \odot , or being within 17 minutes of the exact longitude of \odot ; which is considered a strong position, but, we think, erroneously.

Collection of Light.—When a planet receives the aspects of any two others which are not themselves in aspect. It

denotes that the affair will be forwarded by a third person, described by that planet ; but not unless they both receive him in some of their dignities.

Combustion.—The being within $8^{\circ} 30'$ of the \odot , which is said to burn up those planets near him, so that they lose their power. It is always an evil testimony.

Common Signs.— Π , ♃ , \uparrow , and ♋ .

Conjunction.—Two planets being in the same longitude. If they be exactly in the same degree and minute, it is a partile conjunction, and very powerful ; if within the half of the sum of their two orbs, it is a platic conjunction, and less powerful.

Culminate.—To arrive at the midheaven.

Cusp.—The beginning of any house.

Day-house.—That house ruled by any planet by day ; as ♌ is the day-house of ♃ ; \uparrow of ♄ . If the question be asked by day, or while \odot is above the horizon, and it be required to know what house ♃ rules, look for ♌ ; and wherever it may be found, that is the house of ♃ .

Declination.—The distance any heavenly body is from the equator.

Decreasing in Light.—When any planet is past the δ of \odot , it decreases in light ; it is a testimony of weakness.

Decumbiture.—A lying down ; the figure erected for the time of any person being first taken ill, and taken to their bed.

Degree.—The 30th part of a sign in the Zodiac ; or the 360th part of any circle.

Descendant.—The western horizon ; or cusp of the 7th house.

Detriment.—The sign opposite the house of any planet ; as δ in ♌ is in his detriment. It is a sign of weakness, distress, etc.

Dignities.—These are either essential or accidental. The

former are when any planet is in its own house, exaltation, triplicity, term or face; the latter are, when any planet is in an angle, and well aspected, not afflicted, swift in motion, increasing in light, etc. The reverse of dignities are debilities.

Direct.—When any planet moves on in the regular order of the signs, from γ toward δ , etc.

Direction.—The calculating the arc between two heavenly bodies, etc. It is a term chiefly used in nativities.

Dispose, Dispositor.—A planet disposes of any other which may be found in its essential dignities. Thus, if \odot be in γ , the house of δ , then δ disposes of \odot , and is said to rule, receive, or govern him. When the dispositor of the planet signifying the thing asked after is himself disposed by the lord of the ascendant, it is a good sign. To dispose by house is the most powerful testimony; then by exaltation, then triplicity, then term, and lastly, face, which is a very weak reception.

Double-bodied Signs.— Π , \uparrow , \times .

Dragon's Head.—It is thus marked, Ω , and is the north node of \mathcal{D} , or where she crosses the ecliptic into north latitude. It is always a good symbol, denoting success, a good disposition, etc.

Dragon's Tail.—It is thus marked, \mathcal{V} , and is where the \mathcal{D} crosses the ecliptic into south latitude, or her south node. It is very evil, and in all things the reverse of Ω ; it diminishes the power of good, and increases that of evil planets.

Earthy Signs.— δ , μ , and ν , which form the earthy triplicity.

Exaltation.—An essential dignity, next in power to that of house.

Face.—The weakest of all the essential dignities.

Fall.—A planet is in its fall when in the sign opposite to

its exaltation. It shows a person in a weak and hopeless state, unless the planet be well aspected.

Familiarity.—Any kind of aspect or reception.

Feminine Signs.—These are all the even signs, reckoning from Aries ; as the 2d, 4th, 6th, 8th.

Fiery Signs, or Fiery Triplicity.—♃, ♌, ♍.

Figure.—The diagram which represents the heavens at any time ; it is also called a scheme or horoscope.

Fortunes.—♃ and ♀ ; and the ☉, ☽, and ♃, if aspecting them, and not afflicted, are considered fortunate planets.

Fruitful Signs.—♌, ♍, and ♎.

Frustration.—The cutting off or preventing anything shown by one aspect by means of another. Thus, if ♀, lady of the ascendant, were hastening to the Δ of ♂, lord of the 7th, in a question of marriage, it might denote that the match would take place ; but if ☿ were to form an \mathcal{E} of ♂ before ♀ reached her Δ of that planet, it would be a frustration ; and would show that the hopes of the querent would be cut off ; and if ☿ were lord of the 12th, it might denote that it would be done by a private enemy.

Horary Questions.—So named from the Latin word *hora*, an hour, because the time of their being asked is noted, and the figure of the heavens for that time is taken to judge the result. The word *hora* appears to be derived from the Egyptian name for the Sun, which Herodotus informs us was *Horus* or *Orus* ; the Hebrew *or*, lux, light, or day, and *oriens*, eastern, all appear to have had the same origin. The Buddhists call the Sun *Hiru*, which, with its Brahminical name also, appears equally to have been derived from Egypt, the first cradle of astrology.

Horoscope.—The ascendant is sometimes so called ; but it is more generally a term for the figure of the heavens used by astrologers for predicting by nativities, mundane astrology, and horary questions.

Houses.—The twelve divisions or compartments into which the circle of the heavens is divided ; also the signs in which any planet is said to have most influence.

Human Signs.— Π , ♁ , ♃ , and the first half of ♄ . Any person's significator therein shows them to be of a humane disposition.

Impeded.—This signifies being afflicted by evil stars. The ♄ is impeded in the highest degree when in δ with \odot .

Joined to.—Being in any aspect.

Increasing in Light.—When any planet is leaving \odot , and is not yet arrived at the δ ; after which it decreases in light. The former is a good, the latter an evil, testimony, especially as regards the ♄ .

Increasing in Motion.—When any planet moves faster than it did on the preceding day.

Inferior Planets.— ♀ , ♁ , and ♄ ; so called because their orbit is inferior to that of the Earth.

Infortunes.— ♁ , ♂ , and δ ; also ♀ when he is much afflicted.

Intercepted.—A sign which is found between the cusps of two houses, and not on either of them.

