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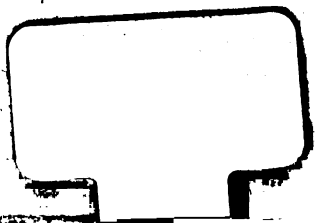
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The guide to astrology

Raphael



THE
GUIDE TO ASTROLOGY;

CONTAINING

THE COMPLETE RUDIMENTAL PART OF
GENETHLIACAL ASTROLOGY,

BY WHICH EVERY PERSON MAY CALCULATE THEIR OWN
NATIVITY, AND LEARN THEIR OWN NATURAL CHARACTER
AND PROPER DESTINY, WITH RULES AND INFORMATION
NEVER BEFORE PUBLISHED.

By RAPHAEEL, *of London*

THE ASTROLOGER OF THE NINETEENTH CENTURY.



AUTHOR OF THE "PROPHETIC MESSENGER," ETC.

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P R E F A C E .

“ Despise not prophesyings :
Hold fast that which is good.”

IN presenting this little volume to the Sons of Science, it is necessary to make some remarks as to the *cause* of its appearance. Many and frequent were the letters written to the author for him to recommend some simple and practical work on astrology—to quote from a letter, “ such a one as a working man can understand,”—and in response to many such inquiries, the author determined to write a short practical work on the science in such a way and form as the most illiterate person who can read and write can readily understand. This volume will be found to contain rules for judging a nativity in the most simple form; also, the “ erection of horoscopes,” or “ figures,” which appears a great puzzle to many, but which he hopes he has now sufficiently and explicitly explained. Thus much for the book itself. To those who intend investigating or beginning the study of the science, the following remarks may be useful:—

In your infancy you were helpless so far as locomotion was concerned. You had first to be put gently on your feet; next, *taught* to walk alone; thirdly, you walked alone; and lastly, you ran alone. And so it is with the study of this sublime science. First, you must have some book or tutor to teach you the rudiments; secondly, you can erect a figure, and ascertain the planetary aspects;

thirdly, you have *some idea* of the signification of the figure; and lastly, you can judge the figure accurately and quickly. Your knowledge of the rudiments of the science should be such that you have no need of books or other auxiliary when *judging* the figure. My advice is, therefore, study well the first part of my book, until you know *all* the signs, their different classifications and significations, the erection of a figure and placing in of the planets accurately, the aspects they form, &c., &c. After becoming the master of this, you may proceed with Part the Second, which is the main part of the book, and to understand which you cannot spend too much time. Get the master of this part, and then you may enter Part the Third, and you will find yourself able and competent to judge any horoscope. To gain an accurate knowledge of the science, this should be your procedure.

The author must now leave the book in your hands. He does not presume it is perfect; far from it. Nothing is advanced but what he has found absolutely true (*more than once*) by experience; and that you may find it useful, instructive, and "just what you want," is the hope of

THE AUTHOR.

London, 1877.

N.B.—Vol. II. of "THE GUIDE" now ready, see advertisement at the end of this volume.

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THE GUIDE TO ASTROLOGY.

PART FIRST.

CHAPTER I.

THE SYMBOLS EXPLAINED.

LEARN, practise, and know the following:—That the planets are eight in number, and are thus named and symbolised: H Herschel; S Saturn; J Jupiter; M Mars; \odot the Sun; V Venus; M Mercury; L the Moon. Some astrologers include N Neptune, but we have nothing clear or definite as to his power, which at the best can effect but little, owing to his immense distance from our earth.

The signs are as follow:—

Northern A Aries	Southern L Libra
T Taurus	S Scorpio
G Gemini	A Sagittarius
C Cancer	P Capricorn
L Leo	A Aquarius
V Virgo	P Pisces

Each sign contains 30° , which, multiplied by the twelve signs, gives 360° , being the total number of degrees contained in the Zodiac. The reason the ancients divided the Zodiac into 360° appears thus: that the solar year measures 365 days, and the lunar year 355, the mean of which is 360, the number of degrees in the Zodiac.

The Planetary Aspects.

∨ Semisextile	△ Trine
∟ Semisquare	◻ Sesquiquadrate
* Sextile	Bq Biquintile
Q Quintile	♌ Opposition
◻ Square	P Parallel of Declination.

There is also the position, ∪ Conjunction.

Of the Nature of the Aspects.

The following conjunctions of the planets are good in power and effect:—∪ ∪ H, h, ☉, ♀, ♃, or the ♃; ♀ ∪ ♃, or the ♃; ♃ ∪ ♃. The remaining ∪'s are all evil more or less, and which will be fully explained in the chapters on "The Effects of the Aspects."

The ∨ Semisextile is always good.

The ∟ Semisquare is always evil.

The * Sextile is always good.

The Q Quintile is slightly good.

The ◻ Square is always evil.

The △ Trine is always good.

The ◻ Sesquiquadrate is always evil.

The Bq Biquintile, the same in effect as the Quintile.

The ♌ Opposition is always evil.

The P Parallel, this is like the ∪ both in effect and nature.

The relative power or potency of the aspects is approximately as follows:—The most powerful is the ♌, next to this the ∪, then the P, △, ◻, *, ◻, ∟, ∨, Q, and Bq.

Aspects formed in the cardinal signs are the strongest; next to these, in the fixed signs; and lastly, and least in power, are those formed in the common signs. For instance, a ◻ from cardinal signs would equal in power a ∪ or ♌ in the common signs, and no aspect whatever can counteract or equal in power an ♌ from cardinal signs.

Of the Nature and Quality of the Signs of the Zodiac.

The signs are classified and divided as follow:—

Masculine Signs—♈, ♀, ♁, ♃, ♅, ♇.

Feminine Signs—♄, ♆, ♈, ♉, ♊, ♋.

Fiery Signs—♈, ♁, ♅; *earthy*—♄, ♈, ♊; *airy*—♁, ♃, ♇; *watery*—♆, ♉, ♋.

Signs of Short Ascension—♊, ♃, ♄, ♅, ♆.

Signs of Long Ascension—♄, ♁, ♈, ♉, ♊, ♋.

Moveable and Cardinal Signs—♈, ♆, ♃, ♅.

Fixed Signs—♄, ♁, ♈, ♇.

Common Signs—♁, ♈, ♅, ♇.

Fruitful Signs—♆, ♈, ♇.

Barren Signs—♁, ♁, and ♈.

Double-bodied Signs—♁, ♇, and the first half of ♅.

Equinoctial Signs—♈ and ♃.

Tropical Signs—♆ and ♊.

NOTE.—*The young student should study well the foregoing divisions, as a perfect knowledge thereof is necessary in judging a nativity.*

Commanding Signs, ♈, ♄, ♁, ♃, ♁, ♇, ♈, ♉, ♊, ♋,

Stars—those with N declination

CHAPTER II.

CONCERNING THE MEASUREMENT OF THE PLANETARY ASPECTS.

THE whole Zodiac contains 360 degrees, or twelve signs or 30 degrees each. The signs run in order thus, and remain so always:—

♈ ♄ ♁ ♆ ♁ ♈ ♉ ♊ ♋ ♅ ♇ ♇.

Now from ♈ 0° to ♄ 0° is 30°; from ♈ 0° to ♁ 0° is 60°, or from ♈ 15° to ♁ 15° is 60°; from ♄ 0° to ♈ 0° is 120°; or from ♊ 0° to ♄ 0° is 120°, being four signs apart, and so on with the other signs in like way.

The first aspect (this, properly speaking, is a "position") we take will be the ζ conjunction, which is when two or more planets are in the same sign, and within orbs of each other (the nearer they are to each other, the more powerful becomes the aspect—note this with all the other aspects), say, for instance, \mathcal{J} , Jupiter, is in γ 6° , and the \odot in γ 28° , now from γ 28° to γ 6° is 8° , and thus the \odot would be approaching the ζ of \mathcal{J} . Observe that a ζ is more powerful *separating*, than applying; for instance if \mathcal{J} be in γ 6° , and the \odot in γ 14° , the ζ of \odot and \mathcal{J} will have more power and effect on the native than if the \odot were in γ 28° and applying to \mathcal{J} . The planets apply thus:—The \mathcal{M} applies to all the planets, being the swiftest in motion; \mathcal{V} applies to \mathcal{M} , \odot , \mathcal{J} , \mathcal{U} , \mathcal{I} , and \mathcal{H} ; \mathcal{F} to \odot , \mathcal{J} , \mathcal{U} , \mathcal{I} , and \mathcal{H} ; \odot to \mathcal{J} , \mathcal{U} , \mathcal{I} , and \mathcal{H} ; \mathcal{J} to \mathcal{U} , \mathcal{I} , and \mathcal{H} ; \mathcal{U} to \mathcal{I} and \mathcal{H} ; \mathcal{I} to \mathcal{H} only; and \mathcal{H} applies to no planet, he being the slowest in his motion. Exception: a planet retrograde, *i. e.*, moving backwards in the signs, as from γ to ν , can apply to another, as \mathcal{H} retrograde can *apply* and meet the ζ , or aspect of any other planet, even the Moon. "To apply" means "to approach."

The second aspect is the \vee (semisextile), or 1 sign, or 30° distant. Thus:— \mathcal{J} in γ 5° , and \mathcal{I} in ν 5° will be 30° , or 1 sign apart.

The third aspect is the \sphericalangle (semisquare), or 45° , or $1\frac{1}{2}$ signs apart. Thus:— \mathcal{F} in γ , 15° , and \mathcal{U} in $\alpha\beta$, 0° , will be 45° , or $1\frac{1}{2}$ signs apart; for, from γ 15° to the end of γ will be 15° , and ν contains 30° , then $15^\circ + 30^\circ = 45^\circ$, as $\alpha\beta$ 0° is at the end of ν . *Observe this example with all the other aspects.*

The fourth aspect is the \ast (sextile), or 2 signs, or 60° apart. Thus:— \mathcal{J} in \sphericalangle , 4° ; and \mathcal{U} in \uparrow , 4° —will be 2 signs or 60° apart.

The fifth aspect is Q (quintile), which is 72° apart, or

one-fifth part of the whole Zodiac. Thus:—♂ in ♉, 18°, and ☉ in ♈, 0°—will be 72°, and forming the aspect of ☉ ♀ ♂.

The sixth is the □, or 3 signs, or 90° apart.

The seventh is the △ or 4 signs, or 120° apart.

The eighth is the ◻ or 4½ signs, or 135° apart.

The ninth is the Bq, or 144° apart.

The tenth is the ♂, or 6 signs, or 180° apart.

The eleventh is the P, or an equal distance in declination, either north or south from the equator.

The planets cannot be more than 180° apart, and they are then in opposition, after which the distance between them decreases.

NOTE.—The fiery signs are in trine aspect to each other. Thus ♀ is in △ to ♄ and ♃, and ♄ is in △ to ♀ and ♃, and ♃ is in △ to ♀ and ♄. The same is the case with the earthy, airy, and watery signs. The common, cardinal, or moveable and fixed signs are in □ and ♂ to each other, thus—♈ is in □ to ♄, and in ♂ to ♃, and so on with the others.

THE ORBS OF THE PLANETS.

These are the number of degrees in which one planet operates on another. The orb of ☿ is 8°; ♃, 8°; ♄, 10°; ♀, 8°; ☉, 17°; ♁, 8°; ♃, 8°; ♄, 12°. They are generally determined thus: if two planets are approaching a ♂, or aspect, add the orb of the two planets together, and divide by two; and when the planets get within that number of degrees, they begin to influence the native jointly. For example, suppose the Sun is approaching the ♂ of ♀, you add their two orbs together, which is 25°, and divide by 2, which is 12½°; therefore, when the ☉ gets within 12½° of ♀, the effects of the ☉ ♀ ♂ commence, and last until the two planets are more than 12½° apart. It is the same with the other planets.

CHAPTER III.

CONCERNING THE HOUSES OF THE HEAVENS AND THEIR
POWER AND SIGNIFICATION.

THE ancient philosophers divided the heavens into twelve equal parts, which they called houses or mansions of the heavens.

The position of the houses is shown in diagram on page 7.

The First House.—This rules the personal appearance of the native, for which the figure is drawn. It is also called the ascendant, and influences the minds to a certain extent, especially if any planet be therein; should the planet be malefic there will be a scar or mole on the head or face. The effects of the planets in the houses will be detailed elsewhere. It rules the head and face, is masculine, and its colour is white.

The Second House.—This house has signification of the native's wealth, worldly goods, and his liberty. The house is feminine, ruling the neck, and the colour is green.

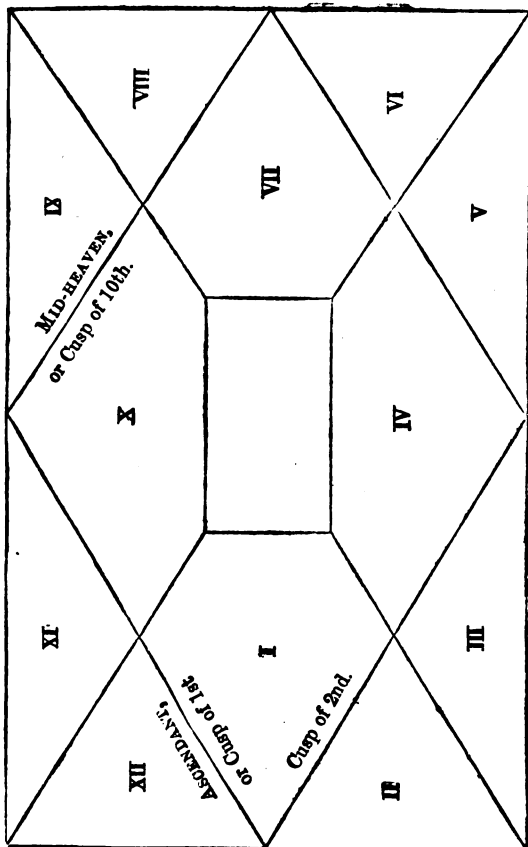
The Third House.—This governs brothers and sisters, short journeys chiefly by railway, neighbours, letters and writings. It is masculine, and governs the hands, arms, and shoulders; its colour is red and yellow mixed.

The Fourth House.—This rules the father, inheritances or property of the native, and shows his condition at the close of life. It is feminine, and rules the stomach, breast, and lungs; its colour is red.

The Fifth House.—This signifies the offspring of the native, also his success in betting, speculation, and hazardous games, the pleasures he enjoys, and the wealth of the father. It rules the heart, back, and liver, is masculine, and represents in colour black and white mixed.

The Sixth House.—This concerns the native's servants

and inferiors, also sickness and diseases to which he is liable, and small cattle, and signifies uncles and aunts.



It is feminine, and in colour black, and rules the intestines and belly.

The Seventh House.—This denotes love and matrimony, wife or husband, public enemies, lawsuits, and contentions. It is masculine, and rules the reins and loins; in colour dark, nearly black.

The Eighth House.—This shows the native's death, also wills and legacies, the estate or dowry of the wife or husband. It is feminine, and rules the privy parts; its colour is green and black.

The Ninth House.—This relates to long journeys principally by water, the religion of the native, dreams and visions. It governs the hips and thighs, is masculine, and in colour green and white. It rules the brethren of the wife or husband.

The Tenth House.—This concerns the native's mother, also his honour, trade, or profession; many planets therein show an easy passage through life. It rules the knees and hams, is feminine, and its colours are red and white.

The Eleventh House.—This signifies the native's friends, hopes and wishes, the wealth of the mother. It governs the legs and ankles, its colour is yellow, and the house is masculine.

The Twelfth House.—This concerns the private or secret enemies of the native, and is the house of sorrow, self-undoing, and imprisonment. It governs great cattle, and uncles and aunts on the mother's side. It rules the feet and toes, is feminine, and in colour green.

NOTE.—*The strongest are the 1st and 10th, next the 11th and 7th, then the 2nd, 3rd, and 9th, then the 4th and 12th, and lastly the 5th, 6th, and 8th. Thus, a planet in the 1st or 10th is very strong, and influences the native all through life. Then again, a planet in the 5th, 6th, or 8th, is weaker in power, yet may have strong significations. The 1st, 4th, 7th, 10th, are called angular houses, and represent the four cardinal points of the compass; thus the 1st is east, 7th west, 4th is north, and*

10th south. The 2nd, 5th, 8th, and 11th, are termed succedent houses; and the 3rd, 6th, 9th, and 12th, are called cadent houses—*i.e.*, falling from the angles.

CHAPTER IV.

DESCRIPTION OF PERSONS PRODUCED BY THE SIGNS OF THE ZODIAC ASCENDING AT BIRTH.

♈ ARIES.—Middle stature; rather lean; long face and neck; strong limbs; hazel eyes; coarse hair; dark, swarthy, or ruddy complexion; sandy whiskers; quick sight.—*Disposition*: Angry, violent, and quarrelsome; ambitious, aspiring; quick, active, intrepid, and determined.

♉ TAURUS.—Short, thick-set person; full face and eyes; short, thick neck; large nose and mouth; swarthy, ill-complexioned; broad, strong shoulders; dark hair and eyes, the hair sometimes curling. In a female's nativity, it produces a more comely person: plump, fleshy; dark, curling hair, and black eyes; and a tolerably good complexion.—*Disposition*: Conceited, bigoted, angry and violent; ill-natured and unfeeling; gluttonous, great eaters, and lovers of their own ease and comfort; fond of drink; a bad husband or wife.

♊ GEMINI.—Tall, straight body; long arms and hands; dark sanguine complexion; dark brown hair; hazel eyes; quick sight; active look; walk, smart and quick.—*Disposition*: Scientific, judicious, fond of reading; ambitious of fame, moderate and temperate in eating and drinking, generally respected, and good members of society.

♋ CANCER.—Moderate stature; face, round; pale, whitish complexion; small features; sad-brown hair; constitution not strong; eyes grey, or very light blue.—

Disposition: Timid, inactive, dull, void of energy; careless, harmless, inoffensive, and feeling.

♌ LEO.—A large, full stature; big bones; full, broad shoulders, well set; grey eyes; quick sight; light hair and eyebrows; head, large and round; complexion, sanguine, or ruddy.—*Disposition*: bold, firm, and generous; ambitious and aspiring; free and courteous; quick in anger, but soon over; fond of sports and recreations, and bodily exercise; active, intrepid, and very determined.

♍ VIRGO.—A slender body, somewhat above the middle height; a ruddy, dark complexion; face, round; dark hair and eyes; well formed, but not handsome.—*Disposition*: ingenious; fond of learning and curiosities; ambitious; quick and active; given to the study of languages; of a good utterance, and graceful elocution.

♎ LIBRA.—A tall, straight body; rather slender; hair, brown and smooth, sometimes jet black; face, round; features well made; fine, clear complexion; dark eyes; if a female, good looking.—*Disposition*: Ambitious, talkative; fond of the other sex; and the temper tolerably even.

♏ SCORPIO.—Middle stature; thick, well-set body, strong and robust; face, large and broad; dark, palish complexion; hair, dark brown, curling, and plentiful; short, thick neck; ill-made feet; sometimes bow-legged. *Disposition*: Reserved, ambitious, and violent; furious and bloodthirsty when provoked; deceitful and conceited; active, intrepid, and dauntless; void of feeling, and brutish.

♐ SAGITTARIUS.—Well-formed, handsome person, rather tall; high forehead; long nose; clear, hazel eyes; ruddy complexion, free and open countenance; hair, chestnut or light brown; face, rather long.—*Disposition*: Bold, active, and generous; free and good-hearted; fond of sports and recreations; ambitious of honour and doing

good; laudable in actions, and generally to be depended upon.

♑ **CAPRICORN.**—A short, slender person, not well-formed; long, thin face; thin beard; chin, long; black, or dark coarse hair; narrow chest; long small neck; weak knees, and of a bad gait generally.—*Disposition*: Sharp, subtle, and capricious; covetous, envious, jealous, crafty, selfish, and unstable.

♒ **AQUARIUS.**—Middle stature; stout, well set, and strong; long visage; sanguine complexion; fair flaxen hair; dark eyes, and generally very handsome, especially if a female.—*Disposition*: Stable, good, kind-hearted; scientific; fond of learning and recreation; gentle, and temper even.

♓ **PISCES.**—Short, thick stature; fleshy pale face; eyes sleepy and dull; hair, light brown; arms and legs, short; ill-made large feet; constitution, sickly and weak. *Disposition*: Dull, indolent, and lazy; caring for nothing; loving their own ease, and slothful.

NOTE.—The foregoing descriptions are only to be taken when there are no planets in or near the ascendant.

CHAPTER V.

THE FORM OF BODY GIVEN BY THE PLANETS IN THE
TWELVE SIGNS, when aspecting the Asc

Aries.

♈ in *Aries*.—Rather tall stature; lean, and well made; light hair; blue or grey eyes; ruddy complexion; strong constitution; ambitious, and quick in anger.

♈ in ♈.—Middle stature; ruddy complexion; large bones; thin and spare; dark hair, and small eyes; inclined to quarrelling and contentions.

♃ in ♈.—Middle stature; rather lean; ruddy complexion; oval visage; flaxen hair; quick eye; high nose; the disposition obliging and courteous.

♂ in ♈.—Middle stature; well set; big bones; swarthy complexion; the hair light and curling; grey eyes; sharp sight, and austere countenance; very quick in anger; fond of combat, in which he is usually successful.

☉ in ♈.—Rather short stature; well made; complexion good; very light hair; generous to excess, even to an enemy; valorous, and to be trusted.

♀ in ♈.—Middle stature; rather slender; good complexion; fair hair, and blue eyes; of a quick, restless, changeable disposition; fond of the opposite sex, and liable to acts of indiscretion.

♀ in ♈.—Rather tall, spare, and slim; long neck; oval face; light brown curling hair; swarthy complexion; of a restless, ambitious disposition; addicted to falsehood and theft; a most pregnant wit and fancy; good orator and dramatist. I am of opinion that our great poet, Shakespeare, was born with ♀ rising in Aries.

♃ in ♈.—Indifferent stature; round face; light brown hair; well made; grey eyes, and a good complexion. In disposition changeable and uncertain; fond of travelling, and restless.

Taurus.

♁ in *Taurus*.—Short, thick-set person; dark hair and eyes; rather fleshy; pale or swarthy complexion; short neck; deep set eyes; passionate, boasting, and revengeful; a person to be avoided; conceited and luxurious.

♃ in ♉.—Dark complexion; rough skin; middle stature; dark hair; feet and hands ill made; a dull, sottish person; very revengeful, and of a secret and murderous disposition.

♃ in ♉.—Well set, middle stature, and compact;

dark complexion; brown eyes; dark hair; short thick neck; disposition good, generous, and firm.

♂ in 8.—Middle stature; inclining to shortness and corpulency; grey eyes; round face; ruddy complexion; **dark hair; wide mouth; vicious, gluttonous, and violent; conceited, void of feeling, and very ill-natured.**

☉ in 8.—Short, well set person; light brown hair; grey eyes; great nose; large mouth; opinionative; conceited; proud, improvident, and bold.

♀ in 8.—A comely person; moderately fleshy; good-looking; fair; sanguine complexion; light brown hair; temper good; captivating; fond of females, by whom he is highly respected; given to drink and pleasure.

♃ in 8.—Middle stature; full face; brown hair; swarthy complexion; grey or hazel eyes. In disposition talkative; loving his own ease; improvident; indulging in drink to excess.

♄ in 8.—Well made body; rather short, corpulent, and strong; pale complexion; brown hair, and grey eyes; of a mild and obliging disposition, and generally respected; fond of the opposite sex.

Gemini.

♊ in *Gemini*.—Produces a tall, thin, stature, light brown hair, and grey eyes; well made; quick step; active and nimble; fond of science; of a good disposition; eccentric in behavior; generous and inventive.

♋ in 11.—Rather tall in stature; oval visage; dark brown hair; dull, swarthy complexion; ingenious; fond of the goods of this world.

♌ in 11.—Well composed body; tall; sanguine complexion; brown hair; full eye. In manners, free and courteous, open and frank; fond of science and society.

♍ in 11.—Rather tall stature; brown hair; grey eyes; ruddy or sanguine complexion; strong body; big bones,

and long arms; rash, free, and generous; ambitious and aspiring.

☉ in Π .—Well made body; sanguine complexion; light brown hair; large grey eyes; good disposition; courteous and affable to all; fond of science, and a philanthropist.

♀ in Π .—Middle stature; thin and handsome; clear sanguine complexion; light brown hair, and generally blue eyes; disposition mild and good; free and kind to all; generally beloved and respected.

♁ in Π .—Tall, slender, well-composed person; dark brown hair; hazel eyes; high nose; long arms, hands, and fingers; very quick and active; possessing a rare mind for science; a good orator; delighting in art, science, and literature; and of a moderately good disposition.

) in Π .—Well-composed person; rather tall; brown hair, good complexion, rather pale; agreeable and talkative; very ingenious; somewhat subtle and crafty, especially if h alone aspects the Moon.

Cancer.

♄ in *Cancer*.—Produces a short, thick-set, corpulent body, pale complexion, dark brown hair, and grey eyes; conceited; bigoted; fond of drink; violent, eccentric, and ungovernable.

♅ in $\alpha\beta$.—Middle stature; lean and thin; dark hair; weak, sickly constitution; deceitful and cunning in behaviour; given to drink; and generally a wretched miserable being.

♆ in $\alpha\beta$.—Middle stature; pale complexion; oval face; dark brown hair, and brown eyes; obliging and courteous; rather conceited; constitution sickly and unhealthy.

♁ in $\alpha\beta$.—Personates bodies sometimes deformed, or void of due proportions, the complexion pale and vitiated; brown hair; grey eyes; of a sottish and heavy disposition; given to thieving and drink; revengeful and ill-natured.

☉ in ♁.—Short stature; sickly, pale complexion; freckled; brown hair and grey eyes; fond of females; a lover of ease and pleasure, but free and generous to excess, and given to acts of intoxication.

♀ in ♁.—Short stature; rather fleshy; round face; pale complexion, light hair, and blue eyes; a comely, good-looking person; gentle and mild, free and improvident, careless and indolent; fond of women and drink.

♁ in ♁.—Short stature; pale complexion; black hair; thin face, sharp nose, and small grey eyes. In disposition, changeable and uncertain; fickle, and not unfrequently light-fingered.

♃ in ♁.—Middle stature; well made and fleshy; fair complexion; round face; rather pale; brown hair; of a sociable, pleasing, courteous disposition; kind to all; harmless and respected.

Leo.

♁ in *Leo*.—Makes a full-sized stature; broad, strong shoulders; light brown hair; and sandy whiskers; firm walk. In disposition, generous and free; eccentric; fond of military action; rather proud; and self-conceited.

♃ in ♌.—Large stature; shoulders broad and strong; the hair brown, large bones, and body lean; the aspect surly and austere. In disposition, passionate and revengeful, boasting and conceited.

♃ in ♌.—A strong and well-proportioned person; tall; the hair light brown; sanguine complexion; the eyes full and commanding. In disposition, free, generous, noble, and courageous.

♁ in ♌.—A tall stature; large limbs, endued with strength and agility; ruddy complexion; light hair; large grey eyes; firm and intrepid walk. Disposition, passionate, noble, and generous; proud, austere, and fond of field sports.

☉ in ♈.—A strong, well-proportioned body; fair sanguine complexion; light brown or sandy hair; full face and large eyes; an honest faithful person; ambitious and aspiring; rather proud, and careful of affronts.

♀ in ♈.—Rather tall in stature; well made; round face; full eyes; clear complexion; hair light brown or flaxen; rather passionate, but generous and free; kind to all, although somewhat proud and stubborn.

♁ in ♈.—Large stature; rather lean; large eyes and swarthy complexion; round face; light brown hair; broad and high nose. In disposition, hasty, choleric, proud, and ambitious.

♃ in ♈.—Tall stature, well made, large bones; sanguine complexion, brown hair, large full eyes; aspiring and lofty in disposition, ambitious, and persevering.

Virgo.

♁ in *Virgo*.—A short stature; dark hair and eyes; lean body; small limbs; of an eccentric turn of mind; fond of curiosities and novelties; studious; scientific; but mean and close in his worldly affairs.

♃ in ♍.—Tall, spare body; dark brown or black hair; swarthy complexion; austere, melancholy countenance; retentive of anger; curious in ideas; fond of science and learning.

♃ in ♍.—Full stature; hair black or dark brown; ruddy complexion, but not clear. In disposition, choleric, ambitious, boastful, and improvident.

♁ in ♍.—Middle stature, well-proportioned; dark brown hair; ruddy complexion; grey eyes and round face. Disposition, very angry and choleric; hasty and revengeful; conceited and very irritable.

☉ in ♍.—Tall, well-proportioned stature, rather slender; a good complexion; brown hair and grey eyes; ingenious and cheerful; scientific and free.

♀ in ♀.—Tall, well-made body; brown hair; oval face; sanguine or ruddy complexion; quick in speech; active and aspiring, fond of music and singing, and generally respected.

♁ in ♀.—Tall, slender person; dark brown or black hair; long face; small dark eyes; quick, active, and nimble; very much addicted to science, literature, and the acquisition of languages; a good orator; subtle and careful of their own interests.

♃ in ♀.—Middle stature; pale complexion; dark brown or black hair; pensive; fond of distinction; loquacious; and often covetous and imposing.

Libra.

♁ in *Libra* produces a full stature; strong, well-made body; round face, light hair, and sanguine complexion; of a scientific, ambitious turn of mind; soon angered; and eccentric in behaviour.

♂ in ♁.—Tall person; rather handsome; brown or auburn hair; oval face; prominent nose and forehead; proud, careful, and fond of argument.

♃ in ♁.—Well-made person, rather tall and slender; full eyes; light brown hair; clear complexion; of an open, free, and generous disposition; willing and anxious to oblige everybody.

♁ in ♁.—Well-made person; tall, light brown hair; oval visage; sanguine or ruddy complexion; quick in anger, but of a pleasing countenance; ambitious; and fond of recreation.

♃ in ♁.—Middle stature; oval face; ruddy, cheerful complexion; light hair and full eyes; extravagant, bold, free, and generous to excess; proud; and possessing a good opinion of himself.

♀ in ♁.—Tall, graceful person; sanguine complexion, light brown hair, and blue eyes; very good looking; of an

obliging, courteous disposition; generally beloved and respected.

♃ in ♌.—Well-composed body, rather full than otherwise; light brown hair and grey eyes; ruddy or sanguine complexion; an ingenious, thrifty person, of pleasing manners; a good orator; and a lover of all arts and sciences.

♃ in ♍.—Well made person; light brown hair, ruddy complexion, and tolerably good looking. In disposition, agreeable and courteous, loving mirth and society; much beloved and respected.

Scorpio.

♏ in *Scorpio*.—Short and thick-set body; broad shoulders and ill-made hands; dark, swarthy complexion; dark or black hair and eyes; a malicious, deceitful, cunning person; given to drink and pleasure; and generally a most despicable person.

♏ in ♍.—Short stature; thick, well-set, and strong body; broad shoulders; small dark eyes; a malicious, mischievous person; given to thieving; and very often in trouble.

♏ in ♍.—Middle stature; compact body; dark hair; fleshy face and dull complexion. In disposition, arrogant and lofty; ambitious, active, and industrious.

♏ in ♍.—Well-set middle stature; broad face; complexion dark and swarthy; hair black and curling; passionate, rash, and revengeful; ambitious and aspiring; excelling in any pursuit.

☉ in ♍.—Square body; full face; wide mouth; dark, sunburnt complexion; brown hair; reasonably fleshy. In disposition, ingenious, austere, ambitious; a good chemist or doctor.

♀ in ♍ represents a well-set body, rather corpulent; broad face; brown hair; blue or grey eyes; fond of drink and evil company; and an enemy principally to themselves.

♁ in ♀.—Short stature; well-set, broad shoulders; swarthy complexion; sad brown hair; given to lying, drinking, thieving; and possessing many unlaudable qualities; a good and subtle chemist.

♁ in ♀.—Ill-composed person; short, thick, and fleshy; obscure complexion; brown or black hair. Disposition sotish; and given to many evil actions, particularly with the opposite sex.

Sagittarius.

♃ in ♀ describes a person of tall stature, light hair and eyes, lofty forehead, good complexion. In disposition, generous and free, fond of all sports, and enthusiastic.

♃ in ♂.—Large body; brown hair; rather handsome; lean; ruddy complexion; reserved, yet obliging, and not easily offended.

♃ in ♂.—Tall, upright body; chesnut hair; ruddy complexion; oval face; and the eyes brown; comely and engaging. In disposition, courteous, just, and noble; despising mean and sordid actions, fond of exercise and recreation.

♃ in ♂.—Rather tall; well-proportioned body; ruddy or sanguine complexion; brown hair; visage open; quick eye; of a choleric and hasty disposition, yet generous and free; generally successful in cattle and horse-dealing.

♃ in ♂.—Tall, well made person; oval visage; sanguine complexion; light brown hair; of a high, aspiring, lofty disposition; aiming at great and noble things; generous and free.

♃ in ♂.—Well-proportioned body; clear complexion; brown hair, and oval visage; of a free, generous disposition; good natured and obliging; fond of pleasure and recreation.

♃ in ♂.—Tall stature; well shaped, but not corpulent; large bones, brown hair, ruddy complexion, and large nose; passionate, but soon appeased; rash in his actions.

♃ in ♃.—Handsome, well-proportioned body; oval face, bright brown hair; ruddy or sanguine complexion; grey eyes. In disposition, good and generous; passionate, but forgiving; ambitious and aspiring.

Capricorn.

♁ in Capricorn denotes one of middle stature, well made, short neck, high forehead, dark hair, and heavy eyes; proud, austere, and conceited; and possessing but few laudable propensities.

♃ in ♁ gives a thin person, of low stature, rough skin, dark complexion, small eyes, and long visage; melancholy, peevish, mistrustful, and avaricious; serious and austere.

♄ in ♁.—Mean stature; pale, sickly complexion and lean face; small head; dark hair; weakly and infirm; peevish and desponding; and generally in trouble.