Latitude.—The distance any star is north or south of the ecliptic. The \odot never has any latitude. Latitude on the Earth is the distance any place is north or south of the equator.

Lights.—The \odot and ♄ .

Light of Time.—The \odot by day and the ♄ by night.

Longitude.—The distance any star is from the first point of ♈ , or beginning of the Zodiac.

Lord.—That planet whose house is occupied by any other is said to be the lord or ruler of that other ; and if his sign be on the cusp of any house, he is called the lord of that house. Thus, if ♈ ascend in any figure, δ , who rules that sign, is the lord of the ascendant.

Masculine Signs.—They are the odd signs, viz., the 1st, 3d, 5th.

Medium Cœli.—The midheaven.

Meridian.—The midheaven, or place where ☉ is at noon. The opposite point, or where ☉ is at midnight, the cusp of the 4th house, is the meridian under the Earth.

Movable Signs.—♈, ♉, ♊, and ♋.

Night-houses.—Those signs in which the planets are stronger by night than by day.

Nodes.—The points where any planet crosses the ecliptic in its path of latitude.

Order of the Houses.—They rank in power as follows:—1st, 10th, 7th, 4th, 11th, 5th, 9th, 3d, 2d, 8th, 6th, 12th.

Orb.—That distance round a planet to which its influence more particularly extends. The orb of the cusp of any house, a fixed star, or ☉, is 5 degrees.

Oriental.—Planets found between the 4th house and the midheaven, rising, are in the eastern half of the figure, and said to be oriental. When they have passed the midheaven, and until they reach the 4th again, they are occidental. In nativities, the ☉ and ☽ are oriental from the 1st to the 10th, and from the 7th to the 4th, and occidental in the opposite quarters.

Peregrine.—Having no essential dignity whatever. A planet is not reckoned peregrine that is in mutual reception with any other.

Platic.—Any aspect which is not partile or exact, but only within orbs, or rather within the moiety of the two planets' orbs. As if ♃ be in ♈ 10°, and ☽ in ♌ 20°, the ☽ is still in ♌ to ♃; because the half of their joint orbs being 10° 30', she still wants 30' of being clear of his ♌.

Querent.—The person who queries or inquires.

Quesited.—The person or thing inquired about.

Radical.—That which belongs to the radix, or root ; fit to be judged.

Reception.—The being received by any planet is being in that planet's essential dignities ; it is a good testimony when mutual.

Refraction.—When two planets are coming to any aspect, and one falls retrograde before the aspect is complete, it denotes that the matter will wholly fail.

Retrograde.—When any planet is decreasing in longitude. It is a very great debility.

Separation.—When any aspect is past, but is yet within orbs, the planets are said to separate from each other. It denotes that the influence is passing away.

Significator.—The planet which is lord of the house which rules the matter inquired after, is the significator of the quesited ; the lord of the ascendant is the general significator of the querent. The ☽ is in general his consignificator.

Signs of Long Ascension.—☉, ♀, ♁, ♃, ♄, ♅. A * in them is said to have the effect of a □, and a □ that of a △.

Signs of Short Ascension.—♆, ♇, ♈, ♉, ♊. A △ is said to have the effect of a □, and a □ that of a *.

Swift in Motion.—When a planet moves faster than its mean motion.

Table of Houses.—These are necessary to erect a figure of the heavens.

Term.—An essential dignity.

Testimony.—Having any aspect or dignity, or being in any way in operation in the figure as regards the question asked.

Translation of Light.—The conveying the influence of one planet to another, by separating from the aspect of one and going to the aspect of the other. It is a very powerful testimony.

Triplicity.—An essential dignity. The Zodiac is divided into four trigons, or triplicities: the fiery, ♄, ♃, ♁; the earthy, ♁, ♀, ♃; the airy, ♀, ♁, ♃; and the watery, ♁, ♄, ♁; agreeing with the four elements into which the ancients divided the whole of the natural world as follows :



THE FOUR TRIPLICITIES.

Void of Course.—Forming no aspect in the sign it is in. When ♃ is so, it denotes in general no success in the question.

Watery Signs.—♁, ♄, and ♁.

Watery Triplicity.—♁, ♄, and ♁.

Zodiac.—A belt which surrounds the earth, about eighteen degrees broad, in which the Sun and planets continually move.

ASTRONOMICAL CHARACTERS EXPLAINED.

♈ Aries	♋ Cancer	♎ Libra	♏ Capricorn
♉ Taurus	♌ Leo	♍ Scorpio	♐ Aquarius
♊ Gemini	♍ Virgo	♎ Sagittarius	♑ Pisces
♄ Saturn	☿ Mercury	♅ Uranus	
♃ Jupiter	♁ Tellus (the Earth)	♀ Ceres	
♂ Mars	☾ Luna (the Moon)	♃ Pallas	
☉ Sol (the Sun)	♊ North Node	♄ Juno	
♀ Venus	♏ South Node	♁ Vesta	

♄ Conjunction, when planets are in same sign, degree, minute, etc.
 * Sextile when two signs distant. ☐ Quartile when three signs distant. Δ Trine when four signs distant. ♂ Opposition when six signs distant.

A GLOSSARY OF ASTROLOGICAL TERMS APPLICABLE TO NATIVITIES.

Affliction.—Any planet being ill aspected, by another, or being in an unfortunate situation, is said to be *afflicted*.

Airy Signs.—♊, ♎, and ♒.

Ambient.—The heavens, when spoken of in a general manner.

Angle.—The 1st, 4th, 7th, and 10th houses. When planets are therein, they are more powerful than in any other situation. Their order of strength is 10th, 1st, 7th, 4th.

Application.—To apply. These terms mean the approach of any planet to the body or aspect of another, or to the cusp of any house.

Ascension, Right.—The distance any body or point in the heavens is from the beginning of the ecliptic, or first point of *Aries* in a right sphere. It is measured upon the equator in degrees and minutes of a degree, or hours, minutes, and seconds. It is thus abbreviated A.R.

Ascension, Oblique. If a star be not on the equator, it will, when it rises, form an angle with that part of the

equator which is rising at the same time, and this is called its

Ascensional Difference.—This, added to its right ascension (A.R.), if it have *south* declination, but subtracted therefrom if it have *north* declination, gives its oblique ascension.

Ascendant.—The *first* house, or that space between the eastern horizon and one-third of the distance toward the meridian under the Earth.

Benefics.—The good planets ♃ and ♀.

Cadent.—A planet which has passed any angle, and remains within one-third of its semi-arc of the cusp of that angle. The whole space of the 3d, 6th, 9th, and 12th houses.

Circles of Position.—An astronomical term used in calculating the polar elevation of any planet. They are small circles bearing the same relation to the meridian circle which the parallels of latitude do to the equator.

Combust.—Being within about $8\frac{1}{2}$ degrees of the ☉, when the planet loses part of its power (owing to the burning qualities of ☉), which is transferred to that luminary. If the planet have great latitude, the ☉ has not much power on it beyond the distance of 7 degrees.

Converse Motion is that which is caused by the diurnal rotation of the Earth on its axis, which makes the ☉ and ☾ appear to rise, approach the meridian, set, etc. It applies particularly to the ☉ and ☾ when they are carried toward the promissors or their aspects.

Cusp.—The beginning of any house. Thus the eastern horizon is the cusp of the 1st house; and the meridian, where the ☉ is at noon, is the beginning or cusp of the 10th house.

Declination.—The distance any body is north or south of the equator. The ☉ never has more than $23^{\circ} 28'$ of dec-

lination, which is when he is in one of the tropics, and is caused by the pole of the Earth being inclined from the plane of the Earth's orbit.

Descension.—The going down of any body from the meridian above to that below the Earth; for though the ☉ is lost sight of at sunset, he still *descends* till he reaches the meridian at midnight.

Descension, Oblique.—The reverse of oblique Ascension (*which see*).

Descendant.—The 7th house, or that space from the western horizon to one-third of the distance toward the meridian above the Earth.

Direction.—The measuring the space between the bodies or aspects of any two planets, or that between any two parts of the heavens, to ascertain at what period of life the promised effect will appear. This distance is a certain number of degrees of the A.R. of the Sun, which, when he has passed over, the direction is complete. It is called the *Arc of Direction*.

Direction, Secondary.—The aspects formed by the Moon in the days immediately succeeding the birth. Each day between the birth and the time the aspect is formed is equal to one exact year of life; thus, if the ☽ form a good aspect with ♃, exactly 21 days after birth, the native will feel its effects just about his 21st birthday.

Direct Motion.—This is in reality converse motion, but is so called to distinguish the case of the promissors being carried toward the bodies or aspects of the Sun or Moon, which directions are considered somewhat less powerful than those by *converse motion*.

Diurnal Arc is the length of time that part of the heavens in which any planet is at birth is above the Earth; and it is usually measured in degrees.

Earthy Signs.—♁, ♃, and ♄.

Equation of Time.—Owing to the irregular motion of the Earth round the Sun, this latter body does not always come to the meridian exactly 24 hours after its last passage over that point ; but as all calculations in the *old Ephemeris* of the places of the planets are made for the time the Sun was on the meridian (or *apparent noon*), the watch sometimes was several minutes before or after noon at that moment. This difference between the *apparent noon*, or that shown by the Sun, being on the meridian, and the *mean noon*, or that shown by a correct watch, is the *Equation of Time*, which is the angular distance in time between the mean and the true Sun. The amount to be added to, or taken from, the time shown by the watch is given for every 6th day in the *Ephemeris*. If the *Ephemeris* says, “clock before Sun,” then take the time mentioned from the time of birth ; but if it say, “clock after Sun,” then add the time mentioned (which is the equation of time) to the time of birth, as shown by the watch. *Example.*—The *Ephemeris* gives the equation of time for November 1, 1840, “clock slow 16m. 17s. ;” hence, if the time of birth by a watch were the 1st of November, 1840, at 6 P.M. the *apparent* time of birth would be 6h. 16m. 17s. P.M., to which time all the planets’ places, and the figure of the heavens, must be calculated.

Fiery Signs.—♃, ♁, and ♄.

Figure of the Heavens.—A map or picture of the heavens as they exist at the moment anyone is born ; showing the points of the Zodiac rising, setting, and on the meridian ; also those on the cusp of each house, and the situations of the planets.

Houses.—The divisions of the heavens which form (♁, ☐, or △) *aspects* with the meridian or ascendant ; or, in other words, those spaces which show the one-third part of any planet’s semi-arc, either above or below the horizon. They

are also portions of oblique ascension, consisting of 30 degrees each, or one-twelfth part of the whole circle of 360 degrees, being thus each equal to one sign of the Zodiac; and, like them, they are twelve in number, and are reckoned from the eastern horizon toward the left hand, in the order of the signs, the ascendant being the 1st house.

Hyleg.—That body or point which is the giver of life.

Hylegiacal Places.—The 1st house, from 5 degrees above to 25 degrees below its cusp; the 7th house, from 5 degrees below to 25 degrees above its cusp; the 9th house, from 5 degrees outside its cusp to half way between the midheaven and the ascendant.

Ingress.—A transit over the place the ☉, ☽, M. C., or asc. has arrived at in the Zodiac.

Latitude, on the *Earth*, is the distance of any place north or south of the equatorial line; in the heavens, it is the distance of any body north or south of the ecliptical line.

Longitude, on the *Earth*, is the distance of any place east or west of Greenwich; in the heavens, it is the distance of any body from the first point of the Zodiac γ , $0^{\circ} 0'$, measured on the ecliptic.

Lights of Luminaries.—The ☉ or ☽.

Lunation.—The δ , \square , or \wp of ☉ and ☽; also the length of time in which ☽ appears to move round the Earth; the time from new Moon to new Moon.

Malefics.— ♁ , ♂ , and ♄ .

M. C. or Medium Cœli, or Midheaven.—The meridian above the Earth.

Meridian.—That point which is always *south* (where ☉ is at noon) is the meridian above the Earth; and that point which is always *north* (where ☉ is at midnight) is the meridian below the Earth.