♅ in ♁.—Short stature; lean; ruddy complexion; small head and thin face; black lank hair; ingenious and courageous; possessing prudence and great determination.

♆ in ♁.—Mean stature; pale complexion; brown hair; oval face; spare, thin body. In disposition, just and good humoured, gaining respect thereby.

♇ in ♁.—Short stature; complexion pale and sickly; thin lean face, brown or dark hair, and blue eyes. In disposition, courteous and obliging; fond of the opposite sex to their own detriment.

♈ in ♁.—Mean stature; thin face; brown hair; dusky complexion; generally bowlegged; sometimes crippled if ♃ be afflicted by ♃, ♅, or ♁. In disposition, peevish and fickle; yet acute, sharp, and penetrating.

♉ in ♁.—Low stature and ill-complexion; the body and face thin and spare; dark brown lank hair; weak knees; possessing no activity; disposed to mean actions and debauchery.

Aquarius.

♁ in *Aquarius* produces a middle stature, brown hair and eyes, well made and handsome, broad face; very ingenious; fond of science and novelties; eccentric; and of a good disposition.

♂ in ♒.—Middle stature; large head and face; hair dark brown; large grey eyes; sober and prudent; fond of science; industrious and persevering.

♃ in ♒.—Middle stature; compact; rather corpulent; the complexion clear; hair dark brown; of a cheerful and obliging disposition; injurious to none; just and merciful; and fond of recreation.

♄ in ♒.—Middle stature; well made; rather corpulent; the hair sandy or red; clear, ruddy complexion; disposition turbulent and unruly; fond of controversy and determined.

☉ in ♒.—Middle stature; corpulent body; decently composed; round face; light brown hair; clear complexion; in disposition good and just; obliging, but rather proud.

♀ in ♒.—Handsome, well proportioned person; somewhat corpulent; of a clear, sanguine complexion; the hair brown, but sometimes flaxen; of an open, generous disposition; free and kind, and generally beloved.

♅ in ♒.—Indifferent stature; a good, clear complexion; brown, but sometimes black hair; full face; ingenious, fond of arts and sciences, given to study, researches, and inventions; of a pregnant wit and admirable understanding.

♄ in ♒.—Middle stature; well formed; rather corpulent; brown hair; clear, sanguine complexion ingenious; courteous and inoffensive; active and inventive.

Pisces.

♃ in *Pisces*.—Low, mean stature; sickly pale complexion; dark hair and eyes; ill made hands and feet; bad walk; in disposition sottish and dull; dejected and despised.

♁ in ♃.—Short stature; pale countenance; hair nearly black; head large and eyes full; contentious and malicious; fraudulent and deceitful in their dealings; sottish and thievish.

♃ in ♃.—Middle stature; fleshy body; obscure complexion; light brown hair; studious, generous, and good-hearted; fortunate in travelling; generally respected and fortunate.

♂ in ♃.—Mean stature; short and fleshy; hair light brown; complexion bad; large eyes; in disposition given to vicious actions; sottish, and prone to lewdness; idle; delighting in broils and wicked actions.

☉ in ♃.—Rather short stature; round face; pale, sickly complexion; light brown hair and grey eyes; rather corpulent; a general lover of the female sex; addicted to drink and gaming; extravagant and prodigal.

♀ in ♃.—Middle stature, inclining to shortness; plump and fleshy; good complexion; hair light brown, and blue eyes; the face round; in disposition affable and good-natured; just in their dealings and respected.

♁ in ♃.—Low stature; brown hair; thin face; sickly complexion; generally very hairy upon the body; in disposition, repining, fretful, drinking, and disconsolate.

) in ♃ gives a person rather obese; pale complexion; light brown hair; rather corpulent; round face; sottish, and fond of their own ease and pleasure; lovers of the opposite sex.

NOTE.—*These descriptions will answer when there is no other planet in the ascendant, or in powerful aspect thereto.*

CHAPTER VI.

OF THE ESSENTIAL AND ACCIDENTAL DIGNITIES OF THE PLANETS.

The Essential Dignities.

THE signs are distributed to the planets in the following order, and are named the planet's houses, or mansions:—

♂ and ♃	are the houses of Mars.
♄ and ♀	„ Venus.
♁ and ☿	„ Mercury.
♃ and ♃	„ Jupiter.
♁	is the house of The Moon.
♁	„ The Sun.
♄	„ Saturn.
♁	„ Uranus.

They are called “houses” or “mansions;” for, when the planets are in their respective signs, they are then much more powerful, and become lords of the horoscope, according to the sign that is on the ascendant, or rising at the birth. For instance, should ♂ be rising, then Mars is lord of the figure, or the ruling planet of the native; the same if ♃ arise. If ♃ be rising, then ♃ is lord, and so on of the others.

Moreover, there are some signs in which certain planets are found to be very powerful, though not to the same extent or degree as when in their own houses. These are called the “exaltations of the planets,” and they run thus:—♁ is the exaltation of the Sun; ♄ of the Moon; ♁ of Jupiter; ☿ of Mercury; ♀ of Saturn; ♃ of Herschel; ♄ of Mars; and ♃ of Venus. The signs *opposite* to these are those in which they receive their “fall,” being then weak in power, and the signs *opposite* to their respective “houses” are called the “detrimental.”

ments" of the planets. They are then especially weak and unfortunate. For instance, ♄ and ♀ are the detriments of ♃, being in opposition to ♃ and ♁, which are the "houses" of ♃. The following table will show this at a glance:—

Sign	Planet's House.	Exaltation.	Fall.	Detri-ment.
♄	♂	♁ 19°	♃	♀
♄	♀	♃ 3°	♁	♂
♁	♄	♃ 15°	♂	♃
♁	♃	♄ 15°	♀	♃
♁	♂	♃ 21°	♁	♂
♁	♄	♁	♃	♀
♁	♃			♄
♁	♃	♂ 28°	♃	♃
♁	♁			♁
♁	♃	♀ 27°	♄	♄

There are other signs, also, in which the planets are powerful, but only to a small extent; and these signs agree with the planets in *nature*. For instance, ♃ joys in ♁, ♁, ♃, and ♄, being signs of a scientific nature, and most allied to his own nature: ♃ in fruitful, moist signs, as ♁ and ♃; ♁ and ♃ in hot, fiery signs, as ♃, ♁, or ♃. ♃ in fruitful temperate signs,

and especially in ♁ and ♃, and also in ♃ and ♄. ♃ delights in ♃ and ♄, and ♁ in ♃ and ♁. The ♃ is the same as ♃.

I advise the student not to notice any other dignities of the planets that he may have heard or read of, such as "Triplexity," "Term," and "Face;" for I have not discovered that these have any signification, more especially in Genethliacal Astrology, and so I omit them.

The Accidental Dignities.

These consist of a planet being well placed in the figure of the heavens, with respect to being in the angles or other houses. The most powerful accidental dignity is the ascendant, then the mid-heaven, the 7th house, the 11th, and 4th. The other houses are of less power, and

the only *evil* house, in my mind, is the sixth. For instance, should ♃ be in ♃ and in the M.C., he is doubly strong, being exalted by house and accidentally, and any planet so situated is sure to figure prominently in the native's affairs all during life.

*This explanation provides only for
England & not for the U.S. or elsewhere.*

CHAPTER VII.

HOW TO ERECT A MAP OR FIGURE OF THE HEAVENS.

FIRST seek in "Raphael's" Ephemeris the sidereal time for the day, month, and year required; then, if the birth occurred *before* noon, *deduct* from the sidereal time the difference between the time of birth and noon of the same day; but if the birth happened *after* noon, then *add* the difference between noon and time required, to the sidereal time at noon. And note, if the sidereal time be small, so that the deduction cannot be made, add 24 hours to it, then make the deduction, and work with the difference; and also, if in adding the time to the sidereal time the total exceeds 24 hours, deduct that amount, and work with the residue. For instance, say the time of birth, or time required for the figure, is 6 A.M., on March 31st, 1877, the sidereal time at noon for that day is 0h. 35m. Now, the difference between noon and 6 A.M. is 6 hours, and, as the time happened *before* noon, this quantity must be *deducted* from the sidereal time at noon, viz., 0h. 35m. Now, you cannot take 6 hours from 0h. 35m, so you add 24 hours and make it 24h. 35m., from which subtract the 6 hours, and it leaves 18h. 35m., which is the right ascension on the mid-heaven at 6 A.M. Again, for instance, suppose the birth was 6 P.M., on March 15th, 1877, the sidereal time is 23h. 32m. (never mind the seconds), to which add 6 hours (the time being

after noon), this equals 29h. 32m.; but this amount is more than the total amount of right ascension that is possible to be on the M.C. (mid-heaven), so you must, therefore, deduct 24 hours, which will leave 5h. 32m., and with this amount refer to the "Tables of Houses."

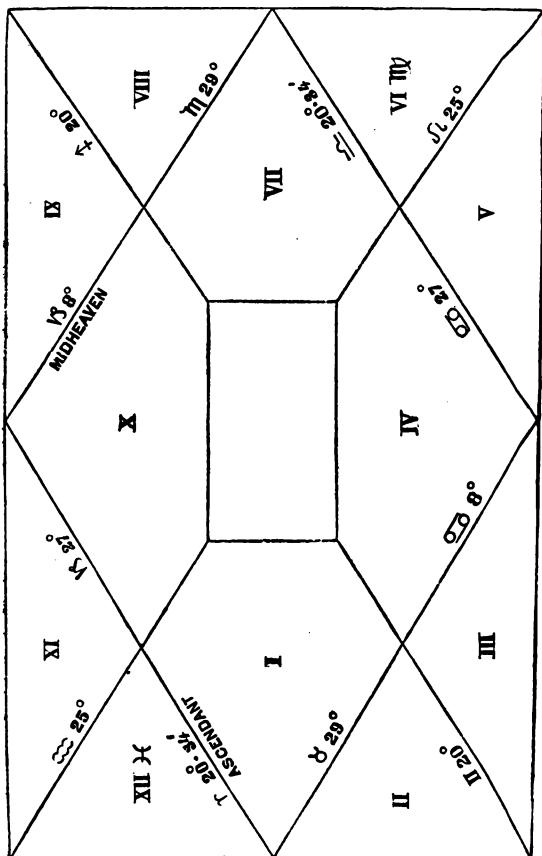
At the end of my Ephemeris are given, *every* year, "Tables of Houses for London," which will serve generally for the whole of England. These tables contain the longitudes on the cusps of the houses, from the 10th (M.C.) to the 3rd house. Take the foregoing instances:—We found that the right ascension on the M.C., on March 31st, 1877, at 6 A.M., was 18h. 35m., and in the large column, headed "Right Ascension of Meridian," look for these figures. The *nearest* we can find is 18h. 34m. 51s., and in the small column to the right, parallel with 18h. 34m. 51s., we find the figure 8°, and, at the top of the same column 10 ♋. The 10 means the 10th house, and ♋ shows that that is the sign then passing over or transiting the mid-heaven, and the 8 is the degree of ♋, which, at 6 A.M., is then on the mid-heaven; consequently, we place on the cusp of the 10th house ♋ 8° thus. In the next small column to the right we find 27, and on the top 11 ♋; this means the 11th house, and shows that ♋ 27° is on its cusp, and must be put there. In the 3rd small column we find 25, and on the top 12 ♎, which means the 12th house, and shows that ♎ 25 is on its cusp, and we place it there accordingly. The next column, "Ascend. ♄," which means the ascendant, or cusp of 1st, and that ♄ is rising; and opposite our line of figures, we find 20° 34', which is the degree and minute of ♄ rising, at 6 A.M., March 31st, 1877. The next column is headed "2 ♈," this means the 2nd house, and that Taurus is on its cusp; and in the same line we find 29, which is ♈ 29 on cusp of

2nd house. The next, and last, column is marked “ $\text{♁ } \Pi$,” the 3rd house, and Π on cusp, and in a line with the former we find 20° , which is $\Pi 20$, on the cusp of the 3rd house. And now we have got the signs and degrees on the cusps of six houses, and on the opposite houses we place the opposite signs and the same degrees. For instance, on the 4th we put $\text{♁ } 8^\circ$, for ♁ is opposite to ♆ ; on the 5th $\text{♁ } 27^\circ$, for the same reason; on the 6th $\text{♁ } 25^\circ$; on the 7th $\text{♁ } 20^\circ 34'$; on the 8th, $\text{♁ } 29^\circ$; and on the 9th $\text{♁ } 20^\circ$. Now, if the student repeat the signs over in rotation, beginning with ♁ , ♂ , Π , ♁ , ♁ , he will find no ♁ . Then again, ♁ is missing. These signs are what is termed “intercepted,” *i.e.*, between the cusps of two houses; and as ♁ is on the 6th, and ♁ on the 7th, it is clear ♁ must be between the two, and we therefore place ♁ in the centre of the 6th house, and ♁ , being opposite to ♁ , must be placed in the middle of the 12th house. See the diagram on page 28, which will explain the foregoing:—

After the figure has been erected, the student should always run over the signs to see that they are all there, for it sometimes happens that even four, and often two, signs are “intercepted.”

In old Ephemerises, or those previous to 1836, (White’s are the best,) no right ascension, or sidereal time at noon, is given. In this case you find the Sun’s longitude for the day required, and refer to the tables of houses, and see to what right ascension the longitude answers, and work with this right ascension as previously taught. For instance, say we want a figure for 10 A.M., May 14th, 1818; we find the Sun’s longitude on that day by White’s Ephemeris was $\text{♁ } 23^\circ 2'$. We then turn to the tables of houses, and find the Sun in ♁ , and down the column marked 10 ♁ , and opposite the 23° to the *left*, we find 3h. 22m. 23s., which is the right ascension on the

M.C. at noon, May 14th, 1818. We then deduct the time from noon, and proceed with the figures as before taught, making the necessary correction for "equation of time."



CHAPTER VIII.

HOW TO ERECT A FIGURE OF THE HEAVENS FOR ANY PART OF THE WORLD BY MEANS OF A TERRESTRIAL GLOBE.

THE globe is invaluable in erecting a map of the heavens for any latitude for which you have no "Table of Houses." ("Raphael" has "Tables of Houses" for nearly every latitude north of the equator, copies of which can be had.)

1st, Raise the North Pole in north latitude to the degree of the latitude of the place; bring the hour and minute of the right ascension of the meridian to the brass meridian which surrounds the globe vertically—then will the sign and degree of the ecliptic, that is on the cusp of the 10th, be seen, on the meridian, and that which is rising, be seen on the eastern horizon. 2nd, Reduce the pole to the degree given in the table of poles (see end of book), *add* two hours to the right ascension on the meridian, and bring two hours of that right ascension to the eastern horizon, when the longitude on the cusp of the 11th will be found to be cut by the horizon. 3rd, Alter the pole to the degree of the pole of the 12th house; add two hours to the right ascension, and bring the amount to the east horizon, when the longitude to be placed on the 12th house will be found to be cut by the horizon. 4th, Leave the pole at that elevation, add four hours more to the right ascension, and bring the amount to the eastern horizon, when you will find the longitude of the 2nd house cut by the horizon. Lastly, reduce the pole to the elevation as for the 11th house, add two hours more to the right ascension, and bring it to the horizon, when the longitude on the cusp of the 3rd will be found to be cut by the horizon.

You have now the signs and degrees occupying the houses, from the 10th to the 3rd on the opposite houses

you must place the same degrees of the opposite signs as previously explained.

CHAPTER IX.

HOW TO PLACE THE PLANETS IN THE FIGURE.

IN my "Ephemeris," the longitudes of the planets are given daily for mean noon; and to get at the exact place of a planet for any hour is only a matter of simple proportion. You must first observe the difference in longitude on the noon of the day of birth, to the noon of the day nearest thereto. For instance, if the time be A.M., the difference between the *previous* noon and the noon of the day for which you set the figure must be taken; but if the time be P.M., use the difference between the present noon and the noon of the day *after*. Example:—

Our diagram is for 6 A.M., March 31st, 1877. If you look in my "Ephemeris" you will find on the left-hand page a column marked "☉'s Long."—which is the Sun's *longitude*. On the 31st, we find this is Υ $10^{\circ} 53'$, and as the time is A.M., we take the longitude for the previous noon (30th), and subtract from that of the 31st, viz., $10^{\circ} 53'$ —minus $9^{\circ} 54'$, as $54'$ cannot be taken from $53'$, you add $60'$, which makes it $113'$; subtract the $54'$, and it leaves $59'$; carry one to the 9° , which makes 10° ; and $10'$ from 10° , remains nothing. Therefore, you see the ☉'s motion from noon of the 30th to noon of the 31st is 59 minutes, and which he moves in the 24 hours. You will therefore proportion your sum thus:—As 24 hours is to 6 hours, so is 59 minutes to his motion in 6 hours, which you will find by multiplying the second and third terms together, and dividing by the first, to be 14 minutes and a little over; as the time was A.M., you subtract the $14'$

from the ☉'s longitude at noon—viz., $10^{\circ} 53'$ —and it leaves $10^{\circ} 39'$, which is the true place of the sun at 6 A.M. You therefore place the ☉ just *above* the ascendant in ♈ $10^{\circ} 39'$; the other planets you must deal with in the same way, and place them in the houses according to their longitude. You will then proceed to ascertain what aspects are formed between the planets, and to note them down by the side of the figure.

It is not always required to be so particular in getting the *exact* places of the planets; and for the guidance of those who are not good mathematicians, I will add, that the motion of the sun is generally about two and a-half minutes of longitude per hour, and the motion of the moon varies from thirty to forty minutes per hour—according as she is swift or slow in motion. The other planets must be dealt with particularly, as sometimes they are stationary, then again perhaps moving very fast. A little mental calculation will easily discover their longitudes near enough for all ordinary purposes. For instance, if a planet moves one degree a day, it is two and a-half minutes per hour; if two degrees per day, it is five minutes per hour; if half a degree a day, it is one and a-quarter minutes per hour. I have not yet discovered the utility of calculating to seconds and tenths, which in some works on the science is much recommended.

PART SECOND.

CHAPTER X.

OF THE POSITIONS OF THE PLANETS AND THE SIGNIFICATIONS OF THE PLANETARY ASPECTS IN A NATIVITY.

Herschel,

♃ IN the ascendant, in *fiery* signs, makes the native rash, headstrong, and ambitious; fond of curiosities; restless; inclined to the study of astrology; aiming at great and noble things; possessing original talents; fond of dispute and argument. In the earthy signs, the native is stubborn, headstrong, and malicious, with large animal propensities; treacherous, gluttonous, and very conceited. In the airy signs—subtle, learned, penetrating, and original in ideas; fond of all sciences, especially such as relate to occult matters; truthful, opinionative, and rather proud. In the watery signs—given to drink, and to low and cunning practices; lewd, shallow-minded, stubborn, and malicious; void of fine feeling; blunt and ill-behaved; subtle and crafty for their own gain. *Generally*, the nature of Herschel may be said to be, when in the ascendant at birth, wayward, stubborn, conceited, with some original talents; talkative, proud, malicious, and jealous: such persons are frequently estranged from their kindred, and lead a very unsettled life.

♃ in the 2nd: sudden gain and sudden loss of substance; much difficulty and perplexity in money matters; subjected to heavy losses, and those unexpected.

♃ in the 3rd.—Fond of science and astrology; given to occult studies, to the purchase of curious books; it denotes many changes of residence, or much railway travelling during life; trouble in letters or correspondence.

♃ in the 4th.—Quarrel with parents; trouble with any money or property the native may expect; and bothers and perplexities in old age.

♃ in the 5th.—Denies offspring, or they are short-lived; much trouble from children; loss in betting and speculations; too much given to pleasure, or gaming. Many females who have this position get into trouble at an early age.

♃ in the 6th.—Rather unimportant, but it shows troubles from servants and inferiors, who are not to be trusted; the native should also be careful of diphtheria if ♃ be in ♄ in the 6th.

♃ in the 7th.—Very evil; shows a most unhappy marriage, and generally separation; the wife or husband will be cruel, violent, or adulterous; it is nearly, if not quite, the worst position possible for marital or conjugal happiness; it also shows opposition to the native's success by powerful adversaries.

♃ in the 8th.—Wife or husband squanders money; difficulty with any legacy, and probably loss of the same; much annoyance and excitement about the goods of the dead.

♃ in the 9th.—Fond of science and astrology; given to occult studies; a good artist in astrology; fond of literature and travelling; possessing curious religious belief; wayward, and stubborn.

♃ in the 10th.—Credit and discredit alternately; disputes with superiors; often changing employment or profession, and travelling about. *Female - Domestic brookings or love spats*

♃ in the 11th.—Friends ready to help and to want help; acquaintances not creditable to the native, and the fewer

he encourages, the better for him, as he is liable to eventual loss.

- ✓ $\text{H}\ddot{\text{H}}$ in the 12th.—Secret and private enemies; crafty, subtle fellows, delighting in the native's downfall. Their description can be seen by referring to the sign $\text{H}\ddot{\text{H}}$ occupies.

NOTE.—These positions are to be considered when there are no other planets in the same house, and $\text{H}\ddot{\text{H}}$ void of the conjunction, or aspects of the other planets.

THE CONJUNCTIONS AND ASPECTS OF HERSCHEL.

$\text{H}\ddot{\text{H}}$ in ♄ , or in any aspect with h_2 .—These are not important, except in the ascendant, 2nd house, 7th, or 10th. In the ascendant the mind is crafty, subtle, malicious, murderous, and revengeful. In the second, loss of wealth, and perpetual poverty. In the 7th, a most unfortunate marriage; and in the 10th, disgrace, and probably imprisonment. I have observed that the \square and ♄ of $\text{H}\ddot{\text{H}}$ and h_2 induces much to clairvoyance and lucidity of vision.

$\text{H}\ddot{\text{H}}$ in ♄ , or in benefic aspect with ♃ .—Gain by legacy, especially if $\text{H}\ddot{\text{H}}$ or ♃ be in the 2nd or 8th house; and success in religious occupations. *church people*

$\text{H}\ddot{\text{H}}$ in evil aspect with ♃ .—Difficulty in law relating to property; loss of substance, especially inheritance or any property the wife or husband may possess. Clergymen frequently turn ritualists and incur public displeasure.

$\text{H}\ddot{\text{H}}$ in ♄ or evil aspect with ♄ .—Very malicious, bloodthirsty, and daring; given to theft and robbery, and liable to imprisonment. This must only be considered when either or both are in the ascendant, 3rd, 9th, or 10th houses. It is very bad for marriage if it happens in the 7th house, separation is sure to ensue, if not murder.

$\text{H}\ddot{\text{H}}$ in good aspect of ♄ .—Bold and self-confident; head-

strong and violent; generous; brave; makes a good surgeon or soldier, gaining reputation thereby. *Consider this only if ♂ or ♀ be strong.*

♃ in ♂ or P with the ☉.—This happening in the ascendant makes the native brave, bold, sincere, and respected. In the 2nd house, or midheaven, gives him great success at certain periods, followed by heavy reverses. In a female natus it is very evil, and such persons not unfrequently cohabit with men unmarried, or leave their husbands and elope. The ☉ in any aspect to ♃ in a feminine natus is evil, and especially so are the ☐ and ♀.

♃ in evil aspect with the ☉.—Many bothers, particularly with respect to the native's credit; his affairs go wrong nearly all through life, and losses and disappointments are attendant upon him. If ♃ or ☉ be in the 1st, 2nd, or 10th, so much the worse.

♃ in good aspect of the ☉.—The native receives the attention and patronage of some great and powerful person through whose instrumentality he gains in fame and wealth. Many of the Government officials have ♃ befriended by the ☉ at birth. *Female - Kind friends.*

♃ in ♂ or P with ♀.—This happening in the 1st, makes the native a good musician or actor, excelling in the fine arts, and singularly successful, but much addicted to the pleasures of Venus. When it happens out of the ascendant, then the native will be harassed in courtship, and form an illicit acquaintance after marriage. In the 7th house the wife may do the same. In the M. C. it shows success by and through powerful females.

♃ in evil aspect with ♀.—Trouble in "love" affairs, prone to jealousy, disliked by females generally; the native wastes his substance over worthless women. This especially will be the case if either ♀ or ♃ be in the 1st, 2nd, 5th, 9th, or 10th house.

♃ befriended by ♀.—Success with the opposite sex,

skilful in music and singing and in the fine arts, more especially if $\text{H}\ddot{\text{H}}$ or ♀ be dignified in the figure.

$\text{H}\ddot{\text{H}}$ in ♄ or P with ♀ .—This happening in the ascendant, makes the native a great scholar, excelling in art and literature, gaining fame and reputation thereby; in the 3rd or 9th, fond of astrology and the occult studies; eccentric in behaviour; original in taste and ideas, yet at some period in life severely criticised by the public. If this happens in ♋ , the native will be all talk and conceit.

$\text{H}\ddot{\text{H}}$ in evil aspect with ♀ .—Ill success in publishing literature, however good it may be; endows the native with a nasty, bitter, sarcastic turn of mind; stubborn and bigoted.

$\text{H}\ddot{\text{H}}$ befriended by ♀ .—Success in literature; a pregnant studious mind; original in ideas; fond of curiosities and things out of the common track. This especially will be the case if $\text{H}\ddot{\text{H}}$ or ♀ be in the 1st, 3rd, or 9th house.

$\text{H}\ddot{\text{H}}$ in ♄ or in evil aspect with the ♄ .—This has chief rule over the native in his married life, and (with respect to his wife,) acting the same with him as the ☉ and $\text{H}\ddot{\text{H}}$ do in a female natus. He is not unfrequently led astray after marriage, which gives rise to quarrelling with his wife, and often to separation. The native is given to travelling, and frequent changes of residence.

$\text{H}\ddot{\text{H}}$ befriended by the ♄ .—This gives illicit connections after marriage, but does not often, if ever, extend to separation. If the ♄ or $\text{H}\ddot{\text{H}}$ be in power, *i.e.*, in 1st or 10th, or even 3rd or 9th, he will travel much, and never remain long in one place.

NOTE.—The foregoing may be considered more or less in every natus, always remembering whether the aspect be a *powerful* or *weak* one, and judging accordingly.

CHAPTER XI.

Saturn.

♄ in the ascendant at birth makes the native timid, mistrustful, and fearful; reserved, thoughtful, malicious, and vengeful; covetous and envious. In the fiery signs his nature is improved; he is more free, straight, and honest in his dealings, but rash and impetuous, fond of argument and quarrelling. In the earthy signs the native is sottish, malicious, dull, heavy, and stubborn; thievish fretful, and very suspicious. In the airy signs, thoughtful, studious, contemplative, but very close over money and own affairs; a good divine; sincere and devout in religion. In the watery signs, dull, sottish, heavy, and dejected; an enthusiast in religion; superficially minded; malicious and deceitful; fond of solitude and repining. *Generally* the native of Saturn is shy, and has aversion to society; contemplative; stubborn and morose; deceitful, crafty, and subtle for his own ends; miserly; fond of his habitation; constant; curious in religious beliefs; fanciful; bigoted; frequently an impediment in the speech (except ♄ be in the airy signs); careful of his affairs and family.

♄ in the 2nd.—Much trouble in money matters; loss of substance; no success in business or trade.

♄ in the 3rd.—Danger in travelling; journeys unpleasant; quarrels with, or losses through, neighbours or brethren; contemplative; fond of uncommon subjects and given to the study of occultism; serious and thoughtful.

♄ in the 4th.—Illness or early death of the father; and if ♄ be essentially dignified, success in lands and buildings, and a peaceful end to the existence.

♄ in the 5th.—Sickness and perhaps death of the offspring; troubles in the family; bad success in gaming or speculation.

♄ in the 6th.—In the fixed signs, danger of heart disease, gravel, or stone in the bladder, diphtheria and throat affections; in the common signs, consumption and asthma in the cardinal, pains in the chest and weak stomach rheumatic in the lower extremities. Bad servants and much annoyance therefrom.

♄ in the 7th.—Cold, reserved, melancholy, morose, wife or husband; and if the common signs, death of the partner, and a second or even third marriage; and if ♄ be essentially strong, money or property in marriage, and marriage with a widow or widower, as the case may be. It also shows many deceitful open enemies.

♄ in the 8th.—No portion in marriage except ♄ be strong; trouble and annoyance with any legacy or property the native may expect.

♄ in the 9th.—Firm and steadfast in religion; thoughtful, reserved, and contemplative; studious; fond of occult studies and things out of the common track, magic, &c.; danger in travelling by water and in long journeys.

♄ in the 10th.—Success in life, with an ultimate fall to disgrace and trouble; frequent discredit in business; trouble to the mother and loss of substance.

♄ in the 11th.—False, deceitful friends. With this position the native is sure to be “done” or worsted by friends, and probably ruined by them.

♄ in the 12th.—Private and deceitful enemies, who try to secretly injure the native, and often succeed; danger of secret poison. The native having this position cannot be too careful of his friends and acquaintances.

NOTE.—Consider the foregoing when ♄ is free from the influence of the other planets.

THE CONJUNCTIONS AND ASPECTS OF SATURN.

♄ in ♀, ♀, or benefic aspect with ♃.—Wealth by legacy and property left, or by marriage, especially if ♃

be lord of the 7th; in the 2nd, shows gain and help from powerful friends; in the 9th, an excellent divine; and in the 10th, credit and esteem and high honours.

♃ afflicting ♃.—Litigation over, and loss of, money and property; enthusiast in religion; squanders his estate; and if ♃ or ♃ be lord of 7th, the native is generally anxious to marry a moneyed partner, but rarely succeeds in this.

♃ in ♄ or afflicted by ♄.—A nasty, bitter temper; malicious and murderous; given to robbery and is frequently imprisoned. This is only to be considered when ♃ or ♄ is in the 1st or 10th. *Some temper when...*

♃ in good aspect of ♄.—Courage, boldness, an excellent soldier, and good butcher; steady and persevering; very firm and determined. Consider this when either is in the 1st or 10th, and again in the 3rd or 9th.

♃ in ♄ or evil aspect with the ☉.—This has great effect on the health, and if in common signs, the native will be liable to consumption and have a weak chest and lungs; very subject to colds. In the fixed signs, danger of drowning or suffocation, falls and accidents; and in the cardinal signs, discredit and losses in business. In a female nativity, loss of husband; and if many planets are in common signs, a second and even a third marriage.

♃ befriended by the ☉.—A steady, persevering, sober mind, success and fame in life, gain by great and powerful persons.

♃ in ♄ or afflicting ♀.—Disappointment in courtship or marriage; much trouble through females; a depraved taste; addicted to secret and unnatural practices; filthy in talk and behaviour; deceitful and cunning. This applies more to males than females.

♃ befriended by ♀.—Success in courtship; steady and attached to wife and family; persevering and careful. It is very good in a feminine nativity, as it shows prudence and chastity.

♃ in ♂ or afflicting ♃.—Bad temper; very bitter, malicious, and spiteful; frequently some impediment in the speech; he makes himself many enemies through his bad temper. In the 3rd, it shows one addicted to the occult sciences, and careless of what he performs; it also inclines to pilfering and thieving.

♃ in good aspect of ♃.—Steadiness in character and behaviour; very careful of their own affairs and health; fond of science and persevering; deep in thought, contemplative, and good judgment.

♃ in ♂ or afflicting the ♃.—Loss of substance and much trouble in money matters all through life; the native squanders his money, and is improvident, fretful, and suspicious; it shows the death of the wife, and in common signs a plurality of wives; it causes a weak chest, and liability to falls and bruises, and danger on the water; the native suffers much from false and deceitful friends. With females it is very evil, and afflicts the health through life.

♃ befriended by the ♃.—Patient and persevering; success; the acquisition of money, and, in a female natus, good health, industry, and prudence.

NOTE.—*These explanations may be considered more or less in every natus, according to the potency of the aspect.*

CHAPTER XII.

Jupiter.

♃ in the ascendant in the fiery signs makes the native generous, bold, good natured, successful, a sincere friend and a generous enemy; rather proud; delighting in exercise and recreation; firm, faithful, and constant. In the earthy signs, more secret and selfish; proud, conceited, but shallow-minded. In the airy signs, just, generous,

and becoming in conduct; faithful persons; ready to lend and help, and generally fortunate. In the watery signs, fond of sport, drink, and merry-making; careless of money matters, but mostly very fortunate. The character of Jupiter is principally to make men free, brave, and generous; faithful and prudent; just, honest, and religious; hating mean and sordid actions.

♃ in the 2nd.—He gives wealth, and a bountiful share of prosperity during life; if he be essentially dignified, so much the better; the most successful men living have ♃ in the 2nd or 10th.

♃ in the 3rd.—Short, pleasant journeys; and help from neighbours and brethren.

♃ in the 4th.—Success and happiness in the old age; and if ♃ be moderately well fortified, it shows the father in a good position.

♃ in the 5th.—Offspring that are a comfort to the native, and who will do well in the world and become great men. If ♃ be strong, gain by betting and speculation.

♃ in the 6th.—Good health generally, except in the common signs, when he shows derangement of the stomach, chest, or breathing organs; good, faithful servants.

♃ in the 7th.—A happy marriage; success in law.

♃ in the 8th.—Money by marriage, and also by will or legacy, especially if ♃ be strong.

♃ in the 9th.—Firm in religion; possessing good morals; much respected; prudent and sincere.

♃ in the 10th.—This ensures success in life, and much honour and esteem among men. ♃ in this house or in the 2nd, are the best "positions" that can be for success and prosperity.

♃ in 11th.—Good, faithful friends ready to help the native, and he profits much through their instrumentality.

♃ in the 12th.—Few private enemies, and those not

likely to do the native any harm; he thinks those are enemies who are mostly friends.—(See notes, pp. 34 and 38.)

THE CONJUNCTIONS AND ASPECTS OF JUPITER.

♃ in ☿ or evil aspect with ♂.—This leads to prodigality; generous to excess; headstrong, foolish, and wayward; rushing into broils and disorders; void of discretion and prudence. *Government superior.*

♃ in good aspect with ♂.—Brave, free, and generous, and always ready to help any one. *These aspects, as well as the evil ones, are of little importance unless they happen in the 1st, 2nd, 7th, 9th, or 10th house.*

♃ ☿ ☉.—Success in life, and the acquaintance and friendship of great and powerful persons. If it happen in the 1st or 10th, so much the better. The native is much in danger of apoplexy, and this disease not unfrequently terminates his existence. In a female natus, it shows an honourable marriage sometime in life.

♃ ♀ or in good aspect with the ☉.—This shows much success, the acquisition of fame and riches, and the acquaintance of great and powerful persons, by whom the native is much benefited; good health and usually long life.

♃ afflicted by the ☉.—Loss of fortune, and much ill luck all during life. With this aspect the native is sure to lose his money and any property he may have; becomes engaged in law, which goes against him; squanders his wealth, and is very improvident and careless.

♃ ☿ or in benefic aspect with ♀.—This is not of much importance, but shows the native fond of dress and careless of his money, and tolerably successful with females.

♃ afflicting ♀.—He squanders his money over dress and ornament and females, and lives beyond his means; is proud and high in his ways. The same refers to a feminine nativity.

♃ ♀ or in benefic aspect with ♀.—Good and sound judgment; success in literature, by which he makes much money; he is free, generous, yet steadfast and sober in his ways. This is to be especially noted if the planets are prominently placed.

♃ afflicted by ♀.—False judgment; sees things in their wrong light; of no steadfast ways; wrangling, irreligious, and damaging his welfare thereby.

♃ in ♀ or good aspect with the ♃.—This is very good, for it shows success in life and the acquisition of wealth; it denotes much prosperity; and in a female nativity, good health and long life.

♃ afflicted by the ♃.—Prodigality; loss of substance, and generous to excess.

NOTE.—*The foregoing may be considered more or less in every natus.*

CHAPTER XIII.

Mars.

♂ in the ascendant in any sign makes the native bold, determined, persevering, caring for nobody; reckless, fond of drink and women; impetuous, delighting in broils and bloodshed; an excellent soldier; skilful in the practice of physic; daring; having a scar or mole in the face; audacious, rude and ungovernable; aspiring and ambitious.

♂ in 2nd.—Lavish in expenses; improvident; careless, yet determined in the acquisition of wealth. Such persons are remarkable for their carelessness in money matters, and their unbounded generosity.

♂ in 3rd.—Danger in travelling by rail; quarrels with brethren and neighbours; stubborn and rebellious in mind.

♂ in the 4th.—Trouble to the father, and much vexation in old age.

♂ in 5th.—Unruly offspring, some of whom die in early life; fond of gaming, pleasure, betting and speculation; and unless ♂ be strong, losses thereby. In a feminine natus, this is evil, leading to trouble at an early age.

♂ in 6th.—In fixed signs, sore throat, stone and gravel, heart disease and quinsy. In the common signs, danger of consumption, weak chest, and lungs. In the cardinal signs, danger of burns, scalds, diseases of the kidneys, rheumatic fever, etc. Bad servants, who rob the native.

♂ in 7th.—Very bad success in choice of wife or husband; constant quarrels, and ultimate separation; furious and powerful enemies, by whom the native is much injured.

♂ in 8th.—Extravagance on the part of wife or husband.

♂ in 9th.—Headstrong, stubborn, and jealous; addicted to falsehood, and of no religious principle; danger in travelling long distances, especially if ♂ be in a watery sign.

♂ in 10th.—Bold and conceited; the native is liable to slander and discredit, whether deserved or not; quick in judgment, and very passionate, if ♂ be near the *cusp* of 10th.

♂ in 11th.—Evil and malicious friends injuring the native, and by whom he loses much money; is imposed upon by them.

♂ in 12th.—Secret foes; danger of imprisonment; plots and schemes are laid for the native's downfall; it is a very evil position indeed.—(See Notes, pages 84 and 38.)

THE CONJUNCTIONS AND ASPECTS OF MARS.

♂ ♂, or afflicting the ☉.—The native is bold, intrepid, rash, and firm, rushing headlong into any speculation fearless of danger; hasty and quick in anger;

generous and free. \wedge It gives liability to feverish complaints and a violent death; endows the native with strength and agility of body, and a strong constitution.

$\text{\textcircled{♂}}$ befriended by the $\text{\textcircled{♁}}$.—The native is generous, free, and bold; of great bodily strength, and a good constitution, and usually long life; he is much respected by superiors, and gains great promotion if in the army or in government service. This is especially the case if $\text{\textcircled{♂}}$ be strong in the nativity.

$\text{\textcircled{♂}}$ $\text{\textcircled{♂}}$, or afflicting $\text{\textcircled{♀}}$.—Much given to the society and pleasure of females; lewd and wanton in desires; void of self-respect; given to drink and pleasure seeking to the injury of his health; regardless of money or expenses. This applies either to male or female.

$\text{\textcircled{♂}}$ befriended by $\text{\textcircled{♀}}$.—Very fond of the opposite sex, and much respected by them; fond of pleasure and drink, and careless in expenses.

$\text{\textcircled{♂}}$ in $\text{\textcircled{♂}}$, or afflicting $\text{\textcircled{♀}}$.—Quick active wit; fond of wrangling and disputing; addicted to falsehood and pilfering, forgery, and other ruinous habits; the native aspires to be foremost whether in good or evil; quick at figures; accurate in judgment, but soon offended.

$\text{\textcircled{♂}}$ befriended by $\text{\textcircled{♀}}$.—Capital arithmetician, very accurate, of good mental qualities, quick and piercing intellect, not easily angered; clever at chemistry and in any occupation requiring dexterity of hand, and a brilliant wit.

$\text{\textcircled{♂}}$ in $\text{\textcircled{♂}}$, or afflicting the $\text{\textcircled{♁}}$.—Of a turbulent headstrong mind; indiscreet and rash, plunging headlong into good or evil; fond of the opposite sex, by whom he suffers in health and pocket; persevering, of a quick wit, given to falsehood; brave and generous.

$\text{\textcircled{♂}}$ befriended by the $\text{\textcircled{♁}}$.—Great courage, daring, and resolution; firmness and perseverance; it *tends* to success in wealth; he drinks moderately, and indulges occasionally in fits of sensuality.—(See Notes, pages 36 and 40)

CHAPTER XIV.

The Sun.

Of all the planets the Sun is the most powerful, and without his presence this world would speedily become a blank. When in the ascendant he makes the native firm, generous, lofty, proud, and magnanimous, scorning all mean and sordid actions; imperious, confident, just, and noble. In the fiery signs, ambitious and aspiring to rule over all with whom he comes in contact; of few words, and speaking to the purpose. In the fixed signs, the native is very proud, and an object of derision from his imperious self-confidence. In the watery signs he is rather lewd and fond of the opposite sex, even to his own prejudice. In ♃, the native is well adapted for a doctor or chemist, and will gain fame and credit thereby. The sun in the ascendant is fortunate at all times for the prosperity of the native.

☉ in 2nd.—Too free with his money, spends it rashly; is careless and improvident, and squanders his estate.

☉ in 3rd.—Fond of science and the fine arts; steadfast in opinion, and removing the residence but seldom. In the watery signs, many short journeys by water, and in the moveable signs, much travelling by railway.

☉ in 4th.—Shows the father strong and in a good position, especially if the ☉ be strong in his essential dignities.

☉ in 5th.—Denies offspring, but if in the fruitful signs (♌, ♍, or ♎,) may show offspring, but those mostly of short life and weak constitution, unless ♃, ♀, or ♁, be in the house with him. The native delights in pleasure and gaming, and wastes his wealth thereby.

☉ in 6th.—Bad for health; shows much sickness and long illnesses; the sign occupied by the ☉ will show this;

in the fixed signs, quinsy, diphtheria, bronchitis, asthma, the gravel or stone, heart disease, weak back and loins. In the common signs (especially $\text{M}\chi$ and $\chi(\text{)}$), danger of consumption and obstructions in the breathing organs; and in the moveable signs, weak chest and stomach, hurts and injuries that shall remain long on the native.

☉ in 7th.—The husband or wife will be proud, yet sincere and honourable; lofty and high in manners, yet noble and good hearted. The native will experience much opposition from powerful persons.

☉ in 8th.—Extravagance of the partner in marriage, and if ☉ be afflicted by ♂, danger of a violent death.

☉ in 9th.—Honourable, firm, and steadfast; just and faithful in his dealings, and an excellent divine; if in a watery sign, it shows long sea voyages.

☉ in 10th.—Honour and preferment; success in life, and generally the acquisition of an independence; very fortunate; the native is frequently elected to posts of great honour.

☉ in 11th.—Firm and faithful friends, and if ☉ be strong, they are willing and able to assist the native, and will do so, and he will gain much by friends.

☉ in 12th.—Rather unimportant, but as the ☉ is above the earth, denotes success in life; if the ☉ be much afflicted in this house, it shows imprisonment.

NOTE.—*These effects may be always considered.*

THE CONJUNCTIONS AND ASPECTS OF THE SUN.

☉ in ♂, or any aspect with ♀.—Fond of females and female society; of pleasure and company; success in dealing with female apparel, and if in watery signs, rather given to drink; he is fond of music, singing, and all elegant arts and sciences. If the configuration happens in the 2nd house, he will waste much of his income over females, dress, and ornaments; as ♀ is never more than

48° distance from the ☉, she can only form the ☿, ♀, ♃, and ♄ aspects with that luminary.

☉ in ☿, or ♀ with ♃.—This makes an ambitious business man; quick at figures, studious, and comprehensive; but if occurring in ♋, the person is conceited and void of any sound learning, changeable, dabbling in almost every branch of science, and mastering none; talkative, vain, and foolish. The foregoing has chief reference when the planets are in the ascendant, 3rd, 9th, or 10th; in the other houses, it only gives adaptability for the common everyday business of man; ♃ cannot be more than 28° from the ☉, hence he can only form the ☿ and ♀ with the ☉

☉ in ♃ with ♃.—Success in life; gain by females of distinction (if ♃ be strong): distinction and authority. In watery signs the native will be given to drink, and injure his health thereby.

☉ in good aspect with ♃.—Has chief rule over the affairs of the native, and shows the acquisition of wealth, industry, and prosperity; promotion, and the friendship and help of powerful persons.

☉ in evil aspect with ♃.—Difficulty in finance; trouble in getting into employment or other office; loss by speculation and females, whom the native should avoid. It weakens the health, and gives great liability to colds and influenza.

CHAPTER XV.

Venus.

♀ in the ascendant makes a person much beloved by the opposite sex, fortunate and gaining thereby; fond of pleasure; good disposition; generous, merry, and good singer and musician; and if ♀ be in aspect to Mars, a good painter or artist; the constitution is not usually

strong, and the habits of living do not tend to long life **the** voice is musical, sweet, and even; they excel on the **stage**, or in any occupation or profession that brings them **in** contact with the multitude.

♀ in the 2nd.—Promises success in life and lucrative **pursuits**, yet the native spends much on ornament, dress, **and** females, and in pleasure-seeking and extravagance; **and** hence, unless ♀ be well fortified, or other testimonies **concur**, he will never be very rich.

♀ in 3rd.—Help from kindred and near relatives or **neighbours**; success in railway travelling; mind jovial and **merry**.

♀ in 4th.—Shows the latter part of the native's life **to** be prosperous and happy; gain from the father.

♀ in 5th.—Addicted to gaming and pleasure; a numer-
ous family, many girls, dutiful children, who will be a
comfort to the native; if ♀ be very strong, it may give
gain by speculation and hazardous games.

♀ in 6th.—Health tolerably good; but this position has
but little effect, except on the menials of the native who
will be dutiful and obliging.

♀ in 7th.—Early marriage; happiness in conjugal state;
domestic felicity. It likewise shows that the native gains
by his *adversaries*. See Page 85 Vol. 11.

♀ in 8th, and strong.—Gain by marriage, and by the
wills and legacies of the dead.

♀ in 9th.—Shows travelling; pleasant journeys; a
sincere religious turn of mind; pleasant; and if ♀
be not far from the M. C., the native will marry
well in life, or to a person above his or her own sphere
in life.

♀ in 10th.—Success in life; fortune; promotion and
distinction; the mind is even, pleasant, and agreeable;
the native marries well in life, and is much respected and
beloved by the opposite sex.

♀ in 11th.—Many friends ready and willing to help the native, and by whom he is much benefited.

♀ in 12th.—Of little importance; it tends to success in life, but shows many secret enemies, especially if ♁ be in any aspect or ☿ with ♀.

♀ ☿ or in ^{conjunct} aspect with ♀.—Renders the mind merry and cheerful; fond of music and singing; and if in the ascendant, the native will be a splendid poet, excelling in all elegant arts and sciences; the same applies, but to a less extent, if the planets be in the 8th, 9th, or 10th. The native is likewise very fond of young persons, and men often marry very young women. *These planets cannot attain a greater distance in longitude than 76° apart, consequently they can only form the ☿, ♀, ♁, ♃, ♄, ♅, and ♆ with each other.*

♀ ☿ or in benefic aspect with the ♃.—This gives tidiness, neatness in appearance, to which the native pays great attention; likewise benefit from females; a comfortable marriage; and it often tends to frugality and success in the world.

♀ afflicted by the ♃.—Slovenly and untidy in appearance; careless in expenses; too often fond of drink; disliked by females of position. In a feminine nativity, it injures the health, and weakens the system by excessive periodic complaints. "Sluts" invariably have ♀ afflicted by the ♃ in their nativity.

CHAPTER XVI.

MERCURY.

☿ in the ascendant makes a person of quick and subtle wit. In the fiery sign, sharp, impetuous, quick in anger, delighting in dramatic performances, fluent in speech, skilful in mathematics, and endowed with an excellent fancy; in these things ♃ and ♆ appear better than ♁,

in which sign he is rash and imprudent. In δ or ν , the native is subtle, crafty, and rather malicious; headstrong, opinionative, rather gluttonous, and loving his own ease. In Π , III , \sphericalangle , or ∞ , of an excellent wit and fancy; a good orator; a great scholar; easily mastering anything scientific; acute, sharp, and penetrating. In III he makes an excellent chemist or doctor; penetrating and fond of experiment; quick in judgment but deep and crafty, and to be treated with caution. In \varnothing or X , the native possesses a shallow mind; dissembling and changeable; a silly, rattling tongue, with a very high opinion of himself; sottish and fanciful; no dependence to be placed upon him.

ζ in the 2nd.—Is not of much importance; it gives an inclination for wealth, which, without other testimonies, the native rarely acquires.

ζ in the 3rd.—Leads to study and science; fond of curiosities and generally a good penman; inclination for travelling and frequent removals; unsettledness in mind and wavering in opinion.

ζ in the 4th.—Inclines rather to study; but this position is of little moment.

ζ in the 5th.—In barren signs, shows but few children or loss of offspring; and if in \varnothing , III , or X , they may be deformed; inclination for betting and gambling.

ζ in the 6th.—Shows deceitful and troublesome servants. If ζ be lord of the ascendant, and in this house in X or \uparrow , he gives consumptions, weak lungs and chest, and frequent attacks of sickness.

ζ in the 7th.—Shows many open enemies, and quarrels in the conjugal state.

ζ in the 8th.—Of little importance. It shows nothing definitely.

ζ in the 9th.—Fond of study and science; curiosities; quick, active wit; fond of travelling.

ζ in the 10th.—Success in literature and trade, or as a

merchant; of a quick, pregnant wit; gains by science, and possessing some original talents.

♃ in the 11th.—Shows friends among scientific men; and if ♃ be dignified, they are powerful and willing to help the native.

♃ in the 12th.—Secret enemies injuring the native's character privately; malicious, and bent on evil-doing. This position rather inclines the native to oratory.

♃ in ♄ or good aspect with the ♃.—Quick wit; splendid abilities; sharp and persevering, especially if it happens in aerial or scientific signs; much wit and sagacity; the 1st, 3rd, 9th, and 10th, are the best houses for this aspect; in other houses and signs it shows good wit, but nothing uncommon. The native born under this aspect usually acquires foreign languages with facility.

♃ afflicted by the ♃.—Given to backbiting; somewhat envious, with a sharp turbulent wit, and a quick fancy; possessing good abilities, which are not always turned to the best account, for it rather inclines to pilfering; the stronger the planets are essentially or accidentally, the better it is.

CHAPTER XVII.

THE MOON.

♁ in the ascendant.—Makes the native inclined to moving and rambling about; unstable in mind; fond of the fair sex, and by them respected; of a graceful quiet nature; delighting in society; loving their own ease; the mind is quick and philanthropic, and they generally succeed with the multitude and the lower class of people; rather timid in nature; inclined to be generous; ambitious and aspiring. In Aries the native is giddy and changeable; in Scorpio and Capricorn, sottish and dull, lewd, void of self-respect, and associating with the lowest. In ♀, ♁, ♃, and ♄, fond of science, and delighting in

astrology; good linguist. Somnambulists generally have **the moon rising at birth.**

) in 2nd, essentially strong, is good—and shows **success** in life and the acquisition of riches; and in any sign **in the 2nd, unafflicted, she helps the fortune of the native.**

) in 3rd.—Many short journeys; fond of science and **occult studies**; and if) be strong, help from brethren **and neighbours.**

) in 4th.—The native frequently removes his residence; **if) be strong, success in lands and agriculture.**

) in 5th.—Rather too fond of gambling and pleasure; **many children, especially if) be in a watery or double-bodied sign; probably twins if in)(.**

) in 6th.—Bad for health (especially if a female); in the double-bodied signs, danger of lung disease; in the **fixed signs, gravel and stone, bronchitis and diphtheria.** This you must understand is, if the) be afflicted.

) in 7th, unafflicted.—Success in marriage and **conubial comfort.** This position describes the husband or wife. Shows success in partnerships, and inclines to **journeying or removals.**

) in 8th.—Rather unimportant, but if strong, money by marriage; if much afflicted by ♃ and ♂, danger of a **violent death.**

) in 9th.—Travelling; long journeys; fond of science, and bigoted in religion; curious in ideas and rather **eccentric.**

) in 10th.—Success in life and popularity; favours **from powerful families, especially if) be strong; generally successful in dealing in public commodities.**

) in 11th, strong.—Many good friends; but if weak, **friends are an injury to the native.**

) in 12th.—Female enemies, secret and private; **persons having) in 12th should guard against deceit.**

PART THIRD.

CHAPTER XVIII.

HOW TO JUDGE A NATIVITY.

DRAW your figure for the given time of birth: if the last or first two or three degrees of a sign arise, then inquire minutely as to the time of birth, for five minutes will sometimes throw the personal appearance and mental qualities quite the opposite way; for instance, the last degree of Π will produce a widely different person from the first degree of $\alpha\beta$. When I come to a nicety like this, I generally write the description of person each size produces, and send to the person wanting the nativity, at the same time inquiring which of the two descriptions come the nearest, and from this answer I judge the sign ascending. When several degrees, or the middle of a sign, arise, five minutes error in the time of birth is of little consequence, but try at all times to get the ascendant as near correct as possible; then determine the lord of the ascendant,—for instance, if Υ or M arises, then ♂ is lord, if ♁ or ♂ , then ♀ , and so on, of the remainder, and, in fact, the lords of all the houses should be well remembered; after this, compute the aspects between the planets, the declinations, and conjunctions, and remember well in what houses the planets are placed, and also whether essentially dignified or not.

CHAPTER XIX.

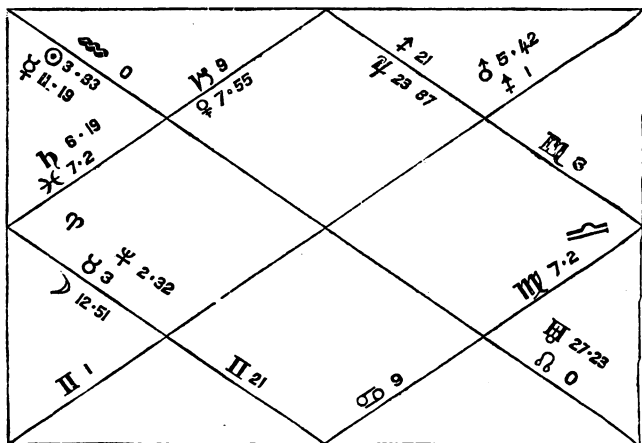
THE LIFE.

THE first point to attend to in the nativity of an infant is, if it will live or die. To ascertain this, have regard to the ascendant, its lord, the Moon, and lord of the 8th; for if a malefic planet be near the ascendant, and afflicted by the lord of the 8th, and the ♃ be at the same time afflicted by the ☉, the child soon dies. The lord of the ascendant in the 6th shows a weak sickly child, and if afflicted by the lord of the 8th without assistance, the child will ultimately die; but should a benefic behold the lord of the ascendant, then the child will be reared, but with great difficulty. On this point Ptolemy says, "If one of the lights be angular, and either joined to a malefic, or if the latter be at an equal longitudinal distance from each luminary, so as to form an equilateral triangle with them, and no benefic aspecting them at the time, and the rulers of the lights be in malefic places, the child then born will not be reared, but will shortly die." This I have found correct in many instances; children are generally killed by "position" before the age of three years, after which it must be by direction. I will now adduce two examples of short lives, which will be found on pages 56 and 57.

In No. 1 nativity you will observe ♃ on the ascendant, and ♁ lord of the 8th in a quartile aspect, the ♃ is afflicted by ♀ lord of the 4th (the grave), the lungs were evidently affected as ♃ in ♃ and ♁ in ♁ would show, froth, tinged with blood, flowed from its mouth. The child possessed splendid features.—♀ * ♃.

In No. 2 nativity the child lived a little over two months; there the student will observe ♁ on the ascendant, in close ☐ of ♃, and the lights (☉ and ♃) are going to a ☐

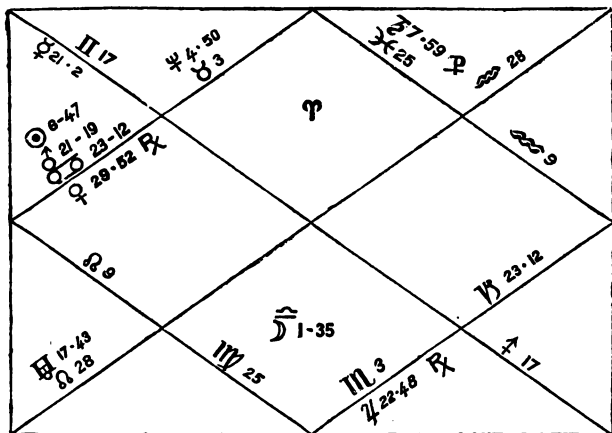
aspect. ♀ rising prolonged its E. somewhat; but ♀ lady of the ascendant, and ruling ♀ and the ☉, applying to a ♄ of ♀, lord of the 8th, is a marked indication of its early dissolution. From the Δ of ♃ to ♄, ♀, and the asc, some would have judged the child to live, but I told the parents from the first the child could not survive six months; and now note, that *children born under ♁, ♃, and ♄ possess less vitality than those born under the other signs, and evil positions or directions are more liable to kill; ♃ rising gives danger of fits during dentition, and if the nativ be evil, death will result in a fit. ♄, ♁, ♁, and ♃ give good stamina, and generally strong constitutions. Next to these are ♀, ♃, ♀, — so that persons born with the fiery signs rising will thrive and live through sicknesses that would kill others born under ♁, ♃, ♄. It is the difference in the quality or nature of the signs that causes sometimes an apparent*



No. 1.—MALE CHILD born January 23rd, 1877, 9 h. 10 min. A.M.; died January 25th, 1877, about 4 A.M.

contradiction in the science, for one child will live and be healthy with a very evil nativity, and another will die with but half the amount of radical evil, and this wholly depends on the sign ascending. More persons are born under Ω , \mathbb{X} , \simeq , \mathbb{M} , and \uparrow than under the other signs. It may be accounted for by these signs occupying nearly 14 hours out of the 24 in ascending, and these are all strong and vigorous signs, and hence the increase of population; this, of course, refers to our own latitude. As we proceed N. or S. a difference may be noted, but in strict accordance with the foregoing rules.

The *duration* of the life of an infant that cannot be reared to maturity is in some cases very difficult to arrive at. In No. 1 the child died when the D by transit formed the \square of h , and g of g , almost to the exact hour; but in No. 2 it was not so. I know of no *sure* rules on this point, as much depends on every aspect and position that is



No. 2.—MALE CHILD born June 28th, 1876, 5 h. 15 min. A.M.; died September 12th, 1876, 9.15 P.M.

found in the natus. *Generally*, the child dies *before*, or when, the Moon forms the malevolent aspect to which she is applying. The Moon separating from evil planets is some argument of the child surviving, especially if she applies to a benevolent planet by good aspect or ζ .

CHAPTER XX.

THE FORM AND TEMPERAMENT OF THE BODY AND OF THE PARENTS.

In the *first part* of our guide will be found the description or form of person each sign produces, and also of the planets in the different signs. I have something more to say on the temperament of the body, which is this—that the fiery signs give much internal heat, the aerial signs an even temperament, possessing neither heat in abundance nor yet lacking it, the earthy signs are colder, and the watery signs give less internal heat than any. The sun or ζ rising augments the natural heat, but η and the ν act the contrary. In this ζ is stronger than the \odot , and the ν stronger than η ; but if placed in the signs of a contrary nature, then their effects are counterbalanced, and a moderate temperament ensues, possessing neither heat nor cold in abundance.

The parents. I cannot accept Ptolemy's version of forming a judgment on this point; instead of the \odot and ν for the father, and the ν and η for the mother, I am inclined to take the 4th house as the father and the 10th as the mother; and if the lords of these houses are strong, elevated, or unafflicted, then will the parents live long; but if either are afflicted, and in the 6th or 8th house, it shows the death of one or both; and which of the two lords is the strongest by position and elevation, that parent will outlive the other. Their position or wealth

is best left alone, for what Ptolemy advances under this head can be disproved by scores of nativities in my possession; for instance, the ☉ may be splendidly situated in the child's nativity, and the father be struggling in poverty; then, again, in the Prince of Wales' natus the ♃ and ♀, which, according to Ptolemy, signify the mother, are both very much *afflicted*, the moon especially, and who can enjoy better health or fortune than our Queen? (See page 5, *Zadkiel Handbook*, vol. 2.) The candid reader will know that where there is a family of five or ten it is next to impossible for the ☉ and ♃ or ♃ and ♀ to be posited alike in all their nativities; one may have the lights wofully afflicted, and another just the contrary. It is a rare thing for a whole family to grow up equally prosperous and famous, or the reverse. All the student has to do is to *think*, and he will arrive at the same conclusion as myself.

CHAPTER XXI.

OF THE HYLEG AND HEALTH.

THE Sun is *always* to be considered Hyleg in the nativity of a male, and the Moon in the nativity of a female; neither is it possible for a man to die unless the Sun be afflicted, and a woman unless the Moon, as we shall show and demonstrate when we write our book on *Directions*. Now, if you find the Sun afflicted by ♃, the health is not good, more especially if the ☉ be occidental. Mars, in any aspect to the ☉, produces strength and a strong constitution, but gives liability to accidents and sudden death. Jupiter afflicting the ☉ predisposes to apoplexy, pleurisy, and corrupted blood; and the Lights in evil aspect render the native very liable to severe colds, and weakness of

the chest and lungs, if in common signs. The Sun afflicted by ♃ and ♄, the health is not so bad as if ♄ was not there, but it gives great liability to accidents and sudden death. The reason for this is that ♄ in aspect to the ☉ augments the animal heat, and the greater the natural or animal heat, the less susceptible is the body to disease, although it is equally liable to accident. The foregoing remarks apply to the ♀ in a female nativity, with this addition, that the luminaries afflicting each other are more evil for health than in the case of a male. The next point to consider is the places of the planets in the nativity; for if the ☉ and most of the planets are occidental, and especially in the 6th, 7th, and 8th houses, then the native will have long and tedious illnesses, the same, if the malefics be in those places; but should the Sun be free from affliction and oriental, then the health will be good. As to accidents, the Sun afflicted by the malefics and oriental gives accidents that are likely to terminate fatally; and ♃ afflicting the ♀, and both oriental, shows falls and bruises; and if ♄ be there, severe cuts; but these will not terminate fatally, unless the ☉ be also afflicted. The same rules apply to the nativities of females by substituting the ♀ for the ☉.

The nature of the diseases to which the native is liable may be learnt from the sign occupying the cusp of the 6th house, and the signs in which the majority of the planets are situated, especially if the majority include the malefics. For instance, the fixed signs show disease of the heart, the throat, and urinary organs; the common signs, consumption, spitting of blood, nervous affections, and those that attack the breathing organs principally; the cardinal signs, indigestion, weak stomach, mental derangement, and feverish complaints, acute and painful.

To particularise the diseases: ♃ shows diphtheria, king's evil, and bronchitis, principally; ♁ and ♃, affections

of the heart; ♀, the urinary organs; ♀ and ♃, nervous complaints; and ♃ and ♁, consumption, the latter sign especially; ♃, mental derangement, madness, and fever; ♃ and ♁, deranged and weak stomach; and ♃, weakness of the system. The ☉ afflicted by ♃ at birth generally gives asthma, especially if in common or tropical signs. If the planets are scattered in signs of different qualities, then regard must be had to the cusp of the 6th, and the signs occupied by ♃ and ♃. For instance, if ♃ be in ♁, judge the heart is or will be affected; or if ♃ in ♀, the stone and gravel; or if diseases are shown, the sign on the cusp of the 6th will show the particular disease to which the native is predisposed.

♃ rules the head and face; ♃, reins and loins; ♃, neck and throat; ♀, private members; ♀, lungs, arms, and shoulders; ♃, hips and thighs; ♃, breast and stomach; ♃, knees and loins; ♁, heart and back; ♃, legs and ankles; ♃, bowels and belly; ♁, feet and toes. To which I may add that ♃, ♃, ♃, and ♃ have connection with the head, stomach, and loins; ♃, ♁, ♀, and ♃, the neck, throat, heart, and private members; ♀, ♃, ♃, and ♁, lungs (especially), bowels, and the nerves. The reason for this is that the one sign afflicts the other by a square or opposition. I have found from experience that a great many consumptives are born in March with ♃ rising, and the ☉ and ♃, and sometimes ♃, in the 6th house in ♁.

CHAPTER XXII.

THE QUALITY OF THE MIND.

HAVE regard to the sign ascending, and the Sun, Mercury, and the Moon principally, although all the planets have some share in the formation of the mind. The signs ♀,

♁, ♋, or ♌ rising, makes the native fond of science and study, quick and ingenious; ♁, ♏, and ♁, ambitious of honour, very aspiring, quick in anger, passionate, fond of sports and military exercise; ♁ and ♁, aspiring, seeking renown, fond of politics; ♁ makes good chemists and doctors, inventive and secret; ♁ and ♁, persons loving their ease, slothful, dull, sottish, and revengeful. Many planets in these signs produce the same effect. In the second part of our book we have particularised the signification of the different aspects of the planets on the mental qualities, but we will now offer some general remarks. In the first place, the worst signs in which ♁ can be placed are ♁ and ♁, the latter especially; he therein makes the mind shallow, conceited, loquacious, and wavering in design. The best signs are ♁, ♁, ♋, and ♌; he therein shows good mental qualities, great adaptibility for scientific pursuits, and original in ideas. In ♁ and ♁, rash and furious, and if afflicted or aspected by ♁, a liar every inch of him; in ♁ or ♁, selfish and covetous, envious and malicious; in ♏, straightforward; and in ♁, secret, double-faced, and malicious. Mars in aspect to ♁ inclines the mind to lying and thieving, but at the same time makes it sharp, acute, quick at figures, fiery in temper, and ungovernable. ♁ in aspect of ♁, steadiness of character, secrecy, duplicity, and inclination for the occult sciences. ♁ and ♁, honest, good in judgment. ♁ makes the mind wayward and stubborn, given to astrology, original in ideas, but malicious.

The disposition is shown by the ☉ and ♁ principally, and when they are aspected by Mars it is free and generous to excess. Jupiter makes it moderately generous, but ♁ and ♁ inclines it to be close and mean. Again, ♁ and ♁ strong in the figure, it is lavish and generous; ♁ and ♁ make it the reverse; and ♁ signifies sudden fits of generosity and meanness. The ☉ rising makes a good

disposition; but if h be in aspect the native is very careful over the goods of this world.

CHAPTER XXIII.

THE WEALTH AND RANK.

THE surest sign of success in the world is u in the 2nd house, and the stronger u is, essentially, the better it is, also if he be well aspected by the \odot , D , or h . J in any aspect of u is evil, for it wastes the native's wealth. Generally speaking, the planets above the earth, and mostly oriental, show success far above the sphere of birth. When the \odot and D are in favourable configuration, or G with u , it is a good testimony of wealth; but should u be absent, and h afflict the lights, the native will always be poor,—even with the assistance of u , if h afflict the D the native loses his money, and this not unfrequently by heavy speculations which ultimately fail. h and u in favourable aspect show money by marriage, if either be lord of 7th at birth, and money by death or inheritance; the same if u and H are in favourable configuration. Those persons born with most of the planets occidental and below the earth, have generally to work hard for a living, and make but little headway in the world. u in the M. C. promises success and fortune, and the lord of the 4th strong shows ultimate success, if not independence. To summarise, have regard to the \odot , D , u , and h , for if you find these in friendly aspect, the native is sure to do well; but if you find h afflicting, and no help from u , then the native will be perpetually poor, and often in direct poverty. The lights in favourable aspect with each other is good for wealth; the same if many planets are essentially dignified and direct and swift in motion. The

lights afflicted by ♃ show extravagance and loss of substance, prodigality; and ♀ afflicting ♃, he is expensive in his household affairs, and fond of dress and finery. The ☉ or ♂ in the 2nd, he is very liberal and free; and if ♂ be in ☐ or in ♄ to the ☉, he will lose large sums by law and litigation. ♃ in the second house is a bad testimony for wealth, especially if he be void of the benevolent rays of ♃ and the ☉; the native is generally very poor all through life: ♃ strong in the 8th shows money by marriage.