Meridian Distance.—The distance any body is by A. R. from the meridian.

Moderator.—The ☉, ☽, asc., M. C., or ☊, because each acts in a mode peculiar to itself.

Nocturnal Arc.—The length of time any point in the heavens is below the Earth, from its setting till it rises again. It is usually turned into degrees.

Node.—That part of the ecliptic where a planet passes out of north into south latitude is its south node; that where it goes into north latitude is its north node.

Oriental Occidental.—From the 4th house eastward to the 10th is oriental; and from the 10th westward to the 4th is occidental. But ☉ or ☽ are *oriental* between the 1st and 10th and its opposite quarter, and are *occidental* between the 10th and 7th and its opposite quarter.

Parallels, in the Zodiac, are equal distances from the equator, or having the same declination, whether of the same name or the opposite. In the *world,* they are equal distances from the meridian, in proportion to the *semi-arcs* of the planets which form them.

Polar Elevation or Pole.—The pole of a country is its latitude; that of body in the heavens is a certain elevation from the meridian toward the horizon. The word “pole” has caused some confusion; it is merely an abbreviation for “polar elevation.”

Promittor.—The planets ♃, ♅, ♄, ♁, ♀, and ♁. If ☉ or ☽ are directed to each other, the one directed to may be termed a promittor; so if ☊, Asc., or M. C., be directed to ☉ or ☽, these become promittors, because they promise the event.

Radical; Radix.—The figure at birth is the *radix* or root from which everything is judged; and the term radical refers to it.

Rapt Parallel.—Parallels formed by the motion of the Earth on its axis, where both bodies are *rapt* or carried away by the same until they come to equal distances from the meridian.

Rectification.—The correcting the supposed time of birth, to find the *true* time.

Retrograde.—The backward motion which the planets appear to have sometimes, in consequence of the position and motion of the Earth.

Revolution.—The moving round the ☉ by the Earth, which makes the ☉ appear to revolve and return to his place at birth once a year ; very near the time of birth.

Semi-arc.—The half the arc a planet would form above the Earth if it remained *fixed* in the Zodiac from the time of its rising until that of its setting, is called its semi-arc *diurnal*. The half of the arc it would, in like circumstances, form under the Earth from its setting until its rising, is called its semi-arc *nocturnal*. If a planet were to be on the midheaven, and not to move out of its place in the Zodiac, it would set, and then descend to the north meridian in exactly 12 sidereal hours, because the Earth is 12 such hours in turning half round ; consequently whatever time the planet took in going from the midheaven to the horizon, if that time be taken from 12 hours, it would show the time it takes to go from the horizon to the meridian below the Earth. Hence, if we know the length of a semi-arc, by deducting it from 180 degrees (which are half the circle), we have the other semi-arc of that part of the heavens.

Separation.—When an aspect is past, the planets are said to be separating from that aspect ; and observe, that in a nativity the influence of any aspect to the moderators is *more* powerful if it be a few (4 or 5) degrees past, than if it be not yet formed.

Sidereal Time is the angular distance of the first point of Aries, or the true vernal equinox. It is of course the true right ascension on the meridian at mean noon, or that shown by a good clock.

Significator.—That body or point which is directed, as it signifies the nature of the direction's influence.

Succedent.—Those houses which lie between the angular and cadent houses, viz., 2d, 5th, 8th, and 11th, and planets in them.

Superiors and Inferiors.—♃, ♅, ♄, and ♁, are called the former, being beyond the Earth; and ♀ and ☿ are called the latter, being between the Earth and the Sun. The former are far more powerful and durable, in general, in their effects.

Transits.—These are the passing over the place of any moderator or planet, or their aspects, either in the radix or revolution, by any other body.

Watery Signs.—♊, ♋, and ♌.

A DESCRIPTION AND TABLE OF THE TWELVE HOUSES.



1st.—This influences the person, health, and character of the native. Good planets show a good constitution and benevolent disposition ; evil planets the reverse.

2d.—Influences *in some degree* the property of the native. If good planets be there, they assist to give wealth, according to their nature ; evil planets the reverse.

3d.—This influences the native's journeys, brethren, or near relations.

4th.—This influences the native's father, his property in land or houses, and his inheritance.

5th.—This affects his children, and the good or evil they may receive thereby.

6th.—Shows sickness and disease.

7th.—This has influence on the house of marriage.

8th.—This points out, in part, the house of death.

9th.—This has something to do with distant voyages, and pursuits in science, law, and religion.

10th.—This has *much* influence on honor or credit, and on trade, profession, or employment.

11th.—This house will show the character of his friends, whether true or false.

12th.—This is the house of private enemies, and according to the quality of planets therein will the native meet with persons to do them injury or secret mischief.

THE ALPHABET.

This consists of twelve characters, which represent the twelve *Signs of the Zodiac* ; they are these :

NORTHERN.		SOUTHERN.	
♈ Aries.	♋ Cancer.	♎ Libra.	♑ Capricorn.
♉ Taurus.	♌ Leo.	♏ Scorpio.	♒ Aquarius.
♊ Gemini.	♍ Virgo.	♐ Sagittary.	♓ Pisces.

Also of eight others, which represent the *Planets*, as follows :

♃ Herschel.	☉ Sol, the Sun.
♄ Saturn.	♀ Venus.
♃ Jupiter.	☿ Mercury.
♂ Mars.	☾ Luna, the Moon.

And five others, which represent the *Aspects*, or positions which these planets bear to each other, as follows :

- ♋ *Conjunction*, or when two planets are in the same place.
- * *Sextile*, or when they are 60 degrees or two signs apart.
- *Square*, or when they are 90 degrees or three signs apart.
- △ *Trine*, or when they are 120 degrees or four signs apart.
- ♁ *Opposition*, or when they are 180 degrees or six signs asunder.