The signs have some influence over the success and wealth of the native. ♈, ♀, ♁, ♃, ♄, ♅, ♆, and ♇, may be termed fortunate signs, and when rising, are an additional testimony of success; whereas the other signs, and especially ♈ and ♉, are very unfortunate signs. There are, of course, exceptions to the foregoing, for where the planets are fortunately disposed in the nativity, the signs rising do not signify; but even then the fortunate signs are best, and *vice versa*.

The popularity and fame of the native depend on the angles principally, for if cardinal signs possess the angles, then he becomes famous and notorious whether in good or evil. ♃ in the M. C. gives power and authority, but casts down eventually, as manifested in the cases of Napoleon I. and III. ♃ in the M. C. gives fame all during life, and power; the ☉ the same. ♂ there, he is feared, and at the same time secretly scandalised; ♄ in the M. C. in a female natus always brings scandal. The ☐ or ♄ of one or both of the luminaries to a planet from cardinal signs produces fame. Persons having common signs on the angles and most of the planets in common signs never become famous, but are generally obscure persons though their abilities may be splendid. The ☉ in favourable aspect of ♃, gives popularity, and the friendship of curious, old, moneyed men.

CHAPTER XXIV.

OF THE EMPLOYMENT.

CONCERNING this it is necessary that we consider the ascendant, midheaven, the planet nearest the Sun, or oriental of that luminary, and the positions of the *majority* of the planets. The signs may be divided thus:—♈, ♄, ♁, and ♃, produce employment among metals, house-building, smiths, and mechanics; ♀, ♌, and ♍, are scientific signs, and produce clerks, writers, and literary or scientific pursuits; ♎, ♏, and ♐, produce innkeepers, publicans, brewers, sailors, wine merchants, and fish-mongers; ♑ and ♒, messengers, dealers, booksellers, printers, engravers, and artificers. Moreover, ♄, ♏, and ♃, have connection with agriculture; ♈, ♁, and ♒, with fire, iron, and dangerous employments; ♀, ♌, and ♍, scientific pursuits, shopkeepers, and clothiers. Now, should you find many planets in watery signs, it signifies that the native would gain and do well as a publican, brewer, &c.; or on the water, fishmonger, &c. If they possess the scientific signs, he will excel as a clerk or writer; dealing in clothes; as an auctioneer, dealer in curiosities, &c.; the earthy signs, housebuilding, bricklaying, agriculture, and those employments which deal with the earth in some form or other; and the fiery signs, as smiths, mechanics, cattle-dealers, horse-breakers, and various employments.

The most powerful planet in the figure also has some signification. In this, ♃ produces writers, accountants, teachers, stationers, and booksellers, and those who live by stipend or salary; ♀ denotes employment among wines, dress, and ornaments, perfumery, flowers; and those engaged on the stage, if Mars join with Venus; Mars ruling, produces such as work with fire and metals,

cooks, butchers, shipwrights, carpenters, military and naval men; Jupiter shows lawyers, councillors, divines, clothiers, tailors, revenue officers, judges, and public characters; Saturn ruling, denotes agriculturists, printers, sextons, and sometimes divines; and Uranus shows antiquarians, astrologers, curiosity dealers, and those who follow uncommon employments. If ♀, ♂, and ♃, are the chief ruling planets, and are found in ♁ or evil configuration with each other, then the native takes to thieving, swindling, forgery, and other unlawful pursuits. If ♀ joins ♀ and ♂, they are sculptors, painters, engravers on wood and metal. The Sun favourably aspected by Saturn or Uranus, gives employment in the State or civil service, managers, and persons having authority and power. The testimonies concerning the employment should be well weighed and considered; as the positions are so various, and the employments the same, therefore the student must not be rash in deciding this point. The majority of the planets in certain signs is the most sure testimony, and bearing in mind whether they be fiery, earthy, scientific; or watery signs, and judging accordingly.

The importance or magnitude of the employment will be seen from the power of the ruling planets, for should they be oriental, or above the earth, then will it be lucrative and eminent; the same if many planets are in cardinal signs, or cardinal signs occupy the angles. But should the ruling planets, or most of the planets, be occidental and under the earth, then will it be obscure and unprofitable, and such persons have generally to work hard all their lifetime.

NOTE.—Cardinal signs always show authority and power, and common signs the reverse; the fixed signs dwell between the two.

CHAPTER XXV

OF MARRIAGE.

FOR males, have regard to the Moon and Venus, and for females, to the Sun and Venus; and if these are strong and free from the affliction or aspect of Saturn, they marry early, more especially if they are oriental—*i.e.*, between the 1st and 10th, or in the opposite quarter of the figure; but should Saturn afflict the Moon and Venus, it delays marriage in a male nativity; and should the latter planets be weak and Saturn strong, they will not marry: the same if the Sun and Venus be similarly afflicted in a feminine nativity. Should Saturn afflict the Moon by conjunction or evil aspect, then the death of the wife is denoted; and if the ♃ be in ♀, ♁, or ♃, plurality of wives is signified, especially if at the same time the Moon applies to more than one planet. For a female, judge of the Sun in the same way. Venus afflicted by Saturn denotes trouble in courtship, and not unfrequently disappointment; and if she (Venus) be afflicted by Uranus, jealousy, mistrust, and much trouble in courtship; also the Moon afflicting Venus does not denote success in courtship, but the contrary.

Conjugal happiness depends solely upon the Sun, Moon, Venus, Uranus, and the 7th house, and the planets therein; for if you find Herschel and Mars placed therein, then shall the married life be one of much discomfort. Saturn in the 7th is also evil, but I hold him not to be so evil as ♃ or ♁; and, moreover, should the Moon in a male nativity, or the Sun in a female nativity, be afflicted by Herschel, the parties will separate or divorce. Again, if the Moon or Venus be afflicted by Herschel in any house in a male nativity, it seldom fails to lead them astray after marriage; and should the connection between these planets

be by favourable aspect, then the misconduct will be carried on secretly and quietly. In the case of females, regard the Sun, for if he be afflicted by the ♀, ☐, or ♁ of ♀, then will they cohabit with men, unmarried; and if the connection between the two planets be favourable, they will misconduct themselves after marriage: the same if ♀ be connected with ♀; but in this I hold the Sun to be the principal significator. And, moreover, if ♀ be connected with the ♃, men will cohabit with married women; but if with ♀, then it will be with young single women. The same applies to females if we substitute the ☉ for the ♃. If these positions and aspects happen in the 1st, 5th, or 7th, it is much worse; and if ♀ adds his testimony, the misconduct will be scandalous and shameful; if ♃, it will be carried on in great secrecy; if ♃, it will not be known to any extent; and if ♀, it will be much talked of, and be generally known.

Venus, in good aspect of Saturn, shows sincerity and attachment in marriage, and, if ♃ or ♀ be in the 7th house, domestic comfort and felicity; the ☉, ♀, or the ♃ therein, some comfort—but it depends principally on how those planets are aspected. If they are free from the aspects of Herschel, and the affliction of Mars and Saturn, then will the marriage be happy or comfortable; the Moon favourably configurated with Saturn in a male natus, or the ☉ in a female's nativity, also points to happiness and fidelity in marriage; but if the connection with Saturn be by ♀, or *evil* aspect, then will there be quarrelling and unpleasantness in marriage; I have frequently observed that those females with the ☉ in ♀, or afflicted by ♃, are never happy with their husbands, but backbite and find fault with them, let the man be as good as he may.

The wife is described by that planet to which the Moon first *applies*; but if the Moon applies to no planet, then

take the 7th house, and the sign on the cusp will describe the wife; or if any planet be in the 7th, take it, and judge of the wife by that planet and the sign it occupies. If the ♃ applies to Venus, the wife will be handsome, accomplished, but not very industrious; if to ♀, clever, sensible, active, but fond of gossip; if to ♂, bold, refractory, hot-tempered; if to ♃, just, cheerful, kind, possessing a good disposition; if to ♁, grave, serious, attentive to her duties, thrifty and mean; if to the ☉, generous, noble, straightforward, firm, and determined. The 7th or 8th house possessed by the benefic, or by ♁, in favourable aspect of ♃, promises gain by marriage; the same if ♁ or ♃ be lord of the 7th, and in favourable aspect. In the nativity of a female, take the ☉ *instead* of the ♃, and judge precisely the same as shown for a male.

CHAPTER XXVI.

OF CHILDREN.

THE 5th and 11th houses are to be examined. The 11th is to be considered, because it is the 5th from the 7th, or the 5th house of the wife or husband. If you find on the cusps of these houses fruitful or feminine signs, then it denotes children or offspring. The ♃, ♀, or ♃, are givers of children; the ☉, ♂, ♁, and ♁, deny children, allot but few, or destroy them, according to the sign they occupy in the 5th house, or its opposite house. The signs are approximately as follow:—♄ is against offspring, or gives but one or two; ♃, three or four; ♁, two or three; ♁, five or six; ♁ denies offspring; ♃, two or three; ♃, three or four; ♃, four or five; ♃, three or four; ♃, two or three; ♃ denies offsprings; ♃, seven or eight. The foregoing are when no planets possess either the 5th or

11th house. The ☉, ☿, and the malefic planets, diminish the number; the ♃, ♀, or ♁ augments it. The ♃ in the 5th, in bi-corporeal signs, promises many children; the same if she be in ♊ in the 5th. A friend of mine, with ♃ in ♀ in 5th, in good aspect to many planets, has sixteen children, all living. The number of children will be increased or diminished in proportion as the planets in the 5th house are well aspected, and *vice versa*. The ♃, ♀, or ♁, in 5th, shows obedient and dutiful children, that shall be a comfort to their parents; but if the evil planets be therein, then the children are a great trouble, sickly, and unruly. Again, the prolific planets in the 5th or 11th, and afflicted by the infortunes, denote death to some of the offspring; but if in favourable aspect to many planets, they augment the number. The 5th house shows the first child; the 7th, the second (being the 3rd from the 5th); the 9th, the third; the 11th, the fourth; the 1st, the fifth; the 3rd, the sixth; and the 5th again the seventh child. If there are signs of the death of some of the offspring, and evil planets possess the 9th house by position or "lord," say the third child will die; if the malefics be in the 7th, the second child will die; if in the 11th, or rulers of that house, the fourth child, and so on. This system of judging I have found very accurate.

Many planets in feminine signs show more girls than boys; in masculine signs, the reverse. Again, if the sign occupying the cusp of the 5th be masculine, and its ruler be a masculine planet, and be placed in a masculine sign, the most of the children will be boys; but if the signs, &c., be feminine, then the majority will be girls. Again, if the husband's significators be stronger than the wife's significators in the figure, it is an additional testimony of more boys than girls, and *vice versa*. Once more, if the 5th house denotes children, and the 11th house denies them, shows some will die in infancy; the same if the 11th

house promises offspring, and the 5th denies them. This **was** remarkably exemplified in a nativity I had before me the other day, in which the ♃ was in ♈ in the 5th, in favourable aspect to all the planets, except ♁ and ♀, but ♀ ruled the 11th, and he was afflicted by ♃, ♄, ☉, ♁, and ♀; the consequence was, that the native lost three out of his nine children. If the lord of the 5th be in the 5th, and well aspected, it shows the offspring to become fortunate and famous; the same if the lord of the 5th be dignified and oriental, or if ♄ be in the 5th—strong and unafflicted; but should the planets denoting children be occidental, and out of their dignities, and afflicted by aspect, then will the offspring be obscure and unfortunate.

CHAPTER XXVII.

TRAVELLING.

HAVE regard to the 3rd and 9th houses, and see if any, or most of the planets, are in movable or common signs, for if they are, then will the native take long journeys, and not remain long in one place; and if the planets be in watery signs, or those signs occupy the 3rd or 9th, then the native will go a long voyage, or travel much by water. The ♃ in any aspect of ♃, and either in the 1st, 3rd, or 9th, gives many changes and journeys, and much travelling. Also, if the ♃ and ♀ be cadent, planets in a watery sign in the 12th show a voyage early in life. The 3rd house has more connection with *short* railway journeys, and the 9th house with *long* journeys by sea or land. If the benefics govern the planets ruling the 3rd and 9th and the ♃, and be in favourable aspect, then will the journeys be prosperous and lucrative; the same if ♄ or ♁ occupy the 3rd or 9th house, and are well aspected.

But should h or g be there, it denotes much danger, trouble, and annoyance, and if these planets be in watery signs in the 9th, and afflicted, the native will be shipwrecked; but should they be in the 3rd, he will be liable to an accident in going a short journey by railway or water.

The planets in fixed signs show but little travelling, except they be in Scorpio, when they denote a voyage; also, if fixed signs occupy the 1st, 3rd, and 9th, they denote but little travelling. h , powerful in the nativity, makes the native fond of his home, and he does not care to move or ramble about; the \odot the same; whereas g , H , or q shows many changes, and the native does not remain long in one place. u or q powerful, it is business or pleasure which causes him to remove.

CHAPTER XXVIII.

FRIENDS AND ENEMIES.

FOR these have regard to the 11th house for friends, the seventh for open enemies, and the twelfth for secret enemies. The Sun, Jupiter, or Venus in the 11th, strong and well aspected, denotes many strong and substantial friends. If the Moon or q be there, well fortified, the same; but if afflicted by aspect or position, the native will lose by his friends; and if h , g , or H be there, then will friends injure the native, and do him much damage. The Moon afflicted by Saturn in any sign or house is a token of false and bad friends, and losses thereby. Evil planets in the 7th, and especially Mars, point to many open adversaries, litigation, and losses; good planets the contrary, unless they be in g to a planet in the ascendant. For instance, a person born with Mars rising, and the \odot in g from the 7th, denote much trouble from great and

powerful men (signified by the ☉), who will thwart the endeavours of the native, causing him injury and loss. The ♃ and ♀ depend wholly on how they are aspected. If afflicted by the other planets, they produce enemies; but if well placed and aspected, the contrary.

Saturn, Mars, or ♃ in the 12th points to many secret enemies, spiteful and malicious, secretly injuring the native, both directly and indirectly; the Moon therein afflicted—female enemies. The Sun, Jupiter, or Venus shows but few, if any, secret foes; ♀ afflicted denotes many, and thus far with regard to the positions in the Horoscope.

Friendship and enmity are also produced by the different positions in any two persons' nativities and the sign occupying the cusp of the ascendant; for instance, persons born under certain triplicities agree irrespective of the places of the planets, such as one born under ♈ will agree and feel friendly with persons born under ♉ or ♊, those under ♌ with persons born under ♍ and ♎, and so on of the other triplicities; but when the signs occupying the ascendants of two persons are in ☐ or ♄, or inconjunct, then little harmony is manifested. In this the ♄ is worse than the ☐, or inconjunct signs; thus a person born under ♈ will never agree long with one born under ♌, or ♍, or ♎. Again, you must consider the places of the luminaries and other planets, for if the ☉ or ♃ in one nativity be in ♌ or friendly aspect with the lights in the other nativity, then will friendship follow; but should they be in ☐ or ♄, quarrelling and enmity will speedily occur. The lights (☉ and ♃) in parallel in the two nativities are a good testimony of friendship. Again, the other planets must be well considered, for if the ☉ in one nativity be on the place of ♃ in the other nativity, he who has ♃ will benefit from or through him who has the ☉ on the place of ♃, neither is it necessary that the Solar man should suffer damage

from the Saturnine person. Damage is only shown when the nativity is very bad, and consequently the minds of the afflicting party will then be bent on mischief. Mars and Venus must be considered principally for friendship and enmity between male and female, for if ♂ in a female nativity be on the place of ♀ in a male, there will spring up strong feeling of regard and friendship immediately they meet; but if Mars in the one nativity be in ☐ or ♀ to ♀ in the other, hatred and dislike will soon be manifested.

CHAPTER XXIX.

THE KIND OF DEATH.

THIS is shown chiefly by the planets which form the direction that causes the death; in conjunction with this must be considered the 6th house, as this will show the diseases to which the native is liable.

Saturn shows death by colds and consumptions, ague, disorder of the spleen, and dropsy.

Jupiter—apoplexy, inflammation of the lungs, liver disease, and morbid action of the heart.

Mars causes death by fevers, wounds, diseases of the kidneys, bladder, and urinary passages, burns, scalds, expectoration of blood, hemorrhages, miscarriage, or abortion, erysipelas, small-pox, and measles.

The *signs* in which the planets are placed, and those that occupy the 6th and 8th houses, must also be considered; for the fixed signs dispose to death by suffocation, heart disease, bronchitis, distemper in the urinary organs, and spinal complaints; the movable signs denote death by colds, rheumatism, disease of the kidneys and veins, brain fever, vertigo, fits, apoplexy, and disorders of the stomach; the common signs show death by consumption,

asthma, spasms, disease of the liver, erysipelas, dropsy, diabetes, and scurvy. Thus much for a natural death.

A violent death is denoted when the Sun or Moon shall be afflicted by the ☐, or ♀ of ♂, ♀ at the same time being elevated above the luminaries. Again, ♀ in ♄ with the lights in the 1st, 6th, 8th, or 10th points to a violent death, more especially if ♁ at the same time adds his evil testimony to that of Mars. ♁ in the 10th, in ♀ to the ☉, will produce death by suffocation, the fall of buildings. The signs occupied by the luminaries, and Mars, and ♁, must be considered, for cardinal signs signify a notorious death by murder, gunshot, lightning, scalds, railway, or fire. The fixed signs—strangling, hanging, suffocation, and drowning; the common signs—suicide, shipwreck, poison, and from the bite of venomous beasts, hydrophobia, etc. If ♁ assists in the evil, the native will be killed in some extraordinary and uncommon way.

Having now treated of the different subjects to be judged in a nativity, I will follow on with some choice aphorisms which have been selected out of the old authors, and which I have found generally to be depended upon. These will assist the young student in forming his judgment, although in some nativities it will be impossible to apply any of them, as the natal positions vary so much; and of this the student must be his own judge.

PRACTISE and PERSEVERE is the best advice I can give.

*These are the same (though not complete)
as are in Celestial Intelligence. Page 206.*

CHOICE APHORISMS.

RELATING TO GENETHLIACAL ASTROLOGY, SELECTED FROM
THE OLD AUTHORS, AND REVISED.

1. Of all the parts of astrology, the genethliacal is the chief, for therein is consulted the whole progress of man, from his birth to his death, and by that alone we are enabled to discover the time of his happy and inauspicious fortunes.

2. Those that are born under such a position wherein h_2 bears the chief rule, or if he be in the ascendant, are melancholy, envious, yet timorous persons; if ♁ or ♂ be in \square or ♁ to h_2 , they turn enthusiasts or madmen.

3. Those born under the dominion of Jupiter when lord of the geniture, or in the ascendant, are of a noble and brave spirit, aiming at good and honest things, without imagining any evil; but if either of the luminaries shall be in \square or ♁ of ♃ , or h_2 and ♁ in the ascendant, or in ♁ thereto, the native will be villainously minded, rash, headstrong, and rebellious.

4. If under Mars, and he lord of the geniture, or in the ascendant, essentially powerful, the native is full of courage, proves a good soldier, and attains to great honour thereby; ♁ also makes good surgeons, physicians, apothecaries, &c.

5. He who is born under the rule of the \odot , the \odot being lord of the geniture, or strong in the ascendant, will be altogether aiming at great things, rule and dominion, and will be very famous; the same if ♁ , ♂ , or ♃ ascend, and the \odot be strong and in Δ of ♃ .

6 Venus, lady of the geniture, or strong in the ascendant, makes the native a great lover of pleasures and delights, of an upright, just, honest heart; but if she be weak or ill placed in the figure, and in bad aspect with

he follows sensuality and bestial pleasures; if afflicted by ♁ , he is subjected to much notorious scandal and disgrace.

7. Mercury lord of the geniture, or strong in the ascendant, gives the native a most admirable fancy, and great locution; Mercury makes famous orators, by being in good aspect of ♃ or ♄ ; if he be in good aspect of ♂ or ♆ , he makes an excellent philosopher or divine; if with ♁ , a good physician, surgeon, and the best mathematician, &c.

8. When the ♃ governs the horoscope, and is well placed in the geniture, the native is a great lover of novelties, subject to mutations, of a gentle nature and disposition, timorous, often desirous of travelling and seeing strange countries; if in aspect with Mercury, he will be apt to learn many languages.

9. ♁ strong in a nativity, and lord of the 7th, and in no good aspect of the luminaries, or ascendant, the native is subject to misfortunes in war, or in anything of controversy; for the 7th house signifieth his adversaries, and in this respect they will be too powerful for him to contend with.

10. All the planets, or most of them, above the earth, be the native of what capacity he will, it makes him eminent and famous beyond it; but if they shall be thus posited in the dignities, the native shall outshine all others in that place or part of the world where he shall be born.

11. Infortunes afflicting the luminaries or the horoscope by body or partite aspect, declares him that is then born to be of very short and sickly life.

12. Sol in the ascendant makes eminent boasters and very proud persons; Mars there makes notorious liars, inventors of fables, and great contrivers of mischief; perjured, turbulent, and cruel-minded men.

13. Mercury, with the Sun in his own dignities, makes

the native not only a famous orator, but an excellent councillor; and will be admired and much esteemed for his ingenuity and abilities.

14. Saturn in the 10th house of a nativity destroys the native's honour and fame, let it be ever so great, and he ever so deserving; if ♃ be there, under good direction he may preserve it, but in the end it will be absolutely shipwrecked.

15. If ♃, in the nativity of a king, or a less famous person, shall be in opposition to the midheaven, although the geniture be otherwise fortunate, yet the native's end will be most inauspicious and grievous.

16. All the planets in a nativity, retrograde and under the earth, though the native be of an illustrious birth, denotes him to be of a failing fame or fortune.

17. Cardinal signs possessing the angles of a nativity, makes the native (of any condition or capacity) most eminent and famous in his generation, and to do such acts as after ages shall admire.

18. Mars in the 10th house brings scandal and dishonour to the native in many things, whether deserving it or not.

19. The Sun or Moon in square or ☉ of ☊ from angles, chiefly the 10th and 4th, declare a violent death; if it be to ☊ only, and in human signs, the native will be slain by the hands of his enemies; if to ♃, he may be poisoned, or starved to death in a prison.

20. Those persons, let them be kings or of a mean degree, are beloved of all sorts of people, that have Jupiter or Venus nobly posited in the ascendant or 10th house, and those angles free from affliction.

21. The midheaven famously fortified, gives the native not only eminent honour, but such as shall remain and be durable, though at some times, upon evil directions, it may be subject to interruption.

22. The lord of the ascendant stronger than the lord of the 7th, the native always overcomes his enemies.

23. Mars in ♃, ♄, or ♅, in the ascendant of a nativity, makes the native invincible, chiefly when in good aspect to the fortunate planets or the luminaries.

24. Mars in ♄, ☐, or ♁ of the ♃, and ♃ in the same aspect of the ☉ from angles, portends a violent death; if they should be posited in violent signs, though not in angles, the same.

25. Mercury in square or ♁ of Mars, gives a sharp, but a most troublesome wit and understanding; one never content, but always seeking out new things and strange inventions.

26. Mercury in Pisces, in an angle afflicted of Mars or the ☉, and the ♃ in an angle afflicted of ♃, makes an idiot, a fanatic, or frantic fellow; for his brain, like a cracked looking-glass, will represent a thousand different fancies.

27. Both the luminaries afflicted in watery or airy signs, bring to the native an unremovable gout.

28. He that has any of the fiery signs ascending, and the lord of the ascendant in the 10th house, will be always aiming at things beyond the capacity of his birth or present fortune, let it be what it will.

29. He that is born exactly upon a new or full moon, lives but a short time, if at all, unless the Moon has great latitude; for that may sometimes make the ♄ or ♁ eight or nine degrees distant.

30. Sometimes the inferior planets shall denote greater honour and fame to the native than the superiors; but then it shall not be of so long continuance.

31. Virgo ascending, generally makes ingenious persons, unless ♀, who is lord thereof, be in ♃ or ♁; then the native is confident without reason, and will pretend to things he understands not.

32. Fortunate planets in the 9th house make famous churchmen and lawyers; the same if the benevolents trine the lord of the 9th.

33. Saturn in an airy sign in the ascendant, in good aspect of the Moon and Mercury, makes learned and famous divines, such that will acquaint themselves with many languages.

34. Mercury and Venus in \odot , in an arial sign in the ascendant, in Δ to ζ in the 9th, make the greatest scholars and the most learned critics.

35. Those divines are the very top and authority of their profession that have many planets in the 9th house.

36. The lord of the 10th in the 12th, and lord of the 12th in the ascendant, are certain arguments of imprisonment and restraint.

37. If Mercury be lord of the 6th, and afflicted of the unfortunates, or combust of the \odot , the native has some defect in his speech; if ζ has dignities in the 12th, and is thus afflicted, he has some defects in the ears.

38. Mercury in Cancer, retrograde, in \square to Mars and ζ , and they in opposition to each other, in a nativity of a divine, makes a great enthusiast.

39. Jupiter or ζ in the ascendant, or 10th house, free from affliction of the infortunes, makes just and upright persons.

40. If signs of voice ascend in a nativity, as Π , III , \sphericalangle , or ∞ , and ζ be free from affliction, the native is of excellent speech and of a graceful elocution.

41. The Moon in \odot of h , in an earthy sign, and an earthy sign ascending, makes exceeding melancholy persons, and such as believe they see visions.

42. He that hath the D in γ , in δ of ζ on the ascendant, will be a promoter of lies and deceit.

43. If h or δ be in the 3rd house, or in \odot , \square , or δ of the lord of the 3rd, the native loses by travel, and will

always be in danger of thieves or robbers upon the highway, and have many evil neighbours.

44. The Sun and Mars in the 2nd in their dignities give the native an estate, but procure him ways to waste it; unfortunat there, he will not have much to be prodigal with, without other very uncommon assistance.

45. An infortune in the 2nd strong, an estate may continue, but with great difficulty; if weak, it will come to nothing, but if a fortune be there, the native's estate will be firm.

46. If many planets be strong and essentially fortified, especially h_2 , J , S , and \odot , the native will enjoy a manifest and ample fortune, live nobly and in great esteem, above the ordinary quality of his birth, managing the actions of his whole life with great success, and this judgment will be more confirmed if more or all of the planets be essentially fortified at the same time.

47. If most of the planets are in their detriment or fall, peregrine, cadent, retrograde, or combust, the native is then continually involved in numerous misfortunes, one upon the heels of another, and his whole life is nothing but a vale of misery. But a mediocrity of testimony shows a various, inconstant fortune, sometimes miserable, sometimes extremely happy, according to the times of evil or good directions.

48. The greater the dignities of the planets in any nativity, the more splendid is the native's honour and fortune; the greater their debilities, the more obscure will be his.

49. A continued series of good directions makes a bad nativity sometimes very good, but they will not continue it so to the end.

50. A grand configuration of the planets in the 8th house, upon good directions to them, the native gains much by the wills and legacies of deceased persons.

51. Fortunate planets dignified in the 11th house denote many great and powerful friends; unfortunate ones there, debilitated, declare few and faithless.

52. Venus and Mercury posited in the 10th house, either in the house of Mars or Mercury, makes the native exceedingly eminent in arts and sciences.

53. The Moon in reception and trine of Mercury, gives a good understanding, and makes the native able to overturn the arguments of most men.

54. The lord of the 11th stronger than the lord of the 7th, denotes the friends and assistants of the native to be more considerable and powerful than his adversaries.

55. The lords of the ascendant and 3rd house in good aspect or mutual reception, shows concord among brethren, kindred, and neighbours, but in evil aspect the contrary.

56. The return of the superior planets to their radical places on a birthday, shows danger of a fatal year, chiefly if attended by evil directions.

57. Some persons attain to great honour and dignity who have had bad genitures, but then they must sympathise with the natiivities of their raisers or supporters.

58. The greatest sympathy that can be in any two natiivities is, by having the fortunate planets in one upon the places of the luminaries in the other; and the luminaries in the latter upon the places of the fortunes in the former.

59. The greatest antipathy is, where the infortunes in one possess the places of the luminaries in the other; and the luminaries in the latter possess the places of the infortunes in the former.

60. Saturn in one man's nativity, upon the ascendant of another's, is an absolute token of hatred, and the latter shall be the injured person.

61. The Sun and Moon in conjunction of Mercury in a tropical sign, gives the native large intellectual abilities.

62. Mercury in either of the houses of Saturn gives a most excellent understanding; and if he shall be in sextile or trine, or reception of Saturn, the native will be admired for his ingenuity.

63. All the planets in a nativity out of their essential dignities, declare obscure persons, which, if they happen to any degree of preferment, they never long enjoy it.

64. Directions to the bodies, or aspects of planets to the descending part of the heavens, although they denote the greatest happiness imaginable, yet it is not long durable.

65. Those persons that have crowds of planets in angles, have, at some time or other of their lives, prodigious success or detriment, according to the nature of the directions operating.

66. He who hath Saturn lord of the 7th in his nativity never marries until he is past the 30th year of his age, unless it so happen that Jupiter or Venus be upon the horoscope, or in good aspect of the Moon in his nativity.

67. The lord of the 8th posited in the 10th house, declares death to the native by sentence of a judge, particularly if unfortunate therein, and the horoscope portends a violent death.

68. Mercury in the house of Mars, in good aspect of the Moon, and the lord of the ascendant, gives a good understanding.

69. In a woman's nativity, the lord of the 7th being posited in the ascendant, makes her to domineer and lord it over her husband; and if the lord of the ascendant be a superior planet, and the sign thereof commanding, she will be a great virago, and hector over him.

70. The Sun and Mars in the ascendant in ærial or fiery signs, makes proud and prodigal persons; and such as conceit themselves to be more than they are.

71. Mars in opposition to the ascendant, and Saturn in

the same aspect of the Sun, makes an absolute knave and treacherous person.

72. The Moon in good aspect of the lord of the mid-heaven and the lord of the ascendant, makes the native eminently honoured and esteemed.

73. Venus in the ascendant, and Mercury lord thereof in reception of her, denotes a just, honest, and fair-conditioned person.

74. Planets squaring or opposing each other from angles and cardinal signs, declare great misfortunes to the person then born, in their lifetime, and at last die a violent death.

75. If in a nocturnal nativity γ shall be posited in the 8th house, it betokens a violent death.

76. The Sun or Moon in square or opposition of Saturn or Mars, from angles, portend a prejudice to the native's sight.

77. Saturn in opposition to Jupiter or Venus, destroys the children or issue of the native, let them be ever so numerous.

See Celestial Intelligencer for Same Thing
FOR GUIDING THE JUDGMENT ON MARRIAGE.

1. You are to consider with judgment all the significators of marriage, viz., the 7th house, its lord, and planets posited in the 7th; how they are affected, principally the Moon and Venus; if both these planets be in barren signs, viz., Π , Ω , and M , and also in cadent houses, viz., the 6th, 9th, 12th, or even in the 8th, these testimonies import either single life or an adverseness to marriage.

2. If the significator, but especially the Moon and Venus, are not so constituted, see then if any of them are weak, or a little fortified, conjoined to Saturn, he being very potent, ♀ herself alone, not having the support of any planet by a good aspect; and if you find the Moon

posited in a barren sign or cadent house, or extremely afflicted, these are testimonies of no marriage, nor any desire thereto; but in this judgment you must always understand that ♃ ought to be very strong, for if ♀ and the Moon be more fortified than Saturn, then the preceding judgment holds not true.

3. So, when in a nativity you find Saturn more elevated than either the Moon or Venus, and no planet assisting either of them, you may judge the native's inclination for a single life.

4. You must remember that the other signifiers of marriage are also to be examined, viz., whether they be in barren signs, or cadent houses, or much afflicted, and in conjunction with ♃ , and he well fortified; for if the testimonies of these signifiers agree with the affliction of the Moon and Venus, without doubt the native will never marry.

5. The Moon in Scorpio, in square of Saturn, and he in Leo or Taurus; Moon combust of the Sun, and in square or opposition of Saturn, if she is in Capricorn, Aquarius, or Libra, the native never marries.

6. The square or opposition of Venus and Saturn helps much to a single life; the Moon as well as Venus being in a barren sign and cadent house, and some of the other signifiers rather unhappily placed in bad houses, or unfruitful signs.

These will be found also in
 TESTIMONIES OF MARRIAGE. *Celestial*
Intelligence

1. The sign of the 7th a prolific sign.
 2. The lord of the 7th fortunate, or a benevolent planet in the 7th.

3. The Moon and Venus in fruitful signs, and in the 1st, 5th, 10th, or 11th houses.

4. The lord of the ascendant applying to the lord of the 7th. There being also equal reception between them, the

native will desire marriage, and when you find these configurations, or the greater part concurring, they are sufficient arguments that the native will marry.

Same Rules in Celestial Intelligence.
THE TIME OF MARRIAGE.

1. If all the significators of marriage, or the greater part, amongst these the Moon, are oriental of the Sun, and in the oriental quarters of heaven, viz., the 10th, 11th, 12th, 4th, 5th, and 6th houses, then the native shall marry in youth, or after his more mature years, shall espouse a young woman.

2. If the significators be occidental of the sun, and in occidental quarters of the heavens, viz., 9th, 8th, 7th, 1st, 2nd, and 3rd houses, he shall either then very late contract matrimony, or else in his youth marry a widow, or one very aged.

3. Besides this, observe the motion of the significators, for if they be direct and swift in motion, they declare marriage in youth; but if they be retrograde, slow in motion, or stationary, they prolong the time.

same Rules in Celestial Intelligence
CONCERNING THE POSITION OF VENUS.

1. If Venus be oriental and in essential dignities, and Jupiter in aspect with her, it denotes the woman will be master.

2. Venus in the 6th, the native marries a wife of servile or low condition.

3. Venus in the 4th, in square or opposition to the Moon in Aquarius, shows the wife to be light; if she be in Cancer, it portends the native will be much given to lechery.

4. Venus in the 7th, in M or V , the native is long ere he marries, and will love harlots.

5. Venus in the 11th, the native will cohabit with a woman having children. (*Apply this aphorism with caution.—R.*)

6. Venus in the 10th, the native marries a virtuous, noble woman, and if in aspect of Jupiter, the more noble.

7. Venus in the 1st, with Saturn, especially if in his own house, or else in the house of Venus, gives the native a wife that is either dishonest, aged, or a poor, sneaking wife.

8. Venus joined to Mercury in the 4th, or else in the house of Mercury, Saturn posited in the 10th, portend the native will marry a sordid woman, or of no quality; if she be at the same time in any aspect with Mars, she is strangely evil, and will be suspected of evil arts; in Cancer or Capricorn, it shows a harlot; the Moon in the 4th, and Venus with Saturn in the 10th, the wife will have no children, either by reason of age, or defective nature.

9. Venus and Saturn in conjunction in the 7th, shows the native is incapable of begetting offspring.

10. Venus in conjunction with Saturn, Jupiter, and Mercury, gives laborious wives, good housewives, a woman affectionately loving her husband.

11. Mars with Venus denotes the wife full of spirit; moveable, an ill-housewife, prodigal; and that the native is, or will be, an adulterer, especially if Venus or the Moon aspects Uranus.

Same Rules in Celestial Intelligence

THE QUALITY OF THE WIFE.

1. The lord of the 12th in the 7th, or lord of the 7th in the 12th, usually predicts a poor wife, ill-bred, and of obscure parents.

2. The lord of the 7th in the 10th, and the lord of the 10th in the 7th, promises a good wife.

3. The lord of the 2nd in the 7th, or the lord of the 7th in the 2nd, promises the same.

4. The happy aspect of Jupiter to Venus or the Moon, with reception in dignities equivalent, shows a wealthy wife, and marriage with a person of good birth.

5. The lord of the 7th in the 7th gives an honest, sensible wife.

6. The lord of the 7th in the 8th, if he be a fortune, argues a rich wife, and born to have an ample inheritance.

Some Rules in Celestial Intelligence.

SHOWING THE DEATH OF THE ISSUE.

1. Saturn and Mars in the 5th or 11th, are arguments that the children of the native shall not live long.

2. Sol having dominion in the 5th, joined to an infortune, leaves not one child alive.

3. Sol, Saturn, and Mercury, in ♄ in the midheaven in square or opposition of the Moon, kills the children.

4. Mars in opposition of Jupiter either kills the children or denotes an ill death to them; so also does Jupiter when in opposition to ♃; he then kills the greater part of them.

5. Mercury in the ascendant, and ♄ in the west, declares the children will live but a short time.

6. The lord of the 5th in ♄ with infortunes, or with the lord of the 8th, or in evil aspect of the infortunes, kills the children.

A SHORT ASTROLOGICAL LEXICON.

Affliction—When a planet is combust, or in evil aspect with the other planets, or in his debilities.

Airy Signs—♁, ♀, ♁.

Angles—1st, 4th, 7th, and 10th houses.

Angular—Any planet in an angle.

Application, applying—The motion of any planet towards the aspect or body of another.

Aspects—∨ semisextile, or 30° apart; ∟ semisquare, or 45°; * sextile, or 60°; Q quintile, or 72°; □ square, or 90°; △ trine, or 120°; ◻ sesquiquadrate, or 135°; ♂ opposition, or 180°; also the parallel of declination; and

♌ conjunction, when two or more planets are in the same degree of the same sign.

Barren Signs—♈, ♉, ♊.

Benefics—♊ and ♎.

Bicorporeal Signs—♈, ♁, and ♋.

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

Cardinal Signs—♈, ♀, ♁, and ♋.

Combust—Under the ☉'s beams, or with 8½° of that luminary.

Common Signs—♈, ♊, ♁, and ♋.

Cusp—The beginning of any of the twelve houses.

Detriment—A planet in the sign opposite to its house.

Direct—When a planet moves forward in the Zodiac as from ♈ to ♉.

Dispose—When one planet is found in the dignities of another, the latter is said to "dispose" of him.

Double-bodied Signs—♈, ♁, and ♋.

Earthly Signs—♉, ♊, and ♋.

Elevated—The planet that is nearest the midheaven is elevated above any other that it aspects.

Equinoctial Signs—♈ and ♎.

Exaltation—A powerful dignity. The ☉ is exalted in ♈; ♃ in ♉; ♄ in ♁; ♅ in ♊; ♆ in ♋; ♇ in ♌; ♈ in ♍.

Fall—A planet in a sign opposite to its exaltation.

Figure—The map of the heavens for any moment, also called the "scheme," or "chart," of the heavens.

Feminine Signs—♉, ♀, ♊, ♌, ♎, and ♋.

Fiery Signs—♈, ♉, and ♁.

Fixed Signs—♉, ♌, ♍, and ♎.

Fruitful Signs—♀, ♌, and ♋.

Genethliacal—That which applies to the geniture, or birth.

Houses—These are of two kinds. The houses of the planets are—☉, ♌; ♃, ♀; ♄, ♀; ♅, ♎; ♆, ♎, ♊, ♁, and

♄; ♃, ♄, and ♅; ♆, ♁, and ♀; ♁, ♀, and ♁; but the houses of the heavens signify the twelve spaces into which the map of the heavens is divided.

Hyleg—The ☉ in a male nativity, and the ♃ in a female nativity.

Infortunes—♁, ♃, and ♃.

Intercepted—A sign lying between the cusps of two houses.

Lights—The ☉ and ♃.

Luminaries—The ☉ and ♃.

Malefics—♁, ♃, and ♃.

Masculine and Feminine—♃, ♄, ♃, ☉, ♁, and ♁ are masculine; ♃ and ♆ are feminine.

Masculine Signs—♄, ♀, ♁, ♃, ♃, and ♃.

Nativity—The birth of any one.

Northern Signs—♄, ♁, ♀, ♁, and ♁.

Occidental—Western.

Oriental—Eastern.

Parallels—Equal distances in declination from the equator, north or south.

Peregrine—Void of essential dignities.

Radical—That which belongs to the radix, or figure of birth.

Retrograde—A planet moving backwards in the Zodiac, as from ♁ to ♄.

Separation, separating—When two planets, having been in aspect to each other, begin to move away therefrom.

Significator—The planet lord of the house ruling the matter. For instance, the lord of the 1st is significator of the person; lord of the 2nd, of his wealth; lord of the 10th, of his honour, esteem, &c.; and so on of the rest.

Signs of Long Ascension—♁, ♁, ♁, ♃, ♃, and ♃; these signs take longer to ascend than the others.

Signs of Short Ascension—♄, ♃, ♃, ♄, ♁, and ♀.

Southern Signs—♋, ♌, ♍, ♎, ♏, and ♐.

Succeedent Houses—2nd, 5th, 8th, and 11th.

Trigons—These are the four triplicities, viz., fiery, ♄, ♅, and ♆; earthy, ♁, ♂, and ♃; airy, ♀, ♁, and ♃; watery, ♋, ♌, and ♍.

Tropical Signs—♌ and ♎.

Voids of Course—When a planet forms no aspect before it leaves the sign it is then in.

THE USE OF AN EPHEMERIS.

An Ephemeris is an account of the geocentric places of the planets, and contains their longitude, latitude, and declination, and other phenomena relating to the planets and stars.

An Ephemeris is absolutely necessary in all computations in astrology, as no figure of the heavens can be computed without one. It is, as it were, the handbook of the astrologer. The student should first obtain an Ephemeris for the year in which he wishes to erect the figure. My Ephemeris, issued yearly, is the most complete and cheapest published, and at the same time the utmost attention is paid to accuracy. A few minutes' meditation will suffice to show the student its use and services. I have just reprinted the Ephemerises from 1800. These contain the sidereal time and every other requisite, and the price is 1s. a year.

TABLE OF THE POLES OF THE HOUSES.

Lat. Deg.	11th House.	12th House.	Lat. Deg.	11th House.	12th House.
1	0 21	0 42	31	11 26	21 56
2	0 41	1 22	32	11 54	22 46
3	1 0	2 0	33	12 23	23 36
4	1 21	2 41	34	12 51	24 25
5	1 41	3 23	35	13 26	25 15
6	2 0	4 0	36	13 51	26 5
7	2 21	4 40	37	14 18	26 55
8	2 41	5 21	38	14 52	27 48
9	3 2	6 2	39	15 24	28 40
10	3 23	6 43	40	15 56	29 32
11	8 43	7 24	41	16 29	30 25
12	4 4	8 5	42	17 5	31 20
13	4 24	8 45	43	17 42	32 18
14	4 45	9 26	44	18 20	33 15
15	5 7	10 10	45	18 58	34 13
16	5 29	10 50	46	19 37	35 10
17	5 49	11 30	47	20 19	36 10
18	6 12	12 14	48	21 3	37 12
19	6 34	12 57	49	21 46	38 12
20	6 57	13 41	50	22 33	39 14
21	7 20	14 24	51	23 21	40 18
22	7 43	15 7	52	24 12	41 24
23	8 5	15 50	53	25 6	42 32
24	8 30	16 36	54	26 1	43 39
25	8 54	17 22	55	26 59	44 48
26	9 17	18 5	56	28 1	45 59
27	9 43	18 52	57	29 6	47 13
28	10 8	19 37	58	30 15	48 27
29	10 32	20 21	59	31 29	49 44
30	10 59	21 9	60	32 48	51 4

☞ The poles of the 3rd, 5th, and 9th houses are the same as the 11th; and those of the 2nd, 6th, and 8th are the same as those of the 12th.

GU

EL

THE GUIDE TO ASTROLOGY;

CONTAINING

A NEW AND COMPLETE SYSTEM OF DIRECTIONS IN
GENETHLIACAL ASTROLOGY,

FREE FROM ALL ABSTRUSE AND INTRICATE CALCULATIONS,
ENABLING ANY PERSON OF ORDINARY EDUCATION TO FORE-
TELL THE FUTURE EVENTS IN THEIR OWN NATIVITY,

WITH MANY EXAMPLES.

ALSO.

AN EPITOME OF CLAUDIUS PTOLEMY ON GENETHLIACAL ASTRO-
LOGY, AND THE APPROXIMATE LONGITUDES AND DECLINATIONS
OF THE SUPERIOR PLANETS FROM 1880 TO 1920.

By RAPHAEL,

THE ASTROLOGER OF THE NINETEENTH CENTURY.



AUTHOR OF THE "PROPHETIC MESSENGER," ETC.

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PREFACE.

WILL you believe that already the signs of prejudice are manifested in the indisputable "black and white" against my doctrines? Already we are told that they are too absurd for comment, etc., etc.; and this summary dismissal comes from a "fellow-student" in the science, and this very "fellow-student" complains that the scientific men of our day will not investigate astrology, but condemn it offhand, and so far as my teachings are concerned, he follows their example. But does it matter one iota to us what he says? Certainly not. Backed by personal experience, and the experience of those more gifted than myself, I can pass by his unphilosophic remarks, and smile at his ignorance. Indeed, I should not have mentioned this except to show the reader that this "fellow-student" follows the very course he condemns.

In this little book, the student will find much to interest him, and I particularly desire him to *investigate* the method of directing which I advocate, feeling sure that it will convince him that there is much truth therein. I do not say it is *perfect*, but I main-

tain that it will be found much more accurate and reliable than the Placidian system of directing, and, being very simple, will enable those not highly educated to judge of the truth of the science, and of the system I follow.

Experience is the backbone of a professor, and a handful of this is worth a cart-load of reading. Therefore set to work, and draw out your own horoscope, and you will speedily find satisfaction. All I desire you to do, is to see and judge for yourselves. It is a bad thing to follow the opinions of others, for in such a case the mind is never settled. Persevere with the study, and what you do not discover one day, you will the next; for nothing of any worth was ever acquired without labour or study.

RAPHAEL

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THE GUIDE TO ASTROLOGY.

INTRODUCTION.

It will be well if I just sketch out the course the young student should follow. First, let him compute his nativity, and observe well the positions of the planets, and which is the strongest planet, as directions of or to this planet will, when excited, be more powerful than the directions to a weak planet. Also let him take notice of the direction, whether a strong or weak one. For instance, you must not consider the semi-sextile equal to the sextile or trine, or the semi-square equal to the square or opposition. The same with the excitement—if this be by a weak aspect, the result will not be much—and, above all, do not neglect the parallels, both for directions and excitement, as these are very powerful and lasting. After the student has drawn out his nativity, he should erect a figure for every subsequent day, and work out the aspects that are formed, and then turn to the transits, to see if these aspects or directions are excited; and note this, that ♃ exciting to evil is worse than ♃, and ♃ exciting to good is better than ♃, because the nature of ♃ is good, but ♃ the reverse; but these points you will find explained in the book. In order that the student may not lack anything, I have computed the longitudes and declinations of the planets for 40 years hence, sufficiently accurate for this purpose. These will be found at the end of the book.

I have also given an epitome of what Ptolemy has written on Genethliacal Astrology, and which, used in conjunction with Vol. I. of the "Guide," will be found to be all that is needful to the full and perfect understanding of this branch of astrology.

Now I do not say that my system of directing is perfect. I leave it to those more gifted than myself to perfect it. I have given but the rough outlines, the skeleton of the method as it were. To the pioneers of truth I commend it. It will explain the mystery of transits, which no astrologer has ever yet done, for why should h_2 on the place of the \odot or J kill at one time, and at another time effect nothing. If his transit over the \odot or J were fatal, no one would exceed thirty years of age, which we find is not the case. Therefore there must be a *something* besides the transit to kill, and this *something* is a direction falling out at the same time, and which the transit of h_2 puts in motion.

I have had dire, as well as pleasant, experience of the truth of this method, and I not alone, but hundreds of others have had similar experiences, and I put it before the student as the result of experience.

For ascertaining the excitement in the past, Hackett's "Student's Assistant" is about the cheapest book. It contains the longitudes of the superior planets from 1836 to 1879 inclusive, and the price is about 5s.

I must ask the student to look over any little technical errors that he may find. I have been very careful in correcting the proofs, but am not sure that some have not escaped my notice. If, however, I have explained things sufficiently clear for the student to understand, I am satisfied—my object is attained.

RAPHAEL.

London, 1879.

THE GUIDE TO ASTROLOGY.

PART FIRST.

CHAPTER I

THE HYLEG.

IN writing this volume I shall waste no time or space on irrelevant matters, but go directly to the pith, for where deviations are frequent they lead the mind of the reader astray from the vital points, resulting in confusion of thoughts and ideas. In my first volume I made mention, with respect to the "hyleg," that I should demonstrate this point when writing Volume II., and I now fulfil my promise.

In the first place the hyleg is called the "giver of life," and it is generally asserted that a person cannot die, or suffer dissolution, unless the hyleg be afflicted. There are also the hylegiacal places—viz., 1st, 7th, 9th, 10th, and half of the 11th house nearest the meridian; when the lights are not in these places they are not hylegiacal, and the ascendant is to be taken, and Ptolemy allows the "part of fortune" to be hyleg if it be in any of the hylegiacal places and alone. This is the gist, or chief, of the arguments of astrologers whose works have appeared in print, with the exception of the "Part of Fortune," which

has recently been flung overboard as an absurdity, by a late writer, who, however, quotes Ptolemy (the promulgator of the "Part of Fortune") on nearly every page of his book! But to return: what is life? Is it the principal part of a man, or is it but of a secondary nature? I say, it is the principal, the essence, the *sine qua non* of all living beings, be they man or beast. And how tenaciously we cling to life! Money, power, fame, all may be sacrificed, but spare the life! And do you imagine, reader, that this vital point, this all in all of a man, rests on such fickle ground as the part of fortune—a nothing, a supposition, a place where neither a planet nor the shadow of a planet exists? or do you think that it hangs on a solitary degree of the Zodiac, the degree which rises at birth—that the issues of life and death are there, where neither a planet nor the shadow of a planet may exist? This individual degree of the Zodiac is not alleged to have any influence on the prospects or the general affairs of life, but if the luminaries are not in certain houses, or "hylegiacal" places, this very degree is to have control over the most vital, the most essential part of man. Is it not a manifest absurdity, scarcely, if any, better than the delusive "part of fortune"?

But, look around, view nature, and what do we see? We see a star; nay, not a star, for it outshines the whole. We see a glory of glories, a gem, a heaven of heavens, the life and light of the world! There is no sham about it. There, as I write this, do I see the glorious Sun shining with effulgent splendour through the branches of the trees that encompass my dwelling. And hark! how the feathered tribe is singing and whistling; and the vegetative world reflects the wondrous nature of his rays. And there! he is the *life-giver*, even the Sun itself! All you need do, is to consider the Sun, his wondrous life-giving powers, how, at his approach to the zenith, a new life, as it were, seizes all living things, as well animal as

vegetable. Withdraw the Sun, and the universe would be a blank, a vast catacomb of festering mortality. Any reasonable person cannot fail to see this, and as the life is the principal part of man, even so should it be governed by the principal planet, which is the Sun.

Now the Sun has a great affinity with the minds and the ways of man. A *man* is one strictly honest, honourable, aspiring, and possessing faculties which the other sex cannot emulate or possess, his reason and judgment being far in advance of theirs. And by these things he is closely assimilated to the fear-dispelling, steady, ponderous orb of the Sun. But woman, from her unsteady nature, her cravings for the things of this Earth, the incapability of her judgment, besides certain physiological matters which cannot be here described, has a closer relation with the Moon. Therefore, you are to consider the Moon as hyleg in a female natus, and the Sun in a male. From experience I have also observed, that where the Sun is *weak* in a male nativity the lunar orb accelerates death by direction, and such persons frequently die when the Moon is in some afflicting direction with the Sun; but in no case have we found the Moon free from affliction and the female dies. That the vital part of all mankind rests with the luminaries is beyond dispute.

In the examples given, that of Napoleon and President Lincoln, neither the ☉ nor the ♃ are hyleg according to the old system. Yet we find them much afflicted at the time of death, and which is the only rational and true way to account for it. But we will dispute with Ptolemy and his disciples, and use their own arguments. Aphorism 86 (24th in this book), he says "The Sun is the source of the vital power; the ♃ of the natural power." Now what is the *vital* power but the life? The "vital power" is the "life power," the strength of vitality in the body, and which coincides with facts, for the stronger the ☉ is,

by position and aspect, the greater reason we have to expect a long life, and but little or no sickness. If the ☉ is the source of the vital power, as soon as the source is damaged the vital power should be hurt also, and disease follow, and so we find it; and as the ♃ transmits to this Earth more of the ☉'s beams than any other planet, even so should she stand second to the Sun in the point of vitality; and hence we often find her afflicted as well as the ☉ at the time of sickness or dissolution. But Ptolemy says "the ♃ is the source of the natural power," which is very vague, except we take it in this way, that as the ♃ is second to the ☉, so is the natural power second to the vital power; and which seems the only rational way to deal with it. *Facts* are the principal things to be observed; and you will find that the ☉ afflicted in the 6th is a pregnant source of sickness. This ought not to be the case if the 1st, 7th, 9th, 10th, and 11th are the only hylegiacal places; but they are not, as the reader can easily perceive by a little practice.

CHAPTER II.

CONSIDERATIONS.

THIS is the most important chapter in the book, for on the observing of the hints herein will depend the accuracy of the judgment as deduced from the directions. The first Raphael in his "Manual," page 168, says:—"If any error has arisen in observing their (directions) effects, it must have been through failing to take in, in the scale of reasoning, the natural state of the planetary places at birth; for it must be well observed, that if the Sun at birth be in good aspect of Jupiter or Venus, the effects of any, and every evil direction, are proportionally weak;

and should the Sun or Moon be very weak or afflicted at birth, the good aspect by direction of a planet will have but a trifling effect either way. For want of observing these preliminaries, and blindly judging by certain (so deemed) infallible rules, the science has met with that blame which should only have been attributed to its injudicious professors."

It will now become necessary for me to deal in some measure *particularly* with the above, and therefore observe the following—*i.e.*, if the hyleg be strong, unafflicted, and elevated, and the sign ascending a healthy one, such as ♄, ♃, ♀, ♁, or ♀, then evil directions to the hyleg, in the early years, will but rarely produce sickness, but will pass off with little or no perceptible result as regards the health. But if the hyleg be afflicted at birth, then directions of an adverse nature will produce sickness, and, if strong, death. If in a male nativity, so far as health is concerned, the signs be very evil, then evil directions, even to the Moon, will produce sickness but not death, unless the Sun be also afflicted. And the afflicting planet at birth has great power in producing sickness each time he may form a direction with either of the luminaries. The same must be observed with respect to wealth or fortune, for if the planets signify riches or gain, then good directions will produce much, and evil directions will produce little or, perhaps, no loss; but if poverty be signified in the natus, then evil directions will act much more powerfully than good ones. There are some nativities between extremes, and in these the directions operate good or bad in an equal ratio. Again, as regards the mind, if this is shown as irritable, bad, and depraved, unfortunate directions will augment in a greater proportion than good directions will diminish; and these things must always be borne in mind in judging the effects of directions. If the radix denies marriage, it will be folly to predict mar-

riage, let the directions be what they will. The same with respect to offspring and travelling. If much travelling is shown, the directions of Mars, Mercury, or Herschel will generally produce a journey; but if little or no travelling be signified, then the directions of these planets will operate in some other way, and which must be learned from the figure. The same discretion must be exercised with respect to all other matters, and the radix cannot be too thoroughly examined. And I am of opinion that most of the errors of astrologers are attributable to a lack of study with respect to the radix.

On the radix, or nativity, hangs the whole life and fortune of the native; and all subsequent positions, directions, etc., depend upon this, and operate in accordance therewith. I have had nativities before me wherein were signs of much misfortune; but during good directions these people saved some money, and, ignoring my advice, have speculated, and become poor again. There is a great deal to be learned from practice and observation, and which it is impossible to explain in print in anything like a practicable form.

CHAPTER III.

THE INDEX.

I now propose to submit to the reader the index or pith of my system of directing. I say "my system" though this is not strictly correct; for one part is "as old as Adam," but the chief part, called by me "excitement," is new—in fact, no one has published anything like it, although Placidus and Ptolemy both hint at it, but the latter in so vague a manner that Lilly and others knew

not what he meant; and Placidus speaks of it plainly, and immediately after abandons all thought of it and reverts to the old plan in every sense. In the first place, the directions termed "secondary" are called by me "primary," and are excited to action and power by the transits. When not excited their power is *nil*, and they pass without effect, but when excited they produce most wonderful results.

The primary directions are found by taking each day after birth as one year. The first twenty-four hours after birth denoting the first year, and the tenth day the tenth year, and so on, calculating the places of the planets to the hour of birth. For instance, if the hour of birth were 4 A.M., and you desired the directions for the fiftieth year of life, you would take the places of the planets for the fiftieth day after birth, and calculate them to 4 A.M. of that day, which would show the events for the fiftieth year of life. The motion of the Moon per day you will divide by twelve, which will give her motion per month. Divide this again by four and it will show her motion per week. This is necessary, because the Moon does not move regularly, but changes her motion from about 12° to over 15° per day; hence, it is necessary to divide her motion per day by twelve to get at her motion per month. As you will readily perceive, the Moon will be the principal actor in these directions owing to her swift motion, and this is not to be wondered at when we consider her close proximity to our Earth, and the effect she has on the waters, and vegetation also. The signs and degrees on the cusps of the houses in the figure of birth you will continue the same, and insert the planets according as they may be found with regard to the signs and degrees. In fact, this part of the system is like the erection of so many horoscopes; but accuracy is needed if you desire to be precise in your judgments and calculations.

The next point is, the transits. These must be considered for the actual year in which the directions fall out. For instance, if you compute the directions for the twentieth day after birth, which is equal to the twentieth year of life, you must look to the transits for the twentieth year of life; as, if a person were born in 1842, see the transits for 1862. And now observe that when the places of the evil directions are excited by malevolent transits, the effects are most powerful and *evil*; good directions and good transits the opposite. *Evil* directions and *good* transits nullify each other; the same with *good* directions and *bad* transits. If no excitement occurs the direction will not operate.

Suppose, for instance, you find $\text{D} \square \text{h}$, and at the time U is in \ast to D and \sphericalangle to h , or inconjunct (150°) with h by transit, this direction would not operate for U would correct the evil. But if h or H were in ♄ with D or h then it would operate in full and with great power.

The exciting planets are H , h , U , and ♄ , the latter more especially when R_\ast ; the \odot also, when passing over the place of direction, but I do not observe his aspects. The other planets are too swift to excite in any palpable degree. When the planets are R_\ast the effect is more powerful, as their motion is slower. Particular attention must be paid to the P of H , h , U , ♄ , and the \odot , for the motions of these are very slow; hence they exert great influence by stirring up to action any direction by P, and also exciting such as may be formed in the Zodiac having a similar declination. For distinction, I call those directions which are made to the planets in the radix, *primary*, and those made among the planets by secondary motion I call, *local*, and the transits, *excitement*.

There is, I suppose, scarcely one of my readers who has erected his own horoscope, but who has often been disappointed at the transits of U and pleased at those of the

malefics, inasmuch as the one did not benefit and the others did not injure. This has frequently put the best astrologers in a dilemma, for why should ♃ on the place of the ☉ at one time produce death, and at another effect nothing? In my system you have the key to it.

I have often wondered at really good astrologers writing and publishing that ♃ on the place of the ☉ or ☽ or in ☐ or aspect thereto produced such and such a thing, when it can be shown that ♃ has formed perhaps one hundred similar configurations and no result followed. There is either reason, sense, nor judgment in such a thing.

CHAPTER IV.

MINOR PARTICULARS.

In Chapter III. I treated of the general method of directions and the exciting causes. It is now for me to furnish further particulars. As you will know, ♃, ♄, and ♁ are evil planets, and ♃ a benevolent planet. Hence the transits of the former over the place of direction are evil in effect—the same with their parallels—but the conjunctions and parallels of ♃ are favourable. The aspects are to be reckoned according to their nature—viz., the ♋, ♌, ♍, and ♎ being good, and the ♏, ♐, ♑, and ♒ bad. You must bear in mind that the good aspects, by transit, of the malevolent planets to the places of evil directions, are not so powerful as the good influences of ♃, but their evil aspects to the place of direction are worse than the bad rays of ♃. These are matters which experience will prove to you better than I can in writing.

Also note that a transit reckons for nothing, unless a direction of a similar nature falls out the same time; and this is why some transits appear to operate and some do not. The same with the directions; they are formed

and they pass, simply because there is no exciting influence of a similar nature.

In this system you will find the whole key to chronic diseases; and *why* they are better, or apparently so, at one time than another. In medical astrology, the ☉ rules chronic diseases, and the ☽ the acute. I will give an illustration of this, and which you will find to be truth. By my system, the ☉ will progress about 1° a year, and we will suppose at birth that the ☉ is 30° or 40° from ♃ and applying to the body of ♃, and afflicted, and in the western part of the figure; then after a certain number of years he will slowly approach the ♄ of ♃, and as soon as the ☉ comes within orbs of ♃, and this gets *evilly* excited, the first touch of disease is felt. After some time the excitement may cease, or be counteracted, and the patient rests. The ☉ gets closer to ♃, and again an evil planet in an evil position stirs it up, and the touch is sharper. Again the excitement ceases, or benefic rays intervene, and the patient is better, and so he continues a little better and much worse until he is no more, for the nearer the ☉ gets to ♃, the sharper the disease becomes. In a frail constitution, the ☉ may not reach the ♄ of ♃ (death occurring before the aspect is complete), but in some nativities it may not affect the health, but the circumstances, which points are to be decided from the places of the planets in the radix—as the lord of the 6th or 8th for sickness or death, the 2nd for money, the 10th for credit, &c., &c.

CHAPTER V.

SUBSTANTIATION.

It is to be regretted that new ideas and new inventions are rarely received with favour in this country. It is

much different across the Atlantic, where "new" things are always hailed with delight.

I consider it, therefore, prudent and proper that I should bring forward the opinions of some learned authors, in order to show the reader that I am not alone in my opinions; but the most remarkable thing is, that while these authors so strongly recommended this method of directing, they did not follow it. I can only account for this through their love for mathematics, and to make themselves appear "learned." Astrologers, as a rule, have H prominent in their nativities, and if Q be weak, they have great confidence and bluster, and think their fellow-men inferiors, rather than equals. But to return to our subject. The first author I shall bring forward is Raphael, No. 1., author of the "Manual," "Astrologer of the 19th Century," "Familiar Astrologer," "The Witch," &c., &c., and considered the best astrologer since the days of Lilly. He says in his "Manual," page 168—"These directions have usually been termed 'secondary' by modern astrologers; for what reason does not appear plain, since it may rather be said that they merit the name of primary, on account of their palpable effects over the life and fortune of every native." Further on in the same page he says—"Julius Firmicus, a celebrated old author, speaks highly of these directions, which he calls primary." And again—"The expert astrologers of the East use no other method but this for calculating nativities."

Wilson, in his "Dictionary," page 358, says—"The Egyptians used to predict events of a nativity wholly from the secondary directions." And again—"The general opinion concerning secondary directions is that their effects will be in proportion to the strength or weakness of a nativity, because an accidental good cannot prevail against a positive evil, and *vice versa*. Indeed

this is supposed to be the case even in primary directions, for where the radix denotes health and strength, a direction to a malefic will but produce a short or slight disease, unattended with danger, especially if the secondary direction does not occur." This is as much as to say, unless a secondary happens at the same time, the primary will be little or nought; *ergo*, it is the secondary that has the influence, and not the primary. These remarks of Wilson corroborate what I say in Chapter II. of "Considerations."

Mr. C. Cooke, author of "The Plea for Urania," "Astrology in a Nutshell," &c., in his "Curiosities of Occult Literature," says — "A simple branch of the science which I have always found to be correct is ignored and ridiculed entirely by some astrologers. It is based upon the daily motion of the ☽ after a birth has taken place, allowing twenty-four hours for a year for the effects to appear, whatever they may be."

Placidus, in the 68th paragraph of his "Primum Mobile," says—"In the universal daily motions, the stars are continually agitating things of an inferior and material nature; but they produce surprising effects when they arrive at the places of the moderators, and if they be radical they are called natural transits; but at the places of the directions and progressions they are called *ingresses*; for then, if the constellations of those motions be similar to the constitutions of the nativity, or the directions (*note this*) or the progressions, they force to action the pre-ordained effects; for in this and no other manner the stars act upon inferior objects; that is, according as they find the next in power."

Placidus here strikes upon the key-note of my system, as if by inspiration; but, strange to say, he does not follow it up, or show how the *ingresses* or transits "force to action" the direction. It is my intention to do this.

CHAPTER VI.

EXAMPLES.

THE first example that I shall adduce to explain and support this system is that of Napoleon, and I will take the year of the war, 1870, declared on July 15th, and follow it up by his decease in 1873. Napoleon was born April 20th, 1808, 0h. 44m. A.M. The first figure is the

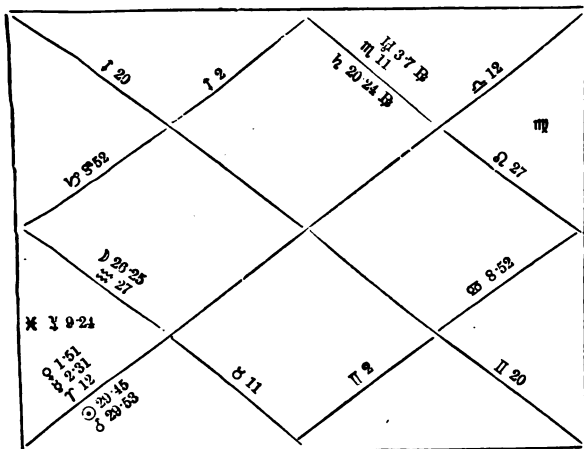


Fig. 1.

nativity of Napoleon, and the second contains the planetary places 62 days after birth, which is equal to his 62nd year, or 1870, and the places of the planets are calculated to the hour of birth—viz., 0h. 44m. A.M. In this figure we find the following directions during the year 1870:—♀ □ ♃; ♂ ∠ ☉, B; ♂ ∠ ♂, B; ♃ □ ♃, B

(end of May); $\odot * \odot, R;$ $\odot * \♂, R;$ Nov., $\Delta * ♀, R;$ Dec., $\Delta * ♀, R,$ and $\text{H} \text{I} \text{P} \odot, R.$ These are the principal directions. And now it is necessary to observe the transits, and to see which of the directions are excited to action and

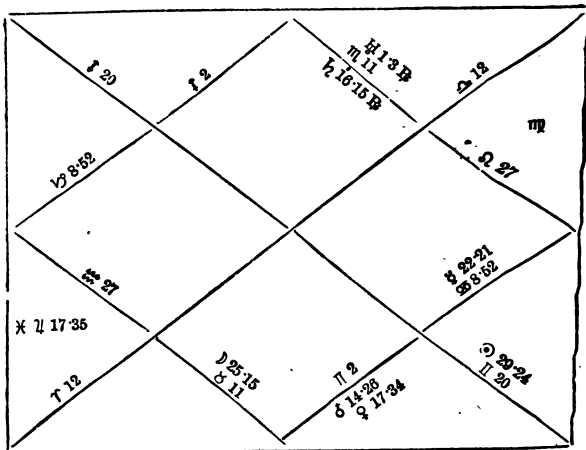


Fig. 2.

which are not. In April, May, and June we find $\text{H} \text{I} \Delta$ the place of Υ , hence rendering void $\text{♀} \square \Upsilon$. h also during the same period approaches the Δ of \odot and $\♂$ in the radix, exciting $\odot * \odot$ and $\♂$, and we find the effects of these in the plebiscite which Napoleon issued, and which made him appear more popular and stronger than ever before in his empire; but h_2 is in g to \odot locally, and R away from this excitement, and Υ is approaching the place of $\♂$ locally, being in \angle of \odot and $\♂$, and exciting $\♂ \angle \odot$ and $\♂, R;$ and on the 15th July, when war was declared, Υ was in $15^\circ 14'$ of II , within 1° of the local place of Mars, and within a few minutes of the \angle of the \odot and $\♂$ at birth. Also observe that $\text{H} \text{I}$, h , and Υ were in the

same parallel to Mars locally, and Mars in July was in P of ☉ locally, and by local motion ♄ was within 35' of an exact P with the ☉, all of which were powerfully excited by the four superior planets during the summer of 1870. As ♄ receded from exciting ☉ * ☉ and ♄ ♀, beneficially by a △, even so did ♄ apply by a □, thus overcoming the benefic effects, and evil results followed (see the planets' places, July, 1870).