There are also some called the *new aspects* ; they were discovered by the great Kepler, one of the ablest astrologers of modern date, and are as follows :—The *Semi-Sextile*, or 30 degrees ; the *Semi-Square*, or 45 degrees ; *Sesquiquadrate*, or 135 degrees ; and the *Quintile*, or 72 degrees ; and *Biquintile*, or 144 degrees. The power of these is not so great as that of the old aspects. The Moon's nodes are thus marked—♊ north, ♋ south. Lastly, there is another character, which is called the *Part of Fortune*, ⊕.

There is a very remarkable peculiarity in the angles which form both the *old* and *new* aspects. The fact is, that every astrological aspect forms the exact angle, or supplemental angle, of a regular polygon, which may be inscribed in a circle.

A TABLE OF THE ASPECTS AND THE POLYGONS WHOSE ANGLES THEY MEASURE.

30 degrees. A *semi-sextile*, the supplemental angle of a regular *duodecagon*, or figure of twelve sides.

45 degrees. A *semi-square*, the supplemental angle of a regular *octagon*, or figure of eight sides.

60 degrees. A *sextile*, the angle of a regular *triangle*, or figure of three sides.

72 degrees. A *quintile*, the supplemental angle of a regular *pentagon*, or figure of five sides.

90 degrees. A *square*, the angle of a regular *quadrangle*, or figure of four sides.

120 degrees. A *trine*, the angle of a regular *hexagon*, or figure of six sides.

135 degrees. A *sesquiquadrate*, the angle of a regular *octagon*, or figure of eight sides.

144 degrees. A *biquintile*, the angle of a regular *decagon*, or figure of ten sides.

180 degrees. The *opposition*, the amount of two right angles, which is the sum of the three angles of every triangle.

The signs are not bodies, but spaces of 30 degrees each, and divide the ecliptic, or apparent tracks of the planets round the Earth, into twelve equal parts; and the measurement of both this circle and the equator begins where they cross each other as the Sun ascends northward, consequently, we measure the distance from this point, called the vernal equinox or first point of Aries, on the ecliptic, and call it longitude. If a star be a little north or south of the ecliptic or Sun's apparent track, we call the distance from the ecliptic latitude. The longitude of the stars is measured by signs and degrees; but on the equator by degrees only, which is called right ascension, and their distances from the equator are called declination.

The learner should practise writing the characters, and become well acquainted with the signs which are opposite to each other.

A TABLE TO TURN TIME INTO DEGREES AND MINUTES, OR TO
TURN DEGREES AND MINUTES INTO TIME.

Deg.	H. M.										
Min.	M. S.										
1	0. 4	31	2. 4	61	4. 4	91	6. 4	121	8. 4	151	10. 4
2	0. 8	32	2. 8	62	4. 8	92	6. 8	122	8. 8	152	10. 8
3	0. 12	33	2. 12	63	4. 12	93	6. 12	123	8. 12	153	10. 12
4	0. 16	34	2. 16	64	4. 16	94	6. 16	124	8. 16	154	10. 16
5	0. 20	35	2. 20	65	4. 20	95	6. 20	125	8. 20	155	10. 20
6	0. 24	36	2. 24	66	4. 24	96	6. 24	126	8. 24	156	10. 24
7	0. 28	37	2. 28	67	4. 28	97	6. 28	127	8. 28	157	10. 28
8	0. 32	38	2. 32	68	4. 32	98	6. 32	128	8. 32	158	10. 32
9	0. 36	39	2. 36	69	4. 36	99	6. 36	129	8. 36	159	10. 36
10	0. 40	40	2. 40	70	4. 40	100	6. 40	130	8. 40	160	10. 40
11	0. 44	41	2. 44	71	4. 44	101	6. 44	131	8. 44	161	10. 44
12	0. 48	42	2. 48	72	4. 48	102	6. 48	132	8. 48	162	10. 48
13	0. 52	43	2. 52	73	4. 52	103	6. 52	133	8. 52	163	10. 52
14	0. 56	44	2. 56	74	4. 56	104	6. 56	134	8. 56	164	10. 56
15	1. 0	45	3. 0	75	5. 0	105	7. 0	135	9. 0	165	11. 0
16	1. 4	46	3. 4	76	5. 4	106	7. 4	136	9. 4	166	11. 4
17	1. 8	47	3. 8	77	5. 8	107	7. 8	137	9. 8	167	11. 8
18	1. 12	48	3. 12	78	5. 12	108	7. 12	138	9. 12	168	11. 12
19	1. 16	49	3. 16	79	5. 16	109	7. 16	139	9. 16	169	11. 16
20	1. 20	50	3. 20	80	5. 20	110	7. 20	140	9. 20	170	11. 20
21	1. 24	51	3. 24	81	5. 24	111	7. 24	141	9. 24	171	11. 24
22	1. 28	52	3. 28	82	5. 28	112	7. 28	142	9. 28	172	11. 28
23	1. 32	53	3. 32	83	5. 32	113	7. 32	143	9. 32	173	11. 32
24	1. 36	54	3. 36	84	5. 36	114	7. 36	144	9. 36	174	11. 36
25	1. 40	55	3. 40	85	5. 40	115	7. 40	145	9. 40	175	11. 40
26	1. 44	56	3. 44	86	5. 44	116	7. 44	146	9. 44	176	11. 44
27	1. 48	57	3. 48	87	5. 48	117	7. 48	147	9. 48	177	11. 48
28	1. 52	58	3. 52	88	5. 52	118	7. 52	148	9. 52	178	11. 52
29	1. 56	59	3. 56	89	5. 56	119	7. 56	149	9. 56	179	11. 56
30	2. 0	60	4. 0	90	6. 0	120	8. 0	150	10. 0	180	12. 0

Explanation of the Table to turn Degrees and Minutes into Time or the Reverse.

Rule to turn Degrees into Time.—Look in the column marked deg. min. for the number of degrees required, and opposite to them, in the next column to the right hand, will be the *hours* and *minutes*.

Rule to turn Minutes of a Degree into Time.—Look in the column marked deg. min. for the number of minutes required, and opposite

to them, in the next column to the right hand, will be the *minutes* and *seconds* of time.—N. B. If the degrees are above 180, take that number from them, and find the time for the remainder; then to that time add 12 hours.