Observe that that planet which forms the nearest exciting aspect, good or bad, is the most powerful, and has preference. For instance, suppose there is a good direction of ☉ and ♄, and ♄ is within 2° of a □ by transit, and Jupiter within 4° of a * by transit, then the □ of ♄ would spoil the good offices of ♄, and so render the direction void. This point you must always bear in mind.

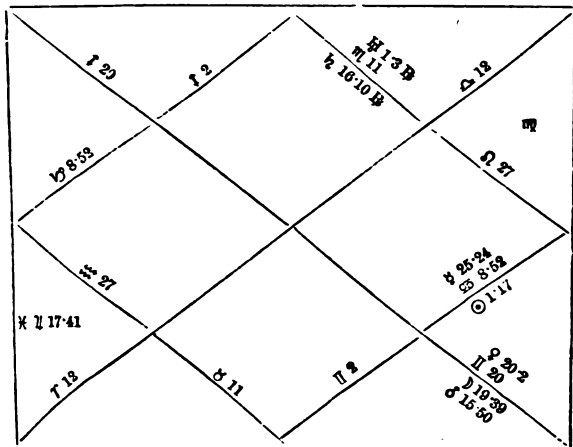


Fig. 3.

For Napoleon's death, January 9th, 1873, we have ☉ and ♄ □ ♄, and ♄ ☉ locally, and ♄ still close to a

∠ of ☉ and ♂ in the radix. The ☉ is also in □ to ♀ and ☿ at birth; the same with the ♃. Jupiter, during December, 1872, was in * to the place of the ☉ and ♃ locally; but in January, as he slowly receded from the *, this august person departed life from the effects of a recent operation.

Compare the year 1870 of Napoleon with that of the Emperor of Germany. In the latter we find ☉ * ♃ local, the former being conjoined with ♀, powerfully excited by the P of ♃ during 1870; and, strange to say, Napoleon's ☉ had slowly progressed to the exact degree of ♃ in the Emperor of Germany's nativity locally. The latter's ☉ was also near Napoleon's ♂, but was befriended by ♀ and the * of ♃. As many of our readers may not possess an Ephemeris for the year of the Emperor's birth (1797), we append the positions of the planets for noon, corresponding to the year 1870.—

☉, 13° 16'. ♃, 2° 19'. ♃, 28° 57'. ♃, 13° 30'.
♁, 4° 20'. ♀, 14° 46'. ☿, 0° 38'. ♃, 8° 55' R.

The ♃ was in the P of ♃, and the ☉ in P of ♃ and ♀, but ♀ being so near the ☉ shielded him from the ill effects of ♃ P ☉. These Ps were much excited during 1870. It may be observed by some that ♃ was near □ of ♂ and ☿ and in ♁ to ☉ at birth, but these were not excited in the least during the time, and hence they passed without effect. If you compare these positions with Napoleon's you will find that war was certain to ensue, and the defeat of the latter sure.

Bear in mind that this requires thought and judgment; but you will soon find by experience that you have got the true way of planetary influence, and this will amply repay you for a few hours' thought and practice.

CHAPTER VI.

MORE EXAMPLES.

THE Prince of Wales was seriously ill in November, 1871, so much so that his life was despaired of. It was thought that the $\text{D} \square \text{♂}$ was the chief cause of it, together with the transit of ♃ over the ascendant. This was the opinion of my predecessor, "Raphael," as you will observe by reading the "Prophetic Messenger" for 1872; but this $\text{D} \square \text{♂}$ happens several times during the life of any individual who attains to a fair age. My readers will therefore take in their hands an Ephemeris for 1841 (year of the Prince's birth), and reckon to 30 days from Nov. 9th, which will be Dec. 9th, at which time they will find the \odot in the P of ♃ , and the D in the P of ♂ ; but as the \odot was near the P of ♃ at birth, it saved life; and if you will be good enough to take an Ephemeris for 1871, you will find ♃ in the exact P of \odot and ♃ in November, 1871, and ♃ and ♃ within a degree of the P of ♂ ; and this is what caused his illness. $\text{D} \square \text{♂}$ was not excited evilly, for ♃ was in ♁ , hence it did not *cause* it; and except for this P of ♃ , life must have been extinguished.

Princess Alice, the daughter of our beloved Sovereign, departed this life Christmas, 1878, aged 35 years. She was born April 25th, 1843, 4h. 5m. A.M. Thirty-five days after birth, and in the autumn, the D arrives at the exact P of ♂ at birth, and he lord of the 8th, and excited by the \odot . But some may say the D was in \triangle of ♃ , and so she was; but the excitement was a \square of ♃ to the D , thus destroying the good, but greatly augmenting the evil of $\text{D} \text{P} \text{♂}$. The $\text{D} \text{P} \text{♂}$ occurs frequently during life, but it is not always excited, neither is the D always hyleg, nor yet ♂ lord of the 8th, which points must be considered if you mean to get at the right thing. The \odot

was also within 40' of a P of h_2 , and Mars by transit was rapidly approaching this P.

The following example the reader or student will do well to note very carefully, as it illustrates in a striking manner the truth of our system, and particularly the exciting transits:—

President Abraham Lincoln was born February 12th, 1809, with \uparrow rising (according to a communication from a correspondent) and h_7 on the ascendant; and, verily, such a position agrees well with his physique—tall, thin, and of a pale complexion. \uparrow on the ascendant will give the hour of birth as about 2 A.M. at Washington, which will be about 7 A.M. at Greenwich, and for this time the places of the planets are taken. The following is the figure of his nativity, with the declinations:—

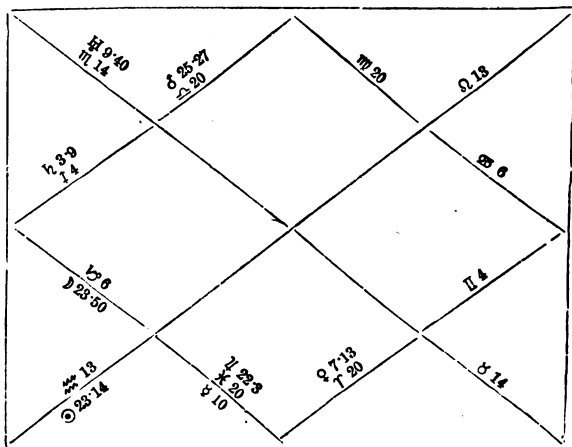


Fig. 4.

DECLINATIONS.

♁ 13° S 40'. ♄ 16° S 25'. ♃ 14° S 17'. ♃ 18° S 50'.
 ♃ 4° S 0'. ♂ 7° S 22'. ♃ 3° N 30'. ♃ 6° S 0'.

The President was assassinated on the 14th of April, 1865, aged 56 years and 2 months. The following figure is for his 56th year, being 56 days after birth, and the places of the planets calculated to 7 A.M.

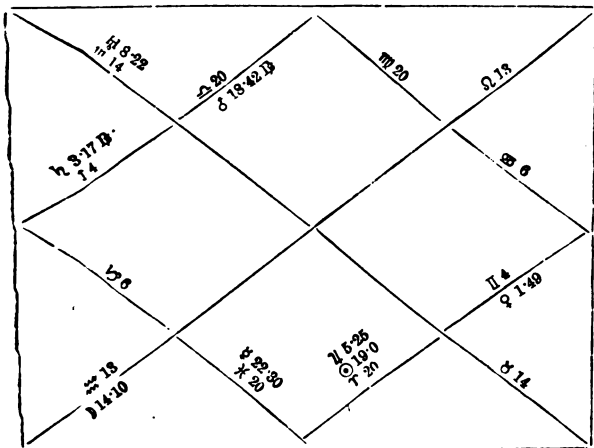


Fig. 5.

DECLINATIONS.

☉ 7° N 28'. ♃ 11° S 33'. ♃ 13° S 52'. ♃ 18° S 44'.
 ♃ 1° N 3'. ♃ 5° S 0'. ♃ 25° N 20'. ♃ 5° S 30'.

We have now the ☉ and ♃ in nearly an exact ♃, and the ☉ within 6' of an exact P of ♃ at birth, also the ☉ is within 43' of a ☐ of ♃ locally. ♃ is also within 12' of a P of ☉ at birth. The ♃ forms no exact aspect until the end of May, when she Δ ♃ and * ☉; but these are scarcely excited to good, for ♃ was near the place of ♃ at the time by transit, and they occurred too late. The last directions of the ♃ are the ☐ and P of ♃, and these are evil, for ♃ excites his own place by a ☐.

When we turn to these powerful solar directions of ☉, ♀, ♃, and ♀, we find a most powerful excitement, for ♃ at the time of the crime was in 7° S 53' P, stirring and exciting the ☐ of ♃ and ☉, and the ♀ of ♀ and ☉, and ♀ was exciting his own P of ☉ in being by transit in ☐ to his own place in the radix. And note this, ♃ and ♀ by transit were *leaving* the * and △ of ♀ and ☉, and ♃ was *applying* by ♀ to the place of ♀, and the ♀ of ☉, and also *applying* by P!

He was shot in a theatre signified by the 5th house, and we find the ☉ near the cusp of this house. The bullet hit him in the head, and his brains protruded; ☉ in ♑ rules the head. It may be asked—Why did not this happen the preceding autumn, when ♃ passed the exact place by longitude and declination? Observe ♃ was on the exact place of ♃, and ♀ was in △ to his own place and * to ☉, *counteracting excitement*, and so it passed. The signs of a violent death in his nativity are the ☐ of ♃ and ♀ from cardinal signs, and ♀ elevated above all the planets.

The Prince Imperial was born March 16th, 1856, 3h. 15m. A.M., with ♃ 10° 17' rising, and ♃ 12° 44' culminating. He was killed in Zululand on June 1st, 1879. At his birth the planets' places were—

♃, 17° 8' 58'. ♃, 23° 11' 32'. ♃, 17° 41' 56'. ♀, 18° 41' 53' R.
 ☉, 25° 41' 47'. ♀, 23° 41' 14'. ♀, 28° 41' 8'. ♃, 25° 41' 5'.

In the foregoing it will be observed that the ☉ is in ☐ to ♃, the ♃ in ☐ to ♀, and ♀ in elevation above all the planets. These denoted a violent death, and which was mentioned in our "Messenger" for 1857. ♀ is in the 9th house, and this gives courage, determination, boldness, intrepidity, rashness, and restlessness; but the △ of ♀ and ♃ is indicative of attachment, sincerity, and affection. He was 23 years, 2 months, and a fortnight old when he

was killed; therefore, 23 days after birth, which are equal to 23 years of life, we find the planets in the following places, reckoning their positions to 3.15 A.M.—

♃, 19° 8 3'. ♀, 24° 11 51'. ♃, 23° 8 21'. ☽, 10° 11 51'.
 ☉, 18° 11 28'. ♁, 21° 8 19'. ♃, 0° 11 31'. ♃, 28° 8 10'.

We will first take the directions before looking to the parallels, and what do we find? At the *time of death* the ☉ was within 20' of an exact opposition of ♃, and from cardinal signs; the ♃ has passed the ☐ of ♃ locally, is in exact ☐ of ♁ in the radix, and applying to the ☐ of ♃ in the radix also; but, being a male, we must have chief regard to the ☉. ♃ by motion was within a few minutes of an exact P of the ☉ at birth, and the ♃ was near a P of ♀! Hence, the ☉ had a double affliction by ♃, viz., by P and ☐, and the ♃ was also badly afflicted. The exciting causes were, ♀ in ♃ applying to ☐ of ☉ and ☐ of ♃ and near the P of ☉ and ♃. ♃ was also in ☐ of ♀, and the ☉ in close P to ♀, thus exciting the P of ♃ and ♀. And so the machinery was set in motion, and the Prince was killed. It was said a stab in the eye killed him, and students will observe ☉ in ♃ ruling the *head!* (See example of Abraham Lincoln.)

Sceptics may say, Why didn't you predict his death? Because the Prince was no more than a private gentleman at the time we wrote our 1879 Annual, and therefore we made no inquiry into his natus. Had we done so, the signs were patent and clear, that he was in imminent danger and could not escape.

A young woman, born January 30th, 1851, 2h. 45m. A.M. Planets places at birth were as follow:—

♃, 26° 11 40'. ♀, 15° 11 50'. ♃, 22° 11 54'. ☽, 23° 11 16'.
 ☉, 9° 11 42'. ♁, 26° 11 30'. ♃, 23° 11 54'. ♃, 16° 11 36'.

In May, 1877, she lost her husband, at which time ♃ had

reached the P of ☉ in the radix, which was powerfully excited by the P of ♂ and ☉ by transit, and ♂ was also in □ to his place locally. In June, 1878, she was nearly drowned; she was sinking for the third time when rescued. Twenty-seven days after birth the planets were placed thus:—

♄, 27° 7' 32". ♀, 18° 7' 18". ♃, 22° 1' 23". ☽, 14° 1' 12".

☉, 7° 1' 0". ♁, 20° 1' 18". ♃, 12° 1' 30". ♃, 13° 1' 37".

The ♃ moves at the rate of 12° per 24 hours, which is 1° per month; and from January to June is 5 months, which is equal to 5°. Add this to the ♃'s long., 13° 1' 37", and we get 18° 1' 37", when the ♃ is in □ to ♀ locally, and except for the proximity of ♁ (within 2°), she must have been drowned. The excitement is ♂ in ♁, a watery sign, in □ to ♀ and ♃ to ♃. The ☉ by local motion is also in □ of ♃, and ♂ excites this by a □ of ☉ and □ to ♃. The ascendant is 24° 11' 40", and M.C. 11° 19".

Young man born March 10th, 1846, 7h. 45m. P.M.
Planets' places at birth:—

♄, 9° 7' 5". ♀, 24° 1' 46". ♃, 9° 1' 6". ☽, 20° 1' 25".

☉, 19° 1' 53". ♁, 7° 1' 23". ♃, 24° 1' 28". ♃, 24° 1' 17".

He committed suicide, through disappointment in love, at the end of February, 1869, at which time the planets had progressed as follows:—

♄, 10° 7' 22". ♀, 27° 1' 11". ♃, 13° 1' 52". ☽, 5° 1' 15".

☉, 12° 7' 41". ♁, 5° 1' 56". ♃, 1° 1' 11". ♃, 2° 1' 47".

You will observe ♁ □ ♂, and the ☉ within 30' of a ∠ of ♀, having just passed the ♃ of ♄. The ♃ is also in exact P of ♂ at birth, and ♄ within 30' of a P of ☉. The excitement was ♂ in his own P, and ♄ within 1° of a □ of ☉ and ♄—a powerful excitement, as ♄ was ♁ and *applying*. ♃ was in ♃, and ♀ in ♃, but both were leaving the place of direction, and as their influence decreased so did ♄'s increase, and the event followed. This

young man was born with \sphericalangle 9 rising, and $\text{H}\ddot{\text{H}}$ on the cusp of 7th, and h in 5th—the worst positions for success in love—the D also g h and \square $\text{H}\ddot{\text{H}}$. $\text{H}\ddot{\text{H}}$ is a great planet for suicide, and generally afflicts the \odot at the time of the event. The young man hanged himself—see u and g in v in the 8th, h in ∞ , and D in v in \square to g and g h .

A gentleman born December 1st, 1805, 6h. 30m. P.M., with v 17° rising, and X 16° culminating. Planets' places at birth:—

H , 24° \sphericalangle 5'. h , 24° \sphericalangle 52'. u , 15° \dagger 31'. g , 25° \dagger 35'.
 \odot , 9° \dagger 12'. g , 23° v 57'. D , 22° \dagger 53'. D , 6° r 16'.

At his birth the \odot \sphericalangle h and $\text{H}\ddot{\text{H}}$, D \triangle \odot , P h and $\text{H}\ddot{\text{H}}$. He accidentally shot himself on February 28, 1852. Planets' places January 1806, answering to the year 1852.

H , 25° \sphericalangle 35'. h , 28° \sphericalangle 6'. u , 25° \dagger 46'. g , 1° \sphericalangle 6'.
 \odot , 26° v 1'. g , 12° X 30'. D , 5° v 33'. D , 23° \dagger 0'.

Here we have \odot \square $\text{H}\ddot{\text{H}}$ and near the \square of h , and also in exact P of g . The D is also in exact P of g at birth, and at the time of the accident in g of g in the radix, and g u locally. The excitement was g in v R in \square to $\text{H}\ddot{\text{H}}$ and h and g \odot , and g was also in his own P at birth, exciting D g and P g in radix, and annihilating D g u locally. h was also in v in \square to \odot and g $\text{H}\ddot{\text{H}}$ and h , and on the day of the accident the \odot was in \sphericalangle to his own place locally, and in \square to $\text{H}\ddot{\text{H}}$. u was in m 23° in X to \odot , but this could not save as g was nearer the aspect than u , and was exciting both \odot and $\text{H}\ddot{\text{H}}$ in addition to his P of the D .

A gentleman born June 24th, 1831, at 3 A.M. Mid-heaven \sphericalangle 16°, ascendant II 21°. Planets' places at birth:—

H , 12° \sphericalangle 0'. h , 27° v 40'. u , 22° \sphericalangle 6' R . g , 2° v 10'.
 \odot , 1° v 50'. g , 14° v 10'. D , 9° II 40'. D , 19° \dagger 20'.

A favourable nativity— $\text{♃} * \text{♃}$, $\text{☉} * \text{♁}$, $\text{♀} \Delta \text{♁}$, etc.
Planets' places for 1874:—

♁ , $11^\circ \approx 0'$. ♁ , $2^\circ \text{m} \cdot 19'$. ♃ , $18^\circ \approx 0'$ B. ♄ , $29^\circ \approx 10'$.
 ☉ , $12^\circ \approx 50'$. ♀ , $28^\circ \text{m} \cdot 20'$. ♃ , $29^\circ \approx 37'$. ♃ , $18^\circ \approx 47'$.

We find $\text{☉} \text{♁} \text{♁}$, and applying to ♁ of ♃ , excited by ♁ in \approx during 1874, by ♁ during 1875 and 1876. This gentleman has had many years of bad fortune, dating from 1873 when the ☉ first formed the ♁ of ♁ . He is now (1879) just getting clear of $\text{☉} \text{♁} \text{♃}$.

Directions like these are very bad, and continue for several years. Their intensity depends on the excitement. The more powerful this becomes, the greater the effects, and *vice versa*. Solar directions seldom pass without effect, and, whether good or bad, are very long in duration. It will be observed that the direction ($\text{☉} \text{♁} \text{♁}$) in the foregoing nativity occurred from the cusps of the 10th and 4th, and the excitement was from the same houses; hence it did not affect the health, but played into "business" principally. When the ☉ reached the ♁ of ♃ in 1878, ♃ being lord of the 7th, the native's wife lost a heavy sum of money; ♁ , during 1878, being near the \angle and \square of the places of direction, kept up the evil of $\text{☉} \text{♁} \text{♃}$.

I do not consider it necessary to adduce more examples. I might fill the book with them, but it is needless, as from the foregoing the reader cannot fail to get an insight into the method. It will be best for him to begin with his own nativity, as he can trace the events better in this than in any other nativity; and as he will know the "in and out" of every event, so will he be able to refer it to the stellar cause. Especially will this assist him in the "excitement," which is the most important part, and is also the more difficult part of the two; but with a little practice he will find it easy and interesting, and, more than all—RELIABLE!

CHAPTER VII.

ADVANTAGEOUS POINTS.

It will perhaps be necessary that I point out the advantage of my system compared with the trigonometrical system, now generally adopted.

The exact moment of birth, so difficult and almost impossible to get at, is not essential. To know the hour of birth within five or ten minutes is sufficient, for one hour's error in the time of birth will throw the lunar directions out only a fortnight, and with the Sun and planets will make no perceptible difference. At the same time, let the hour of birth be ascertained as near as possible, on account of the alteration it will make on the cusps of the houses, and hence directions that would fall in a certain house, may fall in another; so it is necessary for this reason to be as correct as possible.

Again, with the old system, a little error throws it all out; but with this system there is so little of mathematics required, that an error of any importance is almost impossible.

The next point is its simplicity. All the student requires to do is to be able to erect a figure and compute the aspects—in the latter he should be well up—and able to see at a glance what aspects are formed, and those *separating* and *applying*. This knowledge is particularly useful as regards the excitement.

Again, he will find something palpable, something tangible, reliable, and, at the same time, demonstrative. He will, after a little practice, see "light," and the true way in which the planets operate upon mankind.

CHAPTER VIII.

THE EFFECTS OF DIRECTIONS.

You will first observe and carefully note the lords of the different houses, as, for instance, the lords of the 2nd, 3rd, 6th, and other houses, and particularly the houses in which the directions fall, and from which the excitement arises. For instance, say $\text{J} \square \text{I}_2$ from 2nd and 6th, and excited from 10th, such a direction would fall principally upon business and money, as ruled by 2nd and 10th; but if the excitement occurred from the 8th, there would be great probability of sickness, and perhaps death, for the majority of influence would arise from the 6th and 8th. Have especial regard, however, to the place of the *afflicting* planet, for $\text{J} \square \text{I}_2$ and I_2 in 2nd is loss of money or bankruptcy; but if I_2 were in 6th, it would more likely touch the health. You will also observe that directions formed in angles, and cardinal signs, and excited, are very powerful with respect to fame, credit, and other things of a sudden and stupendous nature, even to a violent or sudden death; and those in succedent or cadent houses are more tardy and slower in effect, yet are none the less powerful when excited to action. These are the chief points to be observed.

The $\odot \text{♄} \angle \square \square \text{♁}$ or P H.—Very unfortunate, and signifies unlooked-for calamities, attended with great anxiety of mind, law, &c.; but I have not observed that it affects the health to any remarkable degree, although it may *assist* the evil operation of other planets. It signifies great and sudden losses by bad debts and speculations,

accusations, and danger of imprisonment. With females it is extremely unfortunate, and many get into trouble under this direction, leave their husbands, or elope. Some I have known to *marry* suddenly, but then separation, or death of the husband, has followed within twelve months. I have also observed that it produces voyages, journeys, and the entire break-up of many homes. Have regard to the houses in which it falls, as the 1st, 5th, and 7th for females, the 3rd and 9th for voyages, changes, or journeys, and so on of the others. Trouble

The ☉ ∨ * Q △ ♁.—Beneficial friends, publicity, fame and honour, journeys and pleasant voyages, prosperity and gain. This is a famous direction for an M.P., and he is sure to come out prominently under its influence: civic honours, &c., are bestowed. With females, this direction is not good. It sometimes causes a hasty marriage, and, unless the natus is favourable, a regrettable one. With some, it alienates them from their husbands and homes. The bad directions of ☉ and ♁ have a similar influence, if they fall in certain houses. Marriage

The ☉ ♂ ∟ □ ♁ ♂ or P ♁.—This is very evil, and brings trouble in health, mind, estate, and frequently death. If the aspect falls in the 4th, or ♁ or ☉ be lord of the 4th, it signifies death to the father; if in the 2nd house, loss of wealth; and, unless the nativity be strong, the native's affairs will be entirely "shipwrecked." The same if it occurs in the 10th, as may be witnessed by the fate of Napoleon. In the 1st, brain fever and mental affliction are shown, also rheumatics and chronic ailments, falls, and such accidents as are likely to result in sudden death, as the fall of buildings, and, if in watery signs, shipwreck or drowning; the 2nd house, loss of substance and general misfortune; in the 3rd, accident in travelling, and loss through brethren; in the 6th, much Shipwreck

sickness, and perhaps death; the same in the 8th; in the 11th, bad friends, by whom the native will be robbed at the time; and in the 12th, danger of imprisonment. Have also regard to the houses of which the ☉ and ♃ are lords. In a female nativity, loss of husband, death of parents, sorrow, and bereavement.

By way of illustration, and which, no doubt, all my readers have observed, I will mention that sometimes a person dies in the midst of prosperity; another has good health, and loses his fortune; another loses perhaps fortune and health at the same time; and another suffers great bereavement, but receives a fortune. Such things can only be learned from the radix, and the houses in which the directions fall, and the lords of certain houses. All deaths are not evil alike, and all are not signified by bad directions. For instance, ♃ strong in the 6th, denotes gain through uncles and aunts; so, when a good direction is formed to ♃, the native will have benefit from them, or they may die and leave him a legacy. Hence, instead of the death being an injury, it will be a benefit to the native. These are points which you must always have in mind if you mean to be accurate.

The ☉ ∨ * Q Δ ♃.—These are very powerful, especially if ☉ or ♃ be powerful at birth, or lord of a prominent house, as the 1st, 10th, 2nd, &c. They then show public fame, gain, and honour, new friends, gifts, &c. With females, they sometimes give marriage.

The ☉ ♂ ∨ * Q Δ P ♃.—These are generally very good, bequeathing wealth, honour, prosperity, and good friends: the native manages his affairs with skill and tact. The P is especially good, and lasts several years, with more or less power, according to the excitement there may be. I have found from experiences that these directions produce more female marriages than any other

direction, and scarcely one passes except the female marries, or has an offer of marriage—that is, if the direction occurs at a marriageable age.

The ☉ ∟ □ ♁ ♃ ♄.—Very bad, even worse for money matters than the evil directions of ♃. Law is threatened, affronts, and indignities. All speculations should be avoided. It deranges the health, and denotes danger of apoplexy, pleurisy, bursting of blood-vessels, and a disordered state of the system. In the 7th, it is very bad for law; in the 10th and 2nd, for money and business; in the 12th, danger of imprisonment; in the 1st, 6th, or 8th, bad health, in addition to money losses. A gentleman of my acquaintance, with ♃ in M.C., made a fortune, and has just lost it all, under the direction of ☉ ♃ ♄ locally and powerfully excited.

☉ ♁ ∟ □ ♁ ♃ and P ♃.—Sharp diseases, fevers, accidents, and hurts, cuts, blows, burns, bites of dogs, fluxes, diarrhoea, cholera, small-pox. The signs occupied by ♃ and ☉ have a great deal to do with the event. Fiery signs—disposing to cuts, blows, gun accidents, lightning, fevers, &c.; watery signs—fluxes, drowning, and scalds; airy signs—broken bones; and earthy signs—falls, beheading, hanging, and fluxes. In a female nativity, danger of death in child-birth. The effects of these directions are very sudden, falling like a thunderclap upon the native, and against which care and caution can effect but little. A transit of the ☉ or ♃, or a P of these planets, usually brings these directions into force. I have observed that when the ☉ and ♃ are in fixed signs, either at birth or by direction, the native is in danger of heart disease, or sudden death therefrom, bursting of its blood-vessels; and in ♀ or ♁, inflammation of the lungs. These directions are much more potent if the ☉ or ♃ be afflicted at birth by ♃ or ♃. These directions also incline to fighting, anger, quarrels, and violence, robbery, loss by fire if

in fiery signs; and in watery signs, drunkenness. Observe the houses in which they fall, as well as the signs, and regulate your judgment accordingly.

☉ ∨ * ♀ △ ♂.—Gain by Mars men, honour, preferment, activity, and a change of place, health and strength. Yet the mind is irritable, and quick in anger. To kings and rulers, gain of territory, increase of armies, honour and fame. The * or △ produces marriage with some females, but such a union is marked with discord, and frequently separation.

☉ ♂ ∨ * ♀ △ ♀.—A happy and pleasant time. The native is given to amusement and pleasure, and has great leanings towards the female sex. The ♂ or ♀ generally produces marriage with a male, but I have not known a female to marry under such directions. It conduces to health, preferment, promotion, society, and squandering money, drink, &c. The ♂ and ♀ are the principal directions, and the * next.

☉ ∟ or □ ♀.—This is unfavourable, and denotes wasting of money over females and extravagance, grief through offspring, inclination for drink and evil company. The □ cannot occur until after the 30th year.

☉ ♂ ∨ * or ♀.—Great inclination for books and learning, and literature generally, study, much business, mental activity, sometimes journeys (if ☉ or ♀ be in the 3rd or 9th), fame and credit through inventions (if the nativity shows it), promotion. The ♂ and ♀ are to be mostly observed, and the chief effect of these appears to incline the native to writing, study, literature, and publication. Only one female have I known to marry under this direction (♂), and then ☉ and ♀ were in ♀ in the 7th.

☉ ∟ or □ ♀.—The latter can only happen when the native is over 60 years of age. The ∟ is not important, unless very powerfully excited, when it produces trouble over letters, writings, and agreements.

☉ ☿ ♃.—With a male it denotes gain, success, fame, and prosperity, and frequently marriage if in a convenient house, as the 7th or 10th, new friends, introductions, and preferments. It is unfortunate with a female as regards health, denoting danger of fever, inflammation, bad health, and, in the 8th, danger of death; in the 2nd, bad trade and loss of money; in the 7th, a bad marriage, or trouble through the husband.

☉ ♃ * ♄ ♁ or ♀ ♃.—These are very good. Favour and friendship, credit, esteem, or popularity, prosperous business. The ♀ frequently causes marriage with both sexes, preferment and honour; in short, the affairs of the native succeed most favourably, attended with promotion and favour from great and powerful persons, or superiors.

☉ ♁ ♀ ♃ or ♄ ♃.—A very evil time, full of vexation, losses, and troubles. The native is thwarted in his purposes, and suffers damage from powerful and superior persons. With many, it signifies death of parents, loss of wife, or bereavement. With a female it is unfortunate, and, unless the radix be strong, danger of illness, or even death.

From watery signs, the native takes to drinking, and bad and low company; and if in the 12th house, danger of imprisonment, loss of trade, and general misfortune.

THE DIRECTIONS OF THE MOON.

♃ ☿ ♁ ♀ ♄ ♃ ♁.—These are all unfavourable, inasmuch as they produce changes, removals, journeys, trouble from females, loss of credit, anxiety, worry, and great desire for change, restlessness of mind, and in some cases bereavement. Happening in the 7th, they produce discord in marriage; in the 5th, illicit connections, &c. With females they are not so evil as with males, and produce generally an unpleasant journey, or a sudden and

disadvantageous removal, or change of occupation or employment.

The mind during the operation of these directions is generally bitter, sarcastic, obstinate, and wayward; hence libels, slander and difficulties in letters, especially if the nativity harmonises in any way with these particulars.

change
 ♃ √ * Q △ H.—These are good, and the native usually takes a pleasant journey, or makes an advantageous removal; they also incline the mind to female society.

I consider H the principal planet in causing changes, removals, and journeys. Of course he is more powerful in this when situated in the 1st, 3rd, or 9th house.

Loss
 ♃ ∟ □ □ ♁ P ♁.—Very bad directions, denoting loss in business and money; and, if ♁ or ♃ be in the 2nd, danger of bankruptcy, disappointment, grief, sorrow, and bereavement. He may lose a good wife, mother, or promising child, and such things will happen as will cause great sorrow and despondency. If the hyleg be weak or afflicted, sickness is denoted, and the mental qualities are disturbed by fear and anxiety.

With females it is very unfortunate, denoting sickness, and in many cases death, loss of goods, friends, and parents. Also slander, reproaches, and disappointment.

Gain
 ♃ √ * △ ♁.—Gain in business, popularity, credit and esteem, new friends. The mind is serious, austere, and contemplative, caring but little for society, sober in manners, and attentive to duties.

Gain
 ♃ √ * Q △ P ♃.—These are very good, especially for money and wealth, denoting promotion, great increase of business, riches, fame and honour; inclines to marriage with males; with females, good health, enjoyment, and gain.

♃ ∟ □ □ ♁ ♃.—Loss of wealth, bad period for speculation, dealing with lawyers, landlords, magistrates, &c. The native spends and squanders his wealth, and frequently loses money by lending it to others.

With females it denotes loss, corrupted blood, and frequent headaches.

☽ ☿ ∟ □ ☐ ♀ P ♂.—Unfortunate. The native is rashly inclined, quarrels much, and rushes into disputes and litigation. He is liable to accidents and acute diseases, such as fevers, small-pox, and other martial inflammatory distempers, and may suffer from a touch of gravel or the stone; is liable to wounds, bites, kicks, and broken bones. If the nativity shows it, he may commit a theft or forgery, and get into trouble; he suffers from bad company and depraved females, takes to drinking and low company, spends his money, and is altogether careless and indifferent. He may meet accident in travelling, and if ♂ has much authority in the 1st or 2nd house, he may lose by fire, theft, or robbery; the same if ♂ be strong in the 7th. I have known a few males to marry “all in a hurry” under such directions, but great misery and speedy separation have followed.

With females it signifies bad success, loss of employment, danger of fevers and bad health, and accident, looseness in the morals, in which the direction is very important and mischievous, as I have frequently proved. Single females should be well cautioned when coming under these directions, and married ones may expect quarrels with the husband, or indisposition, as the places of the planets may indicate.

☽ ∨ * Q △ ♂.—These bring activity, journeys, exercise, increase of business. The native is courageous, generous, and seeks society and females, enjoys health and preferment, new enterprises, and success in general. With females it is not so fortunate, inclining them to the society of the opposite sex, amours, and trouble.

☽ ☿ ☉.—With males it signifies gain, activity, and increase of business, and frequently marriage; the mind is generous, free, and open. With females it is not so

good, but presages ill health, fevers, inflammations, and sometimes death, if in the 6th or 8th house. So far as business is concerned, it is favourable. In an angle it affects the eyes, especially if $\♂$ be there.

) \sphericalangle * Q \triangle P \odot .—These denote great and powerful friends, introductions, and the P is strong for marriage, promotion and preferment, success in trade, speculation, and a fortunate time generally. The same with a female—good health and friends.

) \sphericalangle \square \square $\♂$ \odot .—An unfortunate time for all purposes, and denotes mental or bodily suffering, acute diseases, loss of trade, falling away of business, loss of friends, death of wife or relatives, and an unfortunate time generally. With females, ill health, loss of situation, and bereavement. These directions are very powerful to evil when excited to action, more especially if they fall in important signs or houses.

) $\♂$ \sphericalangle * Q \triangle P $\♀$.—A pleasant, happy period. It conduces to marriage with both sexes. The native gives way to pleasure and the society of females. To the married it signifies the birth of a child and domestic felicity; to females, favourable health, peace of mind, and good fortune. The $\♂$ and P are to be principally observed with respect to marriage.

) \sphericalangle \square \square $\♂$ $\♀$.—This brings trouble through females, domestic unpleasantness, scandal, illicit connections, waste and extravagance, disappointment in love, quarrels with females, and frequently loss of a child. To females, ill health, grief through the opposite sex, disappointment, and sorrow.

) $\♂$ \sphericalangle * Q \triangle P $\♁$.—This inclines much for study, travelling, mental activity, and increase of business, literary undertakings, lawsuits, and general prosperity.

) \sphericalangle \square \square $\♂$ $\♁$.—These are unfavourable, denoting slander, bad lawsuits, quarrels with literary characters,

ill success in publishing, disputes, unfavourable journeys. The native should be very careful of letter writing and making contracts at this time.

▷ in ♀, P, or good aspect to her own place.—Changes, gain by females, new friends, journeys, and increase of trade or business, the native desires female society, &c.

▷ afflicting her own place.—Losses, grief through females, disappointment, unpopularity; and with females it inclines to bad health.

Always bear in mind the house and sign the direction falls in, also the house and sign from which the excitement comes, and also of what houses the exciting and directing planets are lords.

CHAPTER IX.

THE DIRECTIONS OF THE PLANETS.

THE directions of ♃ and ♄ are very rare, and not important when they occur, and unless they fall in the 1st, 3rd, 9th, or 10th, have not appreciable effects. When either or both of the planets may be formed in either the 1st, 3rd, or 9th, it denotes a great inclination for the secrets of nature, occult studies, and eccentric companions; in the 10th, the evil configurations denote trouble in business, ill fame, and probably disgrace. The good directions are of little or no account, as neither ♃ or ♄ are favourable when in the 10th. As before noted, these directions are rare, and somewhat unimportant.

♃ in ♀, P, *, or △ ♃.—If excited, it brings about gifts of money, gain by legacy, and conduces to wealth.

♃ afflicting ♃ is bad, danger of law-suits, and loss through lawyers and superiors.

$\text{H}\ddot{\text{H}}$ and ♂ in direction operate but little, unless in the 1st or 7th; in the 1st, increase of anger, and in the 7th (if married), divorce, and much trouble with the partner, whether in marriage or business.

$\text{H}\ddot{\text{H}}$ afflicting ♀ .—This inclines the native much for female company and pleasure, and if $\text{H}\ddot{\text{H}}$ afflicts ♀ at birth, it causes the native to go astray and form illicit connections; he is liable to scandal, and ill fame, and trouble through the opposite sex.

$\text{H}\ddot{\text{H}}$ in good direction of ♀ .—This induces to company and society, and inclines to illicit actions, but he escapes detection; such directions frequently cause an amour in a feminine nativity.

$\text{H}\ddot{\text{H}}$ afflicting ♁ .—The mind becomes sarcastic and bitter, and he may suffer through the "Press," may commit forgery, or get into trouble through letter writing. The mind very unsettled.

$\text{H}\ddot{\text{H}}$ in good direction of ♁ .—Inclines to occult study, and study in general. The mind is active, witty, and original, and manages the affairs with skill and prudence; inclination for travelling. Many persons have commenced to study astrology when the ♁ or ♁ has been in direction with $\text{H}\ddot{\text{H}}$, but such will be shown in the nativity, viz., by the position and aspects of $\text{H}\ddot{\text{H}}$.

h in ♁ , P, or good direction of ♃ .—This is good, and if ♃ be strong, will give a "windfall" to the native in the shape of a legacy, gift, or inheritance; in lawsuits the native gains, and receives honour and preferment. The P and aspects are better than the ♁ .

h afflicting ♃ .—Losses through law, friends, involved in troubles and difficulties, disgrace, unpopularity, bank failures, and such things as destroy the native's income, capital, and peace of mind.

h and ♂ in good direction, not much, unless either or both are prominent, when it gives a stimulus to the

native's energy, steadiness; he may do a courageous act, etc.

♄ afflicting ♂ or *vice versa*.—If ♄ or ♂ be in the ascendant, 7th or 10th, this is evil, and he may commit a crime; his mind is angry and violent, and it leads to fighting, wrangling, and bad and depraved habits.

NOTE.—*These directions effect little or nothing, unless ♄ or ♂ be very strong by position, or accidental dignity in the nativity.*

♄ afflicting ♀.—This causes grief, bereavement, disappointment, the loss of relatives, or wife, sorrow; he is liable to be jilted by the opposite sex; death of offspring, and keen sorrow, inclines to drinking, bad habits, and the company of low women. 2.12!

♄ in good direction of ♀.—The mind steady, reserved, cautious, inclining to chastity and good behaviour.

♄ afflicting ☿.—Bad, the temper is short, and if the nativity shows it, danger of forgery, thieving, by which the native gets into trouble, he quarrels, and mixes with low company.

♄ in good direction of ☿.—Not of importance, except that it imparts steadiness to the mind, and the native manages his affairs with discretion and prudence; inclines him to study, to be serious and reserved.

♄ afflicted by ♂ is not good, but not important; denotes that he may lose by speculation, failures, and losses in sundry ways; and if ♄ be afflicted at birth will squander his money, drink, bet, and make off with a great deal. If the nativity denotes it, it may cause lawsuit, or the native may get himself into trouble.

♄ in good direction of ♂.—Not important, but inclines to good, to energy, increase of estate; promotion, according as ♂ or ♄ may be placed in the nativity.

♄ in evil direction with ♀.—Brings a squandering of money over dress and females, losses in speculation, but this is not important.

♃ in good direction with ♀.—Inclines to success and to female society; he conducts himself with propriety, but these directions are of little moment.

♃ in ♂ or good direction of ☿.—Favourable, denoting promotion, gain, activity, fame, popularity, credit; the mind is steady.

♃ afflicting ☿.—Bad, denoting trouble, and in some cases imprisonment through forgery, libel, perjury; danger of mental derangement if ☿ be not strong.

♃ afflicting ♀.—Inclines to the company of lewd women, and to female society generally, by which he suffers in health, liable to scandal, domestic quarrelling, drinking, debauchery, and fighting. Should ♂ be in the 5th, 7th, or 10th house at birth, this direction is bad in the case of a female.

♃ in good direction of ♀.—He is merry, jovial, free, delighting in female company, drinks, and spends his money. No direction of ♂ to ♀ is good in a *moral* point, either with male or female.

♃ afflicting ☿.—Unfavourable for the mind, giving rise to quarrelling, thieving, forgery, drinking, and frequently entailing punishment; he is given to libelling, and suffers from his own actions; he engages in law and disputes, mixes with low and bad company, and may commit violence.

♃ in good direction with ☿.—Not very important, except that it denotes activity, energy, and increase of business, promotion; the mind is quick and apt during the time of direction.

♀ and ☿.—The directions of these planets are very unimportant. The ♂ and ♀ when much excited inclines to company, poetry, and the fine arts, new friends and female acquaintances.

PART SECOND.

AN EPITOME OF CLAUDIUS PTOLEMY ON NATAL ASTROLOGY.

MUCH has been written and much has been said of what Ptolemy has written on Genethliology, and as this work of Ptolemy has become rare and very dear, I purpose giving an epitome of what he says, taking each chapter separately and condensing into as few words as possible the material parts of his instructions in this branch of astrology.

CHAPTER I.—In this chapter Ptolemy merely says that the knowledge of such events as relate to individuals, constitute what is termed the doctrine of nativities, and all accidents, good or bad, general or particular, originate in the motions of the planets and of the luminaries, and may be foretold by taking into consideration the positions and configurations of the planets.

CHAPTER II. *Of Conception and Birth.*—The time of conception is when generation is effected by the operation of nature. When this time is unknown the moment of birth must be taken, for it is the most important in itself, and in nowise inferior to the time of conception, excepting that from the time of conception, those events prior to the birth are known, but from the nativity we acquire a knowledge of what will happen afterwards.

CHAPTER III. *Of the Horoscope.*—There is some difficulty in taking the period of birth correctly, and as most

of the time instruments (in Ptolemy's days) were liable to error, he gives the following rules to find out the ascending degree at the time of birth. With this view the new or full moon preceding the birth must be observed. If a new moon, the exact degree of the luminaries must be noted, but if a full moon, take that luminary which may be above the earth at the time of birth. Observe the planets which have domination in such degree according to triplicity, house, exaltation, term, and face, or configuration.

When a planet, therefore, is qualified by all [It cannot be by all.—R.] or most of these prerogatives, observe the degree of the sign which it transits, for a degree of the same number arises at the birth. If two or more planets have equal prerogatives at the time of birth, take that which has the most partile aspect to the estimated degree ascending.

If two or more are near the ascending degree, take that which is strongest with respect to the angles and its own condition.

If the distance of the degree of the ruling planet be greater from the ascending degree than the M.C., make its number the degree on the M.C. and regulate the other angles accordingly.

(I have tried hard frequently to apply this but without satisfactory results, and Wilson in his translation of Ptolemy laughs at it.)

CHAPTER IV. *Distribution of the Doctrine of Nativities.*—The first relates to those things constituted prior to birth, such as males, females, twins, monsters, or still-born.

The second relates to those subsequent to birth, as the length of life, form of body, diseases, mental qualities, and affections, fortune, honour, marriage, offspring, friends, travelling, and lastly, the quality of death.

To simplify the subject and avoid repetition, that part of the Zodiac which relates to any particular consideration in the nativity must be noted, such as the M.C. for honour and business, the ☉ for the father, and those places being accordingly taken, see what planet governs the said places according to the five prerogatives, and if one be found ruler by all these he shall have dominion over the the said event; but if two or more have dignities, that planet which hath most is to be preferred. The strength or weakness of the event is known by the condition of the ruling planet, essentially and accidentally. They are strong when dignified, or in the ascendant, or M.C., but weaker when out of dignities, occidental, or slow in motion, and cadent.

The general time of an event is judged from the planet's position as being oriental or occidental as respects the ☉ and horoscope, and also as being angular or succedent; if oriental and angular the event will happen sooner, but if succedent or occidental the reverse.

CHAPTER V. *Of the Parents.*—The ☉ and ♃ are significators of the father, and the ♀ and ♄ of the mother, and as these planets are placed and configured so will the condition of the parents. If the luminaries are surrounded by benefics or planets of their own natures in the same or following sign, it foretells a fortune, splendid and brilliant, especially if the ☉ be guarded by oriental, and the ♀ by occidental planets, and the more so if they are well placed.

If ♃ or ♀ be oriental in phase, or angular, it denotes great happiness to the parent they signify. If the lights are void of aspect, an adverse fortune is shown, mean and obscure, particularly if ♃ and ♀ are not well placed. If the lights are guarded by planets not of a similar nature to themselves, they denote a kind of mediocrity and vicis

situdes of fortune; for instance, if ♀ ascends to ☉, and ♃ to the ♃, the same if the benefics are not well situated; and if the ☉ be in good agreement with the attendant stars, the parents' affairs will be secure, but if discordant or adverse, or if the attendants be malefic, their affairs will be deranged and unpleasant.

The probable duration of the lives of the parents is to be inferred by means of other configurations. For instance, if ♃ or ♀ have any kind of aspect to ☉ or ♃, or if ♃ have a good aspect with ☉, viz., by ♃, ✱, or △—if they are strong it shows long life to the father, but not if they are weak, the chances of long life being diminished thereby. If they have no such harmonising aspects, and ♀ be elevated above ☉ or ♃, or if ♃ afflicts the ☉ by a ☐ or ♄ and cadent, they only denote infirmities, but if angular or succedent they cause short life and many accidents. The 1st and 2nd and 10th and 11th houses denote short life, but the opposite houses denote diseases and injuries. If ♀ beholds ☉ as before described the father will die suddenly or receive hurt to his eyes; but if ♀ be so aspected to ♃ he causes cold shiverings, fevers, burns, wounds, which frequently destroy life; even ♃ afflicting the ☉ threatens the father with sickness and death by means of distempers proceeding from water humours.

The Mother.—If ♃ be configured with ♃ or ♀, or if ♀ be in ♃, ✱, or △ with ♃, the mother will be long-lived, but if ♀ succeeds them or afflicts them, or if ♃ only beholds the ♃ in a similar way, they being slow in motion or cadent, they cause the mother bad accidents and diseases. If swift in motion or angular, they denote a short life and much affliction. When in the 1st or second, or 10th and 11th, it denotes short life, but in the opposite houses great affliction. Should ♀ therefore behold the ♃ in this manner when she is oriental it denotes sudden

death to the mother, or some injury to her eyes, but if the ♃ be occidental, she will die by miscarriage, burning, or wounding. If ♀ beholds ♀ in a similar manner death will happen from fever or apoplexy.

If ♃ behold the ♃ thus when she is oriental disease and death will ensue from agues and fevers; if she be occidental, they will arise from hysterical affections, and wasting disease; we ought, however, to take into notice the nature of the sign containing the planet from which these effects proceed, and we ought also to observe that by day the ☉ and ♀ ought to be observed, and by night the ♃ and ♃.

[How these rules of Ptolemy can be applied in each nativity of a large family I cannot see, for I have never yet found two nativities exactly alike; but if anything is to be made of them it is in the nativity of the first-born, but it is not always that they will agree with facts even in this case.—R.

CHAPTER VI. *Of Brethren.*—A general or cursory investigation only can be made under this head. The place of brethren, viz., children of the same mother, will naturally be taken from the sign on the M. C., and from the place which contains ♀ by day and ♃ by night. If this place be configurated with benefics, it will increase the number of brethren in proportion to the number of stars, whether in double-bodied signs or signs of single form. But if the malefics overcome the benefics or oppose them, there will be few brethren, particularly if they surround the Sun. If the evil aspects come from angles, especially the ascendant, ♃ will affect the eldest or first born, and ♀ will diminish the number of the others by death.

Again, should the stars which give brethren be well placed in a mundane position, the brethren will be great and eminent, but if weak, they will be wretched and

obscure. If the malefics are more powerful than the stars denoting brethren, such brethren will be short-lived.

Stars in a masculine condition give males; feminine condition, females; those oriental signify the eldest, and occidental the youngest. If the stars denoting brethren and the lord of the place of brethren be in good aspect, the brethren will be attached to each other; but if the said stars be inconjunct, or in opposition, they will hate and defraud each other.

CHAPTER VII. *Males or Females.*—This consideration is to be taken from the places of the ☉ and ♃, and the horoscope, and the stars ruling those places, particularly at the time of conception, and generally at the time of birth likewise. These three places and the condition of the planets governing them must be observed. From their mutual aspects and their mundane positions being oriental, they are masculine; if occidental, feminine. Again, oriental of the ☉ they are masculine, and if occidental, they are feminine. A comparison of all these must be made, and that quality which predominates will denote the sex.

CHAPTER VIII. *Of Twins.*—The same places, viz., those of the lights and horoscope, are significative of number, whether there be twins or more; for a plurality of births will occur when those places contain bicorporeal signs, more particularly when the ruling stars are all, or some of them, in bicorporeal signs and joined together, for if all the ruling places be bicorporeal and configured with many planets, there will be more than two at a birth.

Three males are usually born when ♃, ♀, and ♂ are configured with the aforesaid places in bicorporeal signs and three females are produced when ♀, ♃, and ♀ are disposed in a feminine manner and configured similarly.

If ♃, ♄, and ♀ are so configured, two males and one female will be born; but if ♀, ♃, and ♂, two females and one male.

CHAPTER IX. *Of Monsters.*—The same places as those already pointed out are again to be considered, for it will be found that, at a birth of this description, they are either cadent from the ascendant (12th house), or else not configured with it, while the malefics occupy the angles. In such a position the last ♂ or ♀ of the ☉ and ♃ prior to the birth should be attended to, together with its ruler and the rulers of the lights at the time of birth; for if the places of the lights at the nativity, and those of the ♃ and ♀, either all or most of them, have no familiarity with the place of the preceding ♂ or ♀, the form of the native will be monstrous; and if at the same time the lights be in four-footed or beastly signs (♄ ♂ ♃ ♁ ♀), and the malefics angular, that which is born will not be of human form. If none of the benefics, and only the malefics, affect the luminaries, the thing produced will be of a wild, mischievous nature. If ♀ affect them, it will be like a fowl, ox, swine, or some animal for man's use. If the lights be in human form, under similar circumstances, that which is born will have quite, or nearly, the human form, but defective. In this case the forms, both of the signs that contain the luminaries and of those in the angles where the malefics are, must be considered; and if none of the benefics have rule in any of these places, the thing born will be quite irrational and incomprehensible. If ♀ alone cause the effect, they will be deaf and dumb, although crafty and ingenious.

CHAPTER X. *Children not Reared.*—If one of the lights be angular, and either joined to a malefic, or if the latter be at an equal longitudinal distance from each luminary, so as to form an equilateral triangle with them, and no

benefic aspecting them at the time, and the rulers of the lights be in malefic places, the child then born will **not** be reared, but will shortly die; and if they be not so configured equilaterally, yet if both malefics nearly aspect the places of the lights, afflicting both or either of them, whether by being succedent to them or in opposition, or if only one of them afflicts either of the lights by a partile aspect, those who are born cannot live long. ♃ chiefly injures the ☉, and ♁ the ♃, by being succedent to, or in elevation above, the luminaries, for then the ☉ is most injured by ♁, and the ♃ by ♃, particularly if they govern the places of the lights or the horoscope. If there be a double opposition by the malefics being angular with the lights and at equal distances, the child then born will be dead or nearly so. If the malefics cast their rays to the parts which precede the lights, and the benefics to the following parts, the child will be deserted, but will be preserved, and live; but if the malefics be elevated above such benefics, it will lead a life of misery and slavery; but if the benefics are elevated, those who find it will treat it as their own; and if one of the benefics ascend with the ♃, and one of the malefics be occidental, it will again be received by its own parents.

The same rule is to be observed in a plural birth, for if one of these planets, whose aspect produces two or three children, be in the west, they will be born nearly dead, deformed, or imperfect; and if it be overpowered by the malefics, its life will be of short duration.

CHAPTER XI. *The Duration of Life.*—This is the most essential part of genethliology. The term of existence should be the first consideration, and to do this is no easy task. The method to which we adhere is that the whole duration of life depends on the aphetic places and their rulers, and the manner in which the anaretic places or

planets are disposed. [*Aphetic* is the place of the "giver of life," *Anaretic* the place of the "destroyer of life."—R.]

CHAPTER XII. *Of the Hylegiacal Places.*—First the hylegiacal or aphetic places are those to which the right of prorogation belongs, viz., the sign on the ascendant from 5° above to 25° below; also the dexter sextile or 11th house, the M. C., the 9th house, and the 7th house. The most powerful is the M. C., then the ascendant, the 11th, 7th, and lastly the 9th house. The parts under the earth, and those above (12th and 8th houses) inconjunct with the ascendant, are unfit for the aphetic dominion.

CHAPTER XIII. *Of the Number of Prorogators and the Part of Fortune.*—The next to be taken are the Sun, Moon, ascendant, and part of fortune, as the four principally qualified to act as prorogators; and lastly, the rulers of their places. The part of fortune is computed from the number of degrees between the Sun and Moon, whereby it is placed the same number of degrees distant from the ascendant, according to the order of the signs.

Of all the prorogators, the ☉ must be preferred by day, if in an aphetic place; if not, the Moon, if aphetically situated. If the ♃ be not, that planet must be chosen which has most claims to dominion with respect to the ☉, the preceding New Moon, and the horoscope; but to be so qualified, it must have at least three dignities in one of those places. If no planet be so signified, the ascendant shall be taken.

By night, the ♃ shall be preferred if properly placed; but if not so placed, the ☉, if in an aphetic place, shall be taken; but if he be not so situated, that planet which has most prerogatives in the place of the ♃, the preceding Full Moon, and the part of fortune. If no planet be so qualified, and a New Moon preceded, the horoscope shall be taken; but if a Full Moon preceded, take the part of fortune.

If both lights and a planet so qualified be all in aphetic places, that luminary which holds the principal places shall be preferred; but if the ruling planet holds the strongest place, and has prorogatives suitable to the conditions of both lights, he shall be taken in preference to them.

[The reader will have discovered ere this that much of this chapter is nonsense, for who in their senses can believe that the part of fortune, which is absolutely a "nothing," can be *hyleg*, the most important of all functions?—R.]

CHAPTER XIV. *Number of the Modes of Prorogation.*

—When the prorogator has been determined, there are two ways of prorogation to be considered: one of these is made to the succeeding signs, when the prorogator is in the oriental quadrant between the M. C. and the horoscope; and when the prorogator is in the quadrant declining from the M. C.

The next point for consideration is the anaretic degree belonging to that species of prorogation made to preceding signs, though only that on the cusp of the western horizon is really anaretic, because it cuts off the ruler of life. All the other degrees wherein planets meet the prorogator by body, or affect it by aspect, either add to or diminish the time of prorogation until the prorogator is set; but they do not kill, because they are not carried to the prorogatory place, but that, on the contrary, is carried to them. The benefics, therefore, increase the length of prorogation, and the malefics diminish it. Mercury must be considered according to the nature of those stars with whom he is configured.

The numbers so added or subtracted are indicated by the degree in which each star so operating is exactly placed, for the number of years will be in proportion to

the horary times of such degree. If the birth be by day, the diurnal horary times must be taken; if by night, the nocturnal. But this relates only to those cases when the degrees in question are in the ascendant; when further advanced, a deduction must be made proportional to the distance, and so on until they come to the west angle, and leave no remainder.

But, in the prorogation made to succeeding signs, the places of η and ζ are anaretic in all their occurses with the prorogative, either bodily or by casting their rays to it by \square or \wp , from either side. The \ast too is at times equally fatal from obeying or beholding signs of equal power; and also the \square , from following signs to the aphetic degree; and likewise the \ast , when in signs of long ascension, if evilly affected; and even the \triangle will kill from signs of short ascension, as will the solar place, if the \rangle be prorogator. All these occurses destroy life; because in this kind of prorogation they are carried to the aphetic place; but they are only anaretic when evilly affected, for their anaretic power is impeded should they happen to be in the term of a benefic, or if they receive the \square , \triangle , or \wp of a benefic at the very anaretic point, or on any of the following degrees, provided such degree be not at a greater distance than 12° from the anaretic point if the ray be from ζ , or 8° if from \wp . This, too, is the case in ζ s of the prorogator and anareta, when they have not the same latitude. Therefore, when good and evil rays meet together, to the number of two or more of each, observe which exceeds the other, either in power or number. In number, when there are more of the one than of the other; and in power, when either the benefics or malefics are in suitable places or otherwise, more particularly when some are oriental and others occidental. Those under the \odot 's beams have no power either to kill or save; but the solar place (even though

the ♃ be not prorogator) will cause death if it be afflicted by the presence of a malefic, and be not relieved by a benefic. The number of years arising from the distance between the prorogator and anaretic places cannot be calculated in every case simply by the ascensions of the degree. This can only be when the horoscope, or some part of it, which is actually ascending, happens to be the prorogator. There is but one rule to be observed by such as would calculate agreeable to nature—viz., to ascertain in what number the equatorial degrees, the succeeding place (whether it be the body or aspect of a planet); will arrive at the preceding place in a geniture; and, as those equatorial degrees pass the horizon, as well as the meridian, all distances must be calculated according to the various positions of the places in question with respect to those angles, and every equatorial degree signifies a year. When the prorogatory place, therefore, is on the oriental horizon, those ascensional times must be taken which intervene between the meeting of the two places, for the anaretic point will arrive at the prorogatory point—viz., the oriental horizon, in the same number of equatorial degrees, measured by such ascension. But if the prorogatory place be on the meridian, the ascensional times must be taken in a right sphere until the arc has passed the meridian. When the prorogatory place is on the occidental horizon, the distance must pass by descensions, or by the ascensional times of the opposite degrees to the horoscope.

If, however, the prorogatory preceding place be not on either of those three places, but in some intermediate place, when neither the ascending, descending, or culminating times will bring the succeeding to the preceding place, other times must be used for this purpose. Countries which have the same position with the horizon as with the meridian, have but one and the same times;

but those to which we allude are situated near one of the semi-circles that intersect the meridian and horizon, at equal distances from each other, making a difference in time of about an hour.

As the times, therefore, differ in those places, owing to the different angles formed by the ecliptic in passing the horizon and meridian, so likewise the times of other spaces differ again from them according to their positions. But there is a more convenient method of bringing the following to the preceding place, whether it be oriental, meridional, occidental, or in any other position, which is as follows:—

Take the degree on the M. C., together with the precedent and following degrees. Consider the position of the preceding degree, and find its horary distance from the M. C. by dividing its distance from that angle in right ascension by its horary time, diurnal or nocturnal, according as it may be, above or below the earth, diurnal if above, nocturnal if below, for each part of the Zodiac has, in proportion to the distance from the meridian, the same horary time, because it forms the same semi-circle. Then find how many equatorial degrees it will require to bring the succedent to the same distance from the meridian as the preceding place; and to do this, again observe the horary distance of the latter; and, having first ascertained what distance the succeeding place is from the M. C., in its first position by right ascension, find what distance it will have from the said M. C. when it arrives at the horary distance of the preceding place; and this will be found by multiplying this horary distance by the horary time of the succeeding place—diurnal if the last position be above the earth, nocturnal if under it—and the difference between these two distances will be the amount of the years inquired after.

[To thoroughly understand this chapter, it must be

learned by heart, and even then it may be difficult to apply it; the positions of the planets vary so much in different nativities, that it will often be very difficult to find out what Ptolemy calls the true hyleg, or aphetic, as well as the anaretic. And after all is there one nativity to be found in which the native was ill, or died, and the lights not afflicted? I say no. They are the true hylegs according both to nature and reason.—R.]

CHAPTER XV. *Example.*—Let us, by way of example, take the beginning of Υ as the preceding place, and the beginning of Π as the succedent place, the latitude of the country being that in which the longest day is 14 hours, and where the horary time of the beginning of Π is about 17° .

Let the beginning of Υ ascend, that the beginning of Υ may culminate and the beginning of Π be 148 equatorial degrees distant from the meridian above the earth.

The beginning of Υ being six horary times from the meridian, multiply them by 17° , which is the horary time of the beginning of Π , the amount being 102° . If this be taken from the 148° , which is the distance of Π from the M. C., the excess will be 46° , and therefore the following place will be carried to the preceding place in 46° , which is the sum of the excess, and about the sum of the ascensional degrees of Υ and δ , when the prorogatory place is situated on the horoscope.

Again, let the beginning of Υ culminate, at which time the beginning of Π is distant from the meridian above the earth 58° . In this second position, the first point of Π will be brought to the M. C. in the 58 times of the excess of its distance, which is the time in which Υ and δ will pass the M. C. when the prorogatory place culminates. In the same way let the beginning of Υ be in the west angle, that the beginning of ϱ may culminate,

and the beginning of Π be 32° distant from the M. C. above the earth. In this case the beginning of Υ is, as in the first instance, six horary times distant from the M. C., and will, as then, if multiplied by 17° , produce 102° , which will be the distance of the beginning of Π from the M. C. when it sets; but as the distance of Π is already 32° distant from that point, take this from 102° , and there will remain 70° . Therefore it will arrive at the W. angle when it has passed those 70° , which is the excess, and about the same number of degrees which \sphericalangle and \mathcal{M} will require for their ascension. By the same rule, let the beginning of Υ not be posited on any angle, but distant from and preceding the M. C. three horary times, so that the 18° of \mathcal{X} may culminate, and the beginning of Π be succedent to the M. C. at a distance of 13° right ascension. If the three remaining houses be multiplied by the 17° , it will give 51° , which will be the distance of Π from the M. C. when it comes to the preceding place of Υ . Add the 13° of R. A., which it wants of the M. C. in the first position, to the 51° of the second position; they will make 64° . The times, therefore, of the prorogatory place were 46° ascending, 58° culminating, and 70° setting; and in the present instance it differs again, as being 64° from being 3 hours distance from the M. C., for when the distance is the whole of the quadrant, the difference of the times is 12° , but the last being only the half distance of 3 hours, the difference is but 6° .

But a more simple method may be used. As for instance, if the preceding place be on the cusp of the horoscope, take the oblique ascension of the distance between it and the succeeding degree. If it culminates, take the R. A.; if it sets, take the oblique descension; but if it be between the angles, as in the latter instance, respecting the distance of Υ , when the beginning of Υ was between the M. C. and the west angle, the proper times of each

angle must be taken thus:—The distance of the beginning of Π from the M. C. was 58° , and from the W. angle 70° . Take the horary distance of the preceding place from each of angles, and the horary proportion between those distances must be either added to or subtracted from the difference of time which is between the two angles. As in the present example, 70° exceed 58° by 12° , but the preceding place was only 3 hours distance, or the half of the 6 hours which form the quadrant. Therefore, as 3 is the half of 6, take 6° , which is the half of 12° (the excess of the quadrant), and add them to the 58 times, or subtract them from the 70 times; the sum or remainder will be 64 times, which is the distance required.

By the same rule, should the distance of the preceding place be only two horary times distant from either angle, 2 is the third part of 6, and therefore 4° , which is the third part of excess 12° , must be added to the 58° , if the distance be from the M. C.; or subtracted from the 70° , if the distance be from the W. angle.

It now remains for us to describe the effects of those meetings, and also of the descensions, and first in order, those that first take place, and likewise the good or evil that may happen by transit when the places of such meetings are either afflicted or assisted, together with the effects of ingresses happening at those periods; for should both the places be afflicted, the principal place by the transit of a planet at the time of such ingress, death must inevitably ensue. If one of the planets be favourably assisted, the period will be important and dangerous; but if both places be assisted, the evil will be, as it were, paralysed, or some slight suffering will ensue. But in all those cases the familiarity or connection of the occurrent places with those of the nativity must be attended to.

As it often, however, becomes a matter of doubt to

which planet the anaretic power ought to be assigned, those events which have already occurred should be minutely observed, and from them a judgment may be formed as to the quality or inequality of their power in those they are to follow.

CHAPTER XVI. *Of the Form and Temperament of the Body.*—Respecting the formation of the body, the ascendant must be observed, the planets that rule it, and the place of the ☽; for from those two places and their rulers, together with the natural form and temperament of each distinct species, and the figures peculiar to the fixed stars ascending according to their declinations, may be inferred the bodily form and appearance. The ruling planets are first in power.

♃, when ruling and oriental, gives a yellowish complexion, good habit of body, black curly hair, broad chest, full eyes, middle stature, with a moist, cold constitution. When occidental, dark, thin, small-made, with scanty hair—and none on the body; well-shaped, black eyes, constitution dry and cold.

♄, ruling and oriental, fair, handsome person, full eyes, excellent make, and dignified appearance; temperament inclined to heat and moisture. If occidental, complexion fair, but not uniform, long straight hair, soon bald, middle stature, temperament more moist.

♃, oriental, ruddy complexion, large stature, healthy, blue or grey eyes, strong figure, moderate growth of hair, temperament hot and dry. If occidental, ruddy complexion, moderate stature, small eyes, hair light or red, and straight; the temperament chiefly dry.

♀ operates similar to ♄, but more gracefully; producing qualities more akin to female beauty, softness and delicacy, the eyes beautiful, and of an azure tint.

♁, oriental; yellowish complexion, proportionate and

well-shaped figure, small eyes, and moderate amount of hair. If occidental; white or fair complexion, but not very clear; straight dark hair, thin figure, some squint or defect in the eyes, long face, temperament chiefly dry. When the ☉ is configurated with the ruling planet, he adds comeliness to the stature, and strengthens the constitution. The ♀ also, but chiefly when withdrawing her light, makes a more comely figure more delicate, and temperament more moist.

Again, planets matutive give a large stature. In their first station, strong and lively; if beyond, the proportion is not so good. At the second station, more debilitated. If occidental, it will be mean and subject to insult and oppression.

The spring quarter gives a good complexion, stature, and habit of body; handsome eyes, and a temperament of heat of moisture.

The summer quarter produces an ordinary complexion, good proportion, and healthy; large eyes, stout, hairy, and a temperament hot and dry.

The autumn quarter; yellowish, lean, sickly persons, good eyes; temperament dry and cold.

The winter quarter; dark complexion, good stature, long hair, but none on the body; well-made, temperament cold and moist.

♊, ♋, and ♌ make the stature larger. ♍, ♎, and ♏ make it smaller. The fore parts of ♐, ♑, and ♒ give more strength, but the hind parts are weaker; but the fore parts of ♓, ♈, and ♉ are weaker, but their hind parts stronger. ♋, ♌, and ♍ make handsome and well-proportioned persons; while ♎, ♏, and ♐ make it ill-proportioned and deformed. All this must be carefully attended to, and from their various mixtures the form of body may be predicted.

¶ I cannot see how any ordinary person can decipher the

form of a γ and \simeq person from the foregoing; the same with \uparrow and \times . The chapter is very, very vague.—R.]