Example.—What is the time answering to 49 degrees and 27 minutes? The number opposite 49 degrees is—

	3 ^h 16 ^m 0 ^s
The number opposite 27 minutes is.....	1 48
Answer.....	3 17 48

Rule to turn Time into Degrees, etc.—Look opposite the required *hours* and *minutes* for the *degrees* in the column before it; and if the time be *minutes* and *seconds*, that column will show *minutes* of a degree.

Aspects between the Signs.

	SIGNS IN						
	Sextile.	Square.	Trine.	Opposition.			
♈ Aries.....	♊ ♍	♌ ♎	♍ ♏	♎ ♏	♏ ♌	♏ ♌	♏ ♌
♉ Taurus.....	♌ ♏	♍ ♎	♎ ♏	♏ ♌	♏ ♌	♏ ♌	♏ ♌
♊ Gemini.....	♋ ♏	♌ ♎	♍ ♏	♎ ♏	♏ ♌	♏ ♌	♏ ♌
♌ Cancer.....	♍ ♏	♎ ♏	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌
♍ Leo.....	♎ ♏	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌
♎ Virgo.....	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌
♏ Libra.....	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌
♐ Scorpio.....	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌
♑ Sagittarius.....	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌
♒ Capricorn.....	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌
♓ Aquarius.....	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌
♈ Pisces.....	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌	♏ ♌

B. *Retrograde*, or moving backward in the heavens. D. *Direct*, or forward.

Explanation of the Aspects.—*Conjunction.*—A planet is in conjunction with another when both have the same longitude. *Sextile.*—A planet is said to be in sextile with another when their difference of longitude is 60 degrees. *Quartile.*—Two heavenly bodies are in

quartile aspect when their difference of longitude is 90 degrees. *Trine*.—Two heavenly bodies are in trine aspect when their difference of longitude is 120 degrees. *Opposition*.—Two heavenly bodies are in mutual opposition when their difference of longitude is 180 degrees (half the circle). Two bodies are in *parallel declination* when their declinations are the same, whether north or south. There are *minor* aspects, *viz.*, the differences of longitude of 30 degrees, 36 degrees, 45 degrees, 72 degrees, 135 degrees, and 144 degrees. The *sextile* and *trine* are *benefic*, the *quartile* and *opposition* are *malefic* aspects. The *conjunction* and *parallel declination* vary in nature, according to the natures of the planets. The 45 degrees and 135 degrees of the minor aspects are malefic, the rest are benefic. The minor aspects were suggested by Kepler.—From *Zadkiel's Almanac*, published by Glen & Co., 328 Strand, W. C., London, England. Price, twelve cents.

RAPHAEL'S TABLES OF HOUSES.

	Latitude.
For Glasgow.....	55° 53' N.
Liverpool.....	53° 25' N.
Birmingham.....	52° 28' N.
London.....	51° 32' N.
<i>All places in</i>	45° 0' N.
New York.....	40° 43' N.
<i>All places in</i>	37° 0' N.
Calcutta.....	22° 33' N.
Madras.....	13° 4' N.

These tables of houses are serviceable for all places in or near these latitudes and in any part of the world, and can be purchased at 4 Pilgrim Street, London, E. C., England. Price, twenty-five cents.

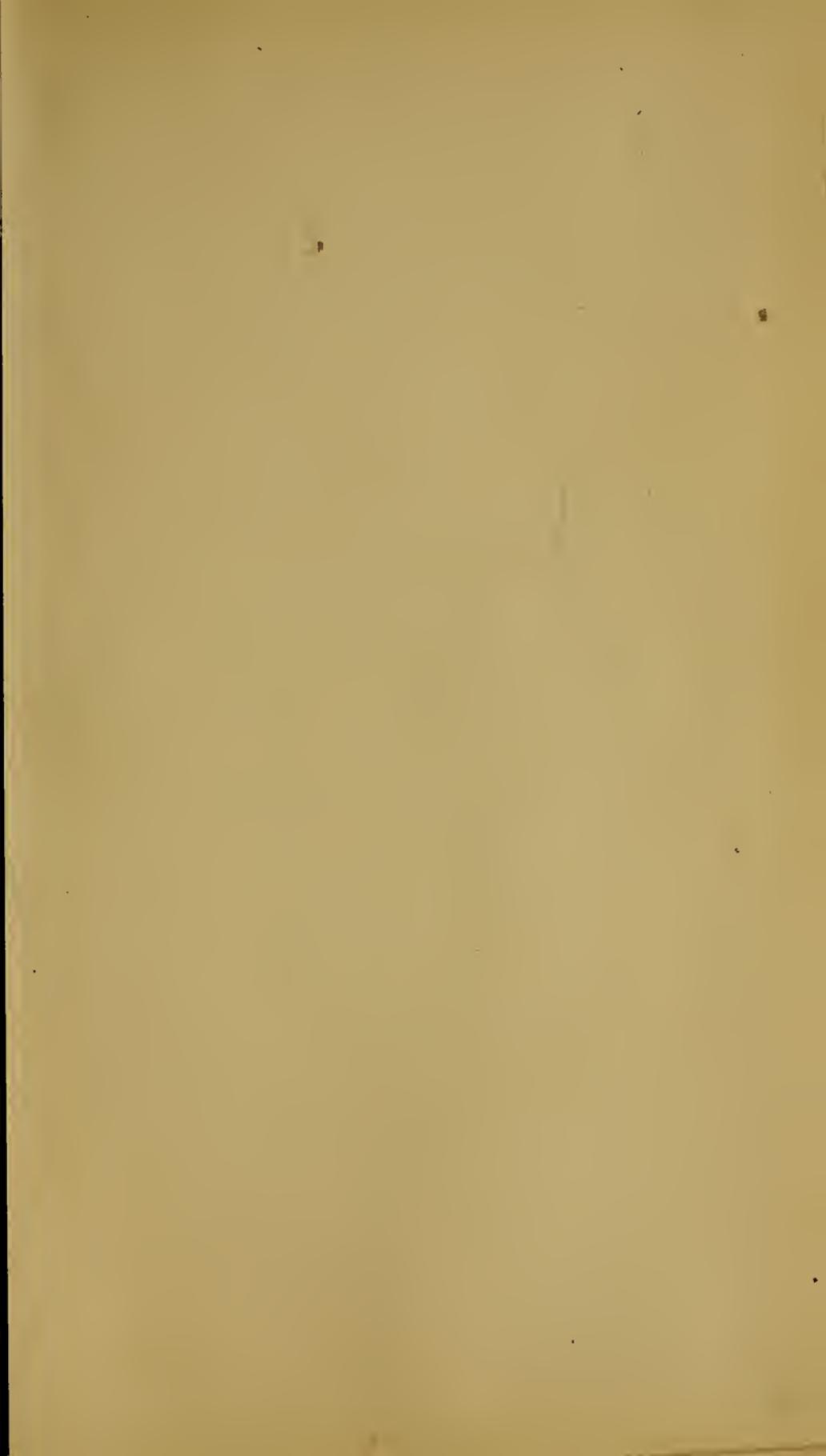
INDEX

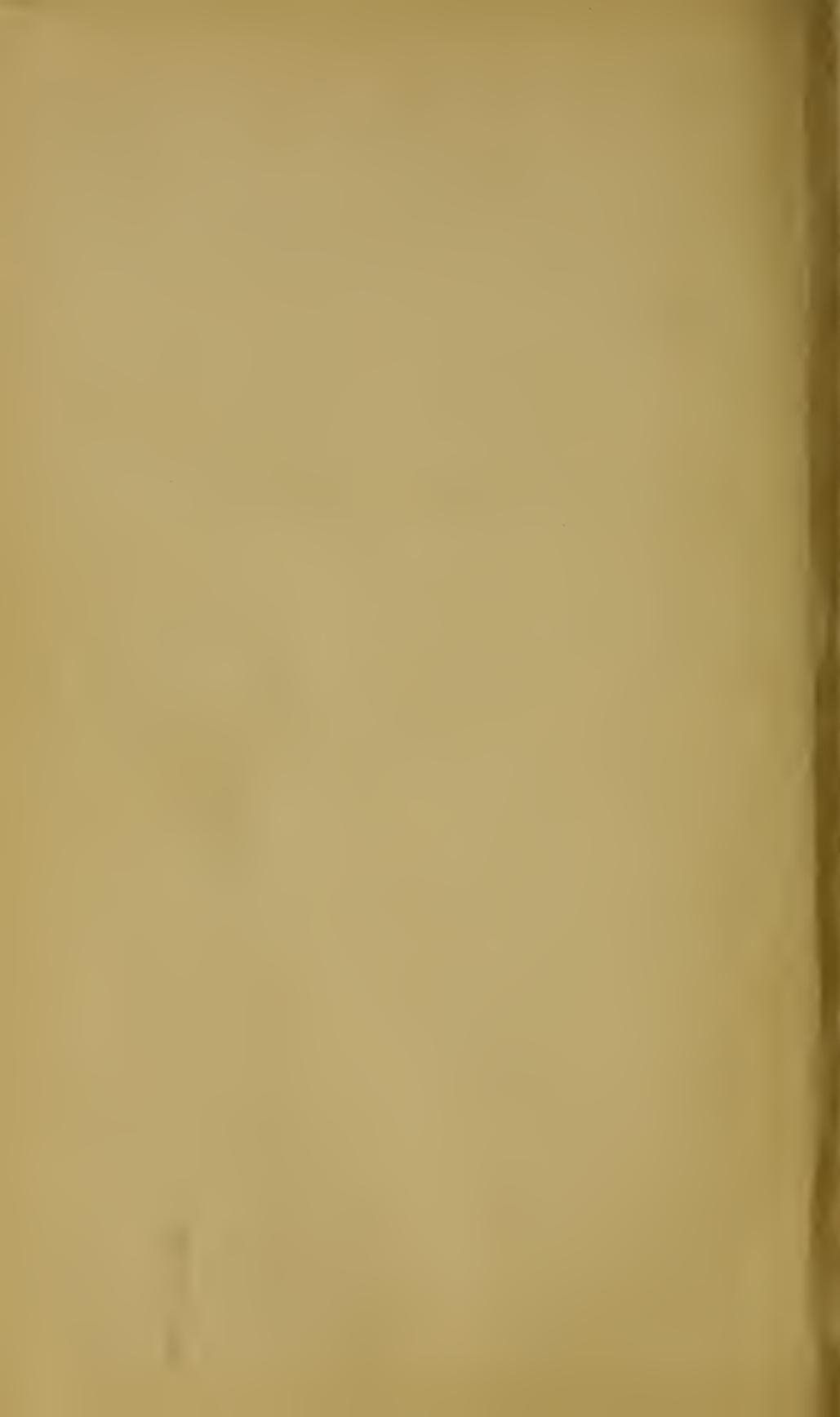
- A SHIP, her safety and destruction, 101
Affinities, spiritual, 171
Aids to the foretelling of the weather, 298
An historical Review, 1
Ancient god Saturn, 38
Ancient Zodiac of Thebes, 72
Aquarius, 245
Aries, 247
Art of measuring time, 17
Aspects and their character, 279
Aspects, of the, 82
Astrologers, character and number of, 303
list of, 303
Astrological aspect, rationale of, 115
Astrological hints to farmers, 294
Astrology and medicine, 111
principles on which founded, 115
Astronomical problems, 157
- BUDDHIST planets, 62
- CALI, the Goddess, 301
Cancer, 250
Capricornus, 257
Character and number of astrologers, 303
Character, aspects and their, 279
Characters of the planets, 279
Chronological periods, 26
Chronology, 17
Colors of the planets and signs, 100
Considerations before judgment, 125
Cosmogony, 30
Countries ruled by the twelve signs, 261
Creation of the world, 30
- DAYS of the week, origin of, 8
planets ruling the, 138
Description of persons, 273
in the twelve signs, 177
Destiny, 46
Destruction of a ship, 101
Disease under signs of the Zodiac, 273
Disposition under signs of the Zodiac, 273
Dragon's head and tail, 77
- EFFECT of aspects between signi-
ficators, 205
Effects of direction, 228
Elementary motions of the twelve
signs, 135
Eleusinian mysteries, 67
Erecting a figure of the heavens, 80
Essential dignity of the planets, 122
Explanation of terms used in this
work, 309

- FARMERS, astrological hints to, 294
 Figure, the true time of erecting, 132
 of the heavens, 80
 Fixed stars, nature and effect of, 271
 Form of body, stature, and general
 character of wife or husband, 291
 Formulæ, trigonometrical, 157
 Fortune, the part of, 242
 of marriage, 285
- GEMINI, 249
 Goddess Cali, 301
 Greek mythologists, 62
- HEAD and tail, the dragon's, 77
 Heavens, erecting a figure of the, 80
 the, 71
 Horary inquiries, 150
 Horoscopes, instructions in making,
 173
 Houses, the twelve, 86
 How the parties shall agree after
 marriage, 105
 Husband, form of body, etc., 291
- INSTRUCTIONS in making horoscopes,
 173
 Inquiries, horary, 150
- JEWS, Sabbath of the, 57
 Judgment, considerations before, 125
 Jupiter, 141
 in the twelve signs, 180
- KRONOS, or Saturn, 38
- LAND, when to sell, 281
 Lawsuits, rules for judging, 280
 and their successes, 103
 Leo, 251
 Libra, 253
 Losing testimony, 280
- MARRIAGE, 283
 fortunes of, 285
- Marriage, how the parties shall agree
 after, 105
 riches and advantages of, 286
 riches and good fortune of, 290
 of women, 289
 signs of late, 287, 290
- Mars, 143
 in the twelve signs, 183
- Medicine, astrology and, 111
- Members of body the planets influ-
 ence, 155
- Mercury, 147
- Months and weeks, 53
- Moon, 148
 in the twelve signs, 198
 as she passes through the signs of
 the Zodiac, 259
- Moon's aspect in the heavens, 153
- Mysteries, Eleusinian, 67
- Mythologists, Greek, 62
- NATURE and effect of fixed stars, 271
 of the twelve houses, 86
 of the planets, 223
 planetary influences on, 282
- Neptune, 152
- OBSERVATIONS, final, 244
 on the effects of direction, 228
 and predictions, 101
- Of the aspects, 82
- Origin of the days of the week, 8
- PART of fortune, 242
- Parts of ship ruled by signs, 103
- Periods, chronological, 26
- Persons, description of, 273
- Pisces, 246
- Planetary influences on Nature, 282
- Planet, Neptune, 152
- Planets, the, 71
 Buddhist, 62
 and their significations, 93
 characters of, 279
 in their own houses, 140

- Planets, ruling the seven days of the week, 138
 that hinder the thing demanded, 133
 the essential dignity of the, 122
 the nature of the, 223
- Polygon, first regular, 117
 second regular, 118
 third regular, 119
- Predictions, observations and, 101
- Preferment, 268
- Principles of wisdom on which astrology is founded, 115
- Problems, astronomical, 157
- Professions, 268
- Property, when to sell, 281
- QUERENT, what is it? 128
- Quesited, what is it? 128
- Questions, the seventh house and its, 264
 the tenth house and its, 268
- RATIONALE of the Astrological aspect, 115
- Remain in office or not, 269
- Review, an historical, 1
- Riches and advantages in marriage, 286
 and good fortune by marriage, 290
- Rules for judging lawsuits, 280
 of moon's aspect in the heavens, 153
- SABBATH of the Jews, Saturn and the, 57
- Safety of a ship, 101
- Sagittarius, 255
- Saturn, 140
 and the Sabbath of the Jews, 57
 the ancient god, 38
 in the twelve signs, 177
- Scorpio, 254
- Seventh house and its questions, 264
- Sickness and length of time before recovery, 107
- Signification of the twelve houses, 86
- Significations, the planets and their, 93
- Significator, what is it? 128
- Significators, effects of the aspects between the, 205
- Signs, countries ruled by the twelve, 261
 the elementary motions of the twelve, 135
 parts of ship ruled by, 103
 of the Zodiac ruling the months, 245
 of late marriage, 290
 the colors of the planets and, 100
 of late marriage, 287
 of the Zodiac, 74
- Saturn in the twelve, 177
- Jupiter in the twelve, 130
- Mars in the twelve, 183
- the sun in the twelve, 187
- Venus in the twelve, 191
- Mercury in the twelve, 195
- the moon in the twelve, 198
- Specific rules, 229
- Spiritual affinities, 171
- Sun, 144
 in the twelve signs, 187
- Sun's motion in the Zodiac, 75
- TABLE of essential dignities of the planets, 124
- Tail, the dragon's head and, 77
- Taurus, 248
- Temperament under signs of the Zodiac, 273
- Tenth house and its questions, 268
- Terms, explanation of, 309
- Testimony, losing, 280
 winning, 280
- Thing demanded, will it be brought to perfection? 128
- Time, art of measuring, 17

- Time of erecting a figure, 132
 Trade, 268
 Trigonometrical problems, 157
 Twelve signs, description of persons
 in the, 177
- VENUS, 146
 in the twelve signs, 191
 Virgo, 251
- WEATHER, aids to the foretelling of
 the, 298
 When to sell land or property, 281
 Wife, form of body, etc., 291
 Winning testimony, 280
- Women, marriage of, 289
 World, creation of the, 30
- YEARS, climacteric, 120
- ZODIAC, disposition under signs of,
 273
 disease under signs of, 273
 temperament under signs of, 273
 ancient, of Thebes, 72
 diagram of sun's motion in the,
 75
 the signs of the, 74
 signs of, ruling the months, 245
 moon as she passes through signs
 of, 259





1 1

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