CHAPTER XVII. *Hurts, Injuries, and Diseases of the Body.*—The ascendant and the 6th and 7th houses are chiefly to be considered. Then observe the malefics in what way they are configurated with them; for if one or both (ζ and η) are on the cusp of the said angles, or cast a \square or γ thereto, some disease or hurt will befall the native, more especially if the \odot and \sphericalangle be joined with or opposed to them, or if one only of these be posited on an angle. Because a malefic either ascending before or after a luminary in an angle is capable of producing such diseases or injuries as are indicated by the signs, the places of the horizon, and by the nature of the planets themselves, whether malefics or others, that are evilly affected or configurated with them. The sign on the cusp of the horizon will show the affected part of the body, whether a hurt or disease, or both, and the nature of the planet which causes it will describe its form and nature. η governs the right ear, spleen, bladder, phlegm, and bones. μ , the hand, lungs, arteries, and seed. ζ , left ear, kidneys, reins, and genitals. \odot , the sight, brain, heart, nerves, and right sides. \sphericalangle , the olfactory nerves, liver, and flesh. \sphericalangle , the speech, intellect, gall, tongue, and fundament. \sphericalangle , the palate, gullet, stomach, belly, uterus, and the left side.

Malefics, oriental, denote accidents and hurts; if occidental, diseases. Thus; there will be blindness of one eye when the \sphericalangle is in the 1st or 7th, exactly at the ζ or η , or with any other configuration, if she applies to any of the nebulous parts of the Zodiac:—viz., the little cloud in ϖ ; the pleiades in γ ; the head of the arrow in \uparrow ; the scorpion's sting; the platted hair of Ω ; and the urn of \sphericalangle . Again, if η or ζ be oriental, and follow the \sphericalangle when she

is an angle and decreasing in light, it is the same. If they are configured in the same or opposite angle, being oriental to the ☉, and occidental to the ☌, they injure both eyes. ♂ causes blindness by a blow, stab, iron, or fire; if configured with ♀ it will be in places of exercise, or by robbers. ♃ causes blindness by cataracts, colds, specks in the eyes, etc.

If ♀ be in the 1st or 7th, either joined to or in reception with ♃, ♂ being elevated above or in ☌ to her, the native if a male will be impotent, or if a female liable to abortion, or to bring forth dead children. This happens chiefly in ♁, ♀, or ♃. If ☌ be rising and apply to ♂, or configured with ♀ or ♃ in a similar way, and ♂ in elevation above, or ☌ to her, the native will be an eunuch, or devoid of the natural channels and vents. If ☉ join the configuration, and both the lights and ♀ be masculine, the ☌ decreasing, and the malefics descending in the next successive degrees, the males will be deprived of their genitals, or receive injury there; especially under ♃, ♁, ♀, or ♃. The women will be childless and barren, and sometimes injured in the eyes. ♃, ♀, and ☉ being conjoined in the 1st or 7th, the latter especially, and the ☌ joins the configuration, the native will stammer or have a defect in his speech; but if ♂ be there he will remove it.

If the malefics be angular, and the lights in ☐ or ☌ ascend to them, or if ♃ or ♂ ascend to the lights, especially when ☌ is in her nodes, or her extreme N. or S. lat., or in ♃, ♁, ♁, ♀, and ♃, the body will be deformed, with excrescences, lameness, bruises, etc. If ♃ or ♂ be with the lights, these will happen from birth; but if in the M. C., elevated above the lights, or in ☌ to each other, some dreadful accident will occur—such as falling from a high place, hurt by robbers or quadrupeds; ♂ ruling, will cause it by quarrels and robbers, and ♃

by falls, shipwrecks, or convulsions. Blemishes, or small hurts, are frequently caused when D is in tropical or equinoctial signs. U causes scaly eruptions; O , ring-worms; L , leprosy; V , similar complaints.

Diseases arise from the malefic configurations before stated, with this difference when they are oriental to the D , and occidental to the O . Thus h causes cold in bowels, phlegm, debility, wasting, jaundice, dysentery, cough, cholic, leprosy, and, to a female, hysterics. g causes spitting of blood, melancholy, consumption, sores, piles, tumours, and ulcers; women are liable to abortion, or the foetus putrefies. q , in co-operation with h , increases the cold, and disturbs the stomach; if with g , augments the heat, producing erysipelas, insanity, epilepsy, and baldness. O , V , or K , when rising or setting, predisposes to putrefaction, leprosy, fistulas, and the like. f and II produce falls and epilepsy.

If, under these circumstances, no benefics be configured with the malefics, or with the angular lights, the evils will be incurable; the same if h and g are stronger than the benefics. But if the benefics be more powerful than h or g , the blemishes or diseases will be but slight, and not cause deformity. U will remedy the evil by the help of man, by riches or power; and if q assist by good medicine and skilful physicians, q through some pleasant means. If h joins the configuration, the persons will expose their deformities, and, if q be there, they will do it for subsistence.

CHAPTER XVIII. *The Quality of the Mind.*—The mental qualities are to be judged by q , and the animal propensities by the D and the planets with which she may be configured. Tropical and equinoctial signs incline one to political and state affairs, fond of distinction, and busy in theology; ingenious, acute, inventive, speculative,

and studious of astrology and divination. Common signs render the mind variable, versatile, unstable, inclined to duplicity, amorous, fond of music, careless, and regretful.

Fixed signs make the mind just, constant, firm, prudent, patient, strict, steady, contentious, seditious, and avaricious.

Oriental positions, including the horoscope, especially if the planets are strong, make men liberal, frank, free, brave, ingenious, acute. Oriental stations, and positions on the M. C., make men reflective, constant, of good memory, prudent, inflexible, strict, judicious, active, and skilful.

Precedent and occidental positions make men unsteady, irreverent, impatient, humble, doubting, wavering, cowardly, slothful, and lazy. Occidental stations, and positions on the lower meridian, render the mind ingenious, but not very industrious, inquisitive into occult matters, magic, etc.; studious of mechanics, and to the judgment of dreams. Further, if the ruling planets be strong, the faculties will be exquisite, unimpeded, and successful, especially if configured with ♀ and the ♃).

♃ having sole dominion of the mind, and ruling ♀ and ♃), and well placed, make men selfish, obstinate, severe, arrogant, covetous, and eager to acquire wealth, and envious. But if badly placed, men will be sordid, miserly, mean, wicked, malicious, timid, fond of solitude, apt to cry, impudent, superstitious, unfeeling, treacherous, and sloven. If connected with ♃ and strong, men will be virtuous, respectful, frugal, obliging, affectionate in domestic ties, mild, prudent, patient, and philosophical. But if evilly placed, men will be outrageous, timorous, suspicious, superstitious, averse to children, cunning, faithless, regretful, and dull.

Configured with ♂, and well placed, men are bold, turbulent, daring, morose, rude, warlike, seditious, deceit-

ful, treacherous, tyrannical, covetous, quarrelling, spiteful, insolent, impatient, proud, malignant, unjust, active, persevering, inflexible, able in management, invincible, and ready for anything. But if h be badly placed, they will be robbers, extortioners, adulterers, mischievous, treacherous, thieves, perjurers, murderers, involved in guilt and infamy, and terribly wicked.

Configurated with ♀ , and well placed, men are fond of women, ambitious, reserved, despisers of public opinion, envious, morose, fond of mysteries, divination, grave, bashful, faithful, cautious, ingenious, religious, and peevish and jealous of their women. If h be evilly placed, men will be cunning, lustful, obscene, lewd, and filthy, unnatural in sexual intercourse, debauchers, infamous, disgraceful, wicked, slanderers, drunkards, superstitious, sorcerers, and fit for any wickedness.

Configurated with ♃ , and well placed, men are inquisitive, loquacious, students in law and physic, mystics, hasty in temper, careful, sober, studious, industrious, and fortunate. If the position be evil they will be shallow, malicious, tyrants, fond of tormenting, gloomy, deceivers, traitors, unmerciful, thieves, magicians, forgers, unfortunate, and devoted to ruin.

♃ governing the mind and well placed, men are noble minded, agreeable, pious, courteous, candid, just, dignified, merciful, beneficent, and fit to govern; if badly placed, prodigal, superstitious, timid, proud, foolish, fond of pleasure, negligent, and indifferent. If configurated with ♂ and well placed, men are rough, warlike, good soldiers, impetuous, hot-headed, bold, free, active, fond of disputes, imperious, judicious, and fortunate; if ill disposed, men are mischievous, careless, cruel, unfeeling, seditious, quarrelsome, stubborn, slanderers, arrogant, covetous, unsteady, shallow, unsettled, rash, faithless, turbulent, lustful, dissatisfied, worthless, and contemptible.

Configurated with ♀ and well placed, men are neat, cheerful, elegant, kind to youth, proficient in music and poetry, undesigning, beneficent, religious, inoffensive, wise, loving, cheerful, diligent, ingenious, liberal, temperate, modest, pious, just, and ambitious to do good. If badly placed, they are luxurious, sensual, effeminate, lascivious, slothful, fond of ornaments, shallow, dull, wasteful, kind hearted, open, cheerful, and charitable.

Configurated with ♀ and strong, men are fit for business, learned, good mathematicians, poets, orators, ingenious, temperate, humane, great councillors, beneficent, fit to govern, religious, fortunate, friendly, kind, and every way admirable. If evilly placed, the mind is superficial, empty, contemptible, wrongful, fanatic, enthusiastic, vain, petulant, conceited, proud, imposters.

♂ ruling the mind and well placed, men are generous, powerful, hot-headed, warlike, unstable, robust, confident, daring, rapid, rash, tyrannical, violent, passionate, and formed to govern. If ill placed, cruel, bloody-minded, luxurious, tumultuous, noisy, quarrelsome, obstinate, drunkards, robbers, desperate, furious, violent, and atheists.

Configurated with ♀ and well placed, men are cheerful, docile, friendly, merry, simple, kind, fond of singing, dancing, and scientific pursuits, brave, good actors, lustful, cautious, wise, hasty, prodigal, and jealous. If ill placed, they are mischievous, lustful, adulterers, liars, cheats, violaters of chastity, rash, unruly, perjured, treacherous, foolish, unstable, shallow, insensible to shame, daring, and insolent.

Configurated with ♀ and well placed, he denotes good soldiers, persevering, active, changeable, ingenious, laborious, artful, eloquent, deceitful, inconstant, ready-witted, full of fraud and hypocrisy, busy, litigious, successful, malicious to their enemies, and useful to their friends.

If badly placed, luxurious, covetous, cruel, bold, regretful, unstable, liars, thieves, atheists, seditious, incendiaries, infamous, plunderers, house-breakers, murderers, forgers, jugglers, magicians, venders of poison, and parricides.

♀ ruling the mind and well placed, men are courteous, beneficent, delicate, eloquent, cheerful, fond of dancing, jealous, idle, delighting in arts, well disposed, affectionate, kind, and charitable, clean, agreeable, forgiving, fortunate, devoted to love and friendship. If badly placed, slothful, lustful, effeminate, careless, worthless, timid, and obscure.

Conciliated with ♀ and well placed, men will be artists, men of science, poets, learned, refined, cheerful, friendly, godly, prudent, apt at learning, attentive, fortunate, persuasive, and pleasing, fascinating, honest, judicious, and very jealous. If badly placed, crafty, unstable, deceitful, turbulent, liars, slanderers, unskilful, debauchers, fond of dress, dangerous, infamous, notorious, and ready for anything bad.

♁ ruling the mind and well placed, men are prudent, wise, reflective, learned, inventive, skilful, philosophers, ingenious, mathematicians, and anxious for knowledge. If badly placed, crafty, headstrong, forgetful, hot-headed, unstable, regretful, foolish, thoughtless, lying, careless, changeable, covetous, unjust, and always in error.

In addition to these, the influence of the ♃ must be considered, for when in her extreme N. or S. latitude, the mind is more variable, crafty, and unsettled; but when in her nodes, more acute, active, and diligent; when oriental or increasing in light, ingenious, firm, and open; but occidental or decreasing, slow, dull, changeable, suspicious, and reserved.

The ☉ also co-operates when in familiarity with the planet governing the mind. If well placed, the native is

more just, persevering, honourable, and every way perfect; but if badly placed, more delated, obscure, laborious, cruel, obstinate, worthless, and depraved.

[By being *well placed*, Ptolemy means oriental, angular, swift in motion, in dignities, &c.—R.]

CHAPTER XIX. *The Diseases of the Mind.*—For these we must refer to ☿ and ♃, according as they are placed with respect to one another, or to the angles or malefics, for if ☿ and ♃ be inconjunct with each other or the ascendant, and if ♃ or ♁ be in elevation or afflicting them, the mind will be deranged or afflicted by disease. Epilepsy is generally observed in persons born with ♃ and ☿ inconjunct with themselves and the ascendant, ♃ and ♁ being angular and configured with them—♃ by day and ♁ by night; but if ♃ be so by night and ♁ by day, the native will become insane, especially if the afflicting planet be in ♁, ♀, or ♃. If the ♃ be so afflicted at the new or full, they will be furious madmen, and have a moist brain. If at the new ♃, the affliction proceeds from ♃, and at the full ♃ from ♁, more particularly if they happen in ♃ or ♃. If the malefics operate alone, the disease will be incurable, although not very prominent; but if ♃ or ♁ partake in the configuration, and be oriental and angular, while the malefics are occidental, the diseases will be curable, but very conspicuous. ♃ will cure by medicine, diet, or operation, and ♃ by oracles or divine interposition; but if the benefics be occidental and malefics oriental, the disease will be incurable and conspicuous. The places from whence the affliction proceeds also co-operate. Thus the places of ☉ and ♁ (that is, their dignities) add additional strength to insanity; those of ♃ and ☿ increase epilepsy, ♃ adds to enthusiasm, and ♃ and ♃ augment demoniac affections and moistness of the brain.

BOOK IV. CHAP. I. *Proem.*—It now remains that we treat of external occurrences, such as riches, honour, &c.

CHAPTER II. *Of Riches.*—This is to be inferred from the part of fortune alone, which, whether by night or day, is placed the same distance from the ascendant as the ☉ is from the ♃; which being done, see the rulers of that part, observe their strength and familiarities, and those also of such planets as are configured with or elevated above them, whether of similar or opposite conditions. The rulers of ☊ being strong, give great riches, especially if the lights give proper testimony to them. ♃ gives riches by building, agriculture, and navigation; ♀ by holding some government or other office of trust, or by religion; ♂ by army and military command; ♀ by friends, the dowry of wives, or by gifts by women; and ♄ by the sciences or trade. ♃, ruling and configured with ♀, gives wealth through inheritance; and if ♀ be in bicorporeal signs and receiving the application of the ♃, the native will be adopted by strangers, and inherit their property. If other planets, which are of the same condition as the ruling planet, give testimony, the wealth will be permanent; but if those of a contrary nature are elevated above the ruling places or succeed to them, it will not be permanent.

[A very vague chapter, and quite inadequate to the subject, which is very important.—R.]

CHAPTER III. *Of Honour or Rank.*—The disposition of the lights and the position of the stars near them are to be observed; for if both lights are in masculine signs, and both or only one of them angular (particularly if they have the five planets for satellites), the ☉ being attended by oriental stars and the ♃ by occidental, those born at the time will be kings. If the satellites be also in angles, or in aspect to the M.C., the said persons will become

great and powerful in the world. But when the lights are not so found as aforesaid, the ☉ being in a masculine sign and the ♀ in a feminine, and only one in an angle, and the stars configured as before, the natives will only be princes having the power of life and death. If the lights be as already stated, but none of the satellites angular or give testimony to the angles, those born will be great—such as governors, generals, etc.; but if the lights be not angular, but the satellites angular or configured to the angles, they will be eminent only to a certain degree in the civil departments. If the satellites be not configured with the angles they will be obscure and mean; the same if neither of the lights be masculine or angular, or guarded by benefics. The greater power the benefics have, the greater the dignity; but the malefics have a different influence. If ♃ governs the dignity, power will be derived from some wealthy or profitable government. If ♀ or ♄ have rule, it will arise from some pleasing department attended with gifts and honours. If ♃, it will consist of military rule and victory. If ♄, it will arise from learning, prudence, and business.

CHAPTER IV. *Of the Profession.*—Observe the ☉ and the M.C.; next, that star which is oriental next the ☉, and any planet placed in the M.C., especially if aspected by the ♀. If one planet be in the M.C. and oriental next the ☉, that planet alone is to be taken; but if not qualified by both positions, it must still be taken if no other planet be there. If one planet be oriental of the ☉, and another in the M.C. having configuration with the ♀, both shall be taken, but that which is strongest must be preferred. If none be found placed as aforesaid, the lord of the M.C. shall be taken; but such persons usually are without any regular profession.

The nature of the profession will be known by the three

planets $\♂$, $\♀$, and $\♁$, and of the signs containing them. $\♁$ makes writers, managers, accountants, money changers, travellers, diviners, astrologers, and all who get a living by learning and by salary. If $\♁$ rules $\♁$ they will be managers, interpreters of dreams, or hold some church preferment. If $\♁$ gives testimony to $\♁$ they will be painters, orators, sophists. If $\♁$ governs the profession they will deal in perfumery, wines, colours, spices; apothecaries, weavers, dyers, dressmakers, and painters. If $\♁$ gives testimony to $\♀$ they will deal in ornaments, sorcery, poisoning, and every species of deception. If $\♁$ gives testimony they will be wrestlers, or such as receive preferment by means of friends.

If $\♂$ governs the profession and is in aspect to the \odot , he will make such as work by fire—cooks, founders, and braziers. If he has no aspect they will be shipwrights, carpenters, agriculturists, masons, woodcutters, or such as work with iron tools. If $\♁$ bears testimony they will be seamen, gravediggers, cooks, and butchers. If $\♁$ gives testimony they will be soldiers, tax-collectors, innkeepers, and costermongers.

If there be two rulers, and they be $\♁$ and $\♀$, they will produce musicians, singers, poets, actors, dancers, instrument makers, and painters. If $\♁$ gives testimony, he will make them dealers in ornaments; if $\♁$, they will be judges, officers of state, schoolmasters, and magistrates.

If $\♂$ and $\♁$ be joint rulers, they produce sculptors, engravers, engineers, surgeons, informers, adulterers, criminals, and forgers; if $\♁$ gives testimony, they will be manslaughterers, stealers of clothing, thieves, and imposters; if $\♁$, they will be more respectable, active, careful, full of enquiry, and rather fortunate. If $\♀$ and $\♂$ govern, they will be dyers, ointment makers, workers in tin, lead, gold and silver, apothecaries, husbandmen, and doctors; if $\♁$ bears testimony, they will be gravediggers, mourners, and

attendants at funerals; if ♃, church officers, governors of women, interpreters, etc.

The signs, also, which contain the rulers of profession, vary the employment; human signs incline to such professions as are useful to mankind; four-footed signs (♄, ♀, ♁, ♃, and ♄) make workers of metals, traders of every description, builders, smiths, and carpenters; tropical and equinoctial signs make interpreters, dealers in exchange, agriculturists, and priests; earthy and watery signs denote employment on the water, as gardening and shipbuilding, pickling and salting.

The ♃ when occupying the place of profession, and having passed her ♀, continuing her course with ♀ in ♁, ♁, or ♄, makes men soothsayers, sacrificers, and diviners; in ♃ or ♄ she makes hypochondriacs, or those possessed by demons; in ♁ and ♁, magicians, astrologers, predictors of future events; and in ♁, ♄, and ♁ they will be enthusiasts, interpreters of dreams, and conjurers.

If the rulers be oriental and angular, the profession will be eminent, but if cadent or occidental it will be subordinate. If the benefics be elevated it will be great, profitable, and secure; but if the malefics be in elevation, it will be mean, insignificant, and without profit.

CHAPTER V. *Of Marriage.*—For men, the manner in which the ♃ is disposed must be observed; for if found in the oriental quadrant, she causes men to marry early, or to marry young women when they are old; and if she be here overcome by the ☉'s beams and configured with ♃, she will prevent marriage. If she be in a sign of single form, and apply but to one planet, they will marry but once; but if in bicorporeal signs, or applying to several planets, they will marry several times; and if she applies to the benefics, they will be good wives, but if to the malefics, they are bad. Thus, ♃ receiving the appli-

cation, the wife will be laborious and morose; if ♃, she will be prudent and domesticated; if ♂, daring and refractory; if ♀, full of mirth and cheerfulness; if ♁, she will be remarkable for wisdom and activity. If ♀ be in familiarity with ♃ or ♁, the wife will be prudent, and much attached to her husband and children; but if with ♂, she will be of violent temper and indiscreetious.

For women, the ☉ must be taken instead of the ♃, and if he be placed in an oriental position they marry young, or to young men; but if occidental, they will marry late in life, or to men past their prime. If in a sign of one form, or configured with one planet, he will cause them to marry but once; but if in a bicorporeal sign, or configured with many oriental stars, he will give a plurality of husbands. If ♃ be configured with the ☉, the husband will be industrious, fond of riches, and laborious; if ♃, he will be grave and magnanimous; if ♂, violent, without affection, and unruly; if ♀, spruce and handsome; if ♁, such as are prudent and full of business. If ♀ be with ♃, they will be dull and timid; if with ♂, hasty, lustful, and adulterous; and with ♁, such as are fond of youths. The 10th, 11th, 12th, and the 4th, 5th, and 6th houses are considered the oriental parts in this case. The occidental quadrants are opposite to these. When the nativities of the husband and wife have a friendly aspect of the lights in one with the other, the cohabitation will be permanent, the more so if by reception, and it will be still more durable when the ♃ in one agrees with the ☉ in the other; but if the lights be in signs in conjunct, opposite, or square to each other, the connection will easily be dissolved, and a final separation ensue. Again, if the benefics behold a good aspect, their connections will be productive of kindness, pleasure, and profit, but if the malefics behold it, they will cause quarrels, contention, and damage. Other kinds of marriage (cohabitation) are judged from

♀, ♂, and ♃; if these have familiarity with the lights, the marriage will be domestic and legal, for ♀ has a kind of affinity with ♂ and ♃; with ♂ by means of the florid appearance of youth; her affinity with ♃ is through a more aged complexion because their houses are in △.

The affinity between ♀ and ♂ fills the parties cohabiting with strong desires, and if ☿ be with them, the connection will be public. If ♀ be found in signs common to both, as ♋ and ♌, she will cause connection between brothers and sisters, or other relatives. If ♃ be with her, a man will cohabit with two sisters, or if ♄ be with her, a woman will cohabit with two brothers or kinsmen. Again, if ♀ be with ♃, there will be much pleasure and constancy, and if ☿ be there, it will be profitable; but if ♂ be there, it will be productive of insecurity, misery, and jealousy. If ♂ be with ♀, ♃, and ☿, the ages of these persons will be nearly equal. Should the planets configured as aforesaid, but not in the same signs, be found in feminine places, they will render the native very lustful and shameless, as for instance in the fore or hind part of ♏, the hind parts of ♍, or the front of ♋.* If ♀ or ♃ be posited in the east angle or M. C., their propensities will meet with exposure; but if in the west angle or lower heaven, they will render the natives eunuchs or barren.

The propensities of males belong to ♂, for if he separated from ♃ and ♀, and apply to ♄, he will render males pure and modest in sexual intercourse; and if alone with ♃ their temperament will be cold, and their passions sluggish, but if, when together, they are aspected with ♄ and ♀, their desires will be more brisk—but they will conceal them. If ♃ be absent, and ♂ alone with ♀, or even if ♄ be with her, they will be very lascivious;

* I cannot tell why Ptolemy calls these feminine places. — R.

if ♀ be most occidental of the two, they will be connected with female servants and vagabonds; but if ♂ be most occidental, it will be with gentlewomen, or with married women. In women we must judge from ♀, for if she be configurated with ♃ or ♀, they will be temperate and modest in desire. If ♀ has configuration with ♂ only, they will be very lustful and intemperate; and if, when these planets are joined, or configurated, ♃ happens to concur, and ♂ be under the ☉'s beams, they will be connected with servants and inferiors; but ♀ under the ☉'s rays, it will be with gentlemen or superiors. If these planets are in feminine places, or have feminine configurations, they will be content in being passive, but if in a masculine way, they will take the active part; if ♃ be there, he renders them more infamous and obscene; ♃, more decent; and ♀ makes them notorious and offensive.

CHAPTER VI. *Of Children.*—Have regard to the 10th and 11th houses, and if no planet be there, look to the 4th and 5th. ♃, ♃, and ♀ are producers of children; the ☉, ♃, and ♂ are sterile, or give but few children, ♀ operates according as he may be configurated; prolific when oriental, and sterile when occidental. The prolific planets being posited in the house described in single signs, denote but single births, but in double-bodied or feminine signs, they denote twins, in fruitful signs, as ♃, ♃ or ♃, they give two or more. If they are masculine, by being oriental of the ☉, or by being in masculine signs, they denote males, but if feminine, females. If they are overcome by the malefics, or in barren signs, they will give children, but these will neither be healthy nor long-lived. If the ☉ and malefics possess the aforesaid places, and be in masculine or barren signs, and are not overcome by the benefics, they denote a total want of

children, but if they are in feminine or fruitful signs, or supported by the benefics, they give children, but such will be sickly and short-lived.

If the lords of the aforesaid places are prolific and oriental, or dignified, the offspring will be great and eminent. If occidental or debilitated, they will be mean and obscene. If they are well configured with the \oplus or horoscope, the children will be amiable and beloved by their parents, and inherit their property, but if in conjunct or evil aspect, they will be despised by their parents and disinherited. Moreover, if the planets producing offspring be agreeably aspected together, the children will respect and love each other, but if inconjunct or in opposition, they will detest, deceive, and betray each other.

CHAPTER VII. *Friends and Enemies.*—The places of the \odot , \sphericalangle , horoscope, and \oplus , must be considered, for if they exchange places with each or most of them, or if they ascend within 17° of each other, the attachment will be great and lasting, [The reader will observe that, to know this, the nativities of the two persons must be had.—R.], but if inconjunct, or in g , their enmity will be strong and durable. If the foregoing places exist by \ast or Δ , they will produce slight attachments, or if by \square , trifling enmity. These friendships will become neuter, as it were, when the malefics transit such places, and the enmity will be suspended in a similar way, when the benefics transit the aforesaid places.

Casual friendship and enmity, are produced by the ingresses of the planets of one nativity upon the places of the planets in the other. Thus, h and u arriving at each other's places will cause friendship by agriculture, or inheritance. h and g cause natural aversion and vile stratagems; h and f , friendship between kindred, which soon cools; h and v through business or profit;

♃ and ♀ through government and preferment; ♃ and ♀ through women or oracles; ♃ and ♀ by science and philosophy; ♀ and ♀ by amorous propensities, adultery, or fornication; ♀ and ♀ cause quarrels, hatred, litigation, or sorcery; ♀ and ♀ attachment through arts and sciences, literature, etc.

CHAPTER VIII. *Travelling*.—Travelling must be considered from the positions of the luminaries, especially that of the ♃, for if she be occidental and cadent, she causes travelling and change of places. This is sometimes caused by ♀ when he is occidental, or in the 9th house, if, at the same time, he be in ☐ or ♀ to the lights; should the ⊕ also be cadent, the whole life will be travelling, and the manners foreign.

If the benefics behold the said places, travelling will be lucrative and honourable, and the return speedy; but if the malefics, it will be injurious and hazardous, and the return difficult.

Generally, if the lights are cadent in the oriental quadrants, travelling will be to the E. and S. parts; but in the other quadrants, it will be to the W. or N. parts of the world. If the signs that cause travelling be of single form, or if those be so that contain their rulers, the travelling will be at long intervals, and only at certain times, but if they are bicorporeal, it will be long and continual. ♃ and ♀ ruling the signs and lights, it will be safe and agreeable, and if ♀ joins, he will increase the gains and credit of the journey. ♃ or ♀ ruling the lights, and in ♀ to each other, cause great danger and losses. In moist signs, through shipwrecks; in fixed signs, by precipices and adverse winds; in cardinal signs, through want of food and unhealthy air. In human signs, by robbers and treachery. In earthy, by means of wild beasts and earthquakes; if ♀ joins, it will arise through false accusations and poisonous reptiles.

CHAPTER IX. *The Kind of Death.*—The nature and cause of death may be determined from what has already been said concerning the space of life, relative to the orientality or occidentality of the prorogator. If from the orientality, the anaretic place must be observed, and the kind of death judged accordingly. If it be from the occidental condition, this place must be observed in the same manner. For the death will be conformable to the nature of the ruler of the said places, or if there be no such ruler, to the nature of those whose influence arrives there first, and to those must be joined the nature of every configuring planet, the quality of the anaretic place, and the nature of the sign and terms; for all these co-operate together.

In this way, ♄ having dominion will cause death through chronic diseases, flux, wasting, ague, dropsy, diarrhœa, and such as proceeds from excess of cold; ♃ effects it by quincy, inflammation of the lungs, apoplexy, spasms, heart affections, and diseases arising from putridity; ♀ by fevers, stone, gravel, blood spitting, hemorrhage, abortion, childbirth, erysipelas, and what arises through great heat; ♁ by disorders of the stomach and liver, scurvy, dysentery, putrid sores, fistula and poison, and what arises from excess or defect of moisture; ♃ causes it by madness, ecstasy, epilepsy, melancholy, falls, coughs, and such things as arise from too much or too little dryness.

But violent and remarkable deaths occur when both the malefics govern the anaretic places, and in ♄, ☐, or ♃ to the lights. Thus ♄ ☐ or ♃ the ☉ in fixed signs, death will occur by suffocation or hanging, if in bestial signs, it will occur through beasts; if ♃ gives testimony, it will happen in the day, through combating those animals; if ♄ oppose either lights in the descendant, death will occur in prison should ♁ be joined to them, it will be by

poison or female treachery, provided h be in M or K ; if h be in moist signs configurated with the J , drowning or suffocation; if near the fixed star Argo, it will be by shipwreck. In cardinal signs, in G with or in g to the O , or if g joins with them, death will happen through falling; if g \square or g the lights, the native will be slain in battle or commit suicide; if q joins, it will happen by women; if q , by robbers or pirates; if in M or S , death will take place through some surgical operation of cutting or burning, if in the west it will happen by burning with fire; in bestial signs, through falls and broken bones; if U adds testimony, it will arise through the anger of some prince or king, or the sentence of a judge. When both the malefics are in g to the said places, the death will be still more terrible; when the planets who govern the anaretic places, decline from angles, it denotes death will happen in some foreign land, especially if the J be in \square or g to the said places.

CHAPTER X. *Of the Division of Time.*—There is but one way of judging human affairs, which is by arranging it according to the planetary spheres. We therefore commence with the first age, and the first sphere next above the earth, viz., that of the J , and we terminate with the last age and the last planetary sphere, which is h .

The first, or infant year, therefore, of four years is the J quadrennial period of the J , and is adapted to it, because it is moist and incompact, rapidly increasing, nourished by moisture, and very changeable in nature. The mind likewise resembles the J in its imperfection, which is the proper characteristic of that planet.

The succeeding age, from four to ten years, belongs to the second sphere, which is that of q , during which time the intellectual and rational part of the soul begins to display its character, and imbibe the seeds of knowledge;

years complete, to 10

manifesting, as it were, the elements and rudiments of its genius and natural abilities, and their future tendency, and the mind is excited by discipline and instruction, to imbibe the first principles of knowledge.

The next age, which is the third, belongs to ♀, and lasts eight years, which is her proper period, during which the motion in the seminal vessels commences, and with it all that eagerness, rashness, and intemperance which is common in love.

The fourth juvenile age is governed by the fourth sphere, which is that of the ☉, and its duration, like its period, is nineteen years, at which time the mind begins to exert its authority, and those puerile regulations are succeeded by a greater sense of order and decorum, by the pursuits of ambition, and eagerness for honours and distinctions, and a thirst for glory.

After the ☉, ♂ succeeds, and brings the age of manhood, which endures, like his own period, 15 years, a period of austerity, anxiety, labour, and difficulty.

The sixth age is assumed by ♃, and like the motion of his sphere, lasts twelve years, and is the period of mature age, when dangers and enterprises are laid aside, with all their attendant troubles, and are succeeded by reflection, foresight, and prudence, and a proportional claim to real honour, respectability, and ease.

♄ being the last, regulates the last period of life, which is that of old age, cold, and comfortless; wherein the animal spirits are obstructed; the mind, appetites, and enjoyments dull and insensible, conformative to the slowness of his motion.

The sole dominion of everything is not vested in one and the same planet, whether benefic or malefic, for in this case several opposite events could not occur together, so that the same person should lose a relative and gain an inheritance, or be sick, and become rich, at the same

periods, any more than he could be a father without having any children. Nor could he experience those bursts of happiness, or affliction in things that relate to body and mind, and honour and profit. Yet this will sometimes be the case when a concourse of all the benefics, or all the malefics, fall upon all or most of the prorogators at the same period: but this rarely happens.

We must, therefore, select the prorogatory places according to the rules already laid down, and all the occurses to such prorogators must be taken—not only those of the anareta, as in the space of life, but all others; and not only the bodily congresses, squares, and oppositions, are to be taken, but also the trines and sextiles. The time of events in each prorogation will be governed by that planet which occupies the prorogatory place itself, or is configurated to it. Or if none be so constituted, the planet which is next in precedence will govern the place in like manner, until the next arrives, which has configuration with the next degrees in succession, and who will govern in the same way until the arrival of the next. Thus every ruling planet governs in succession, and also those to whom the terms belong.

Again, in the prorogation of the horoscope, the degrees of the distance will be measured by the ascensional times belonging to the climate; but in prorogation of the M. C. they are measured by the culminating times, and in all other prorogations by proportional times, depending upon their distance from their respective angles, ascensions, descensions, or culminations, concerning which we have already spoken when treating of the space of life.

In this way the chronocrators of general events are taken. But those who govern the angular periods are selected as follows:—Number the years from the period of birth, and take the same number of succeeding signs from the prorogatory place, at the rate of a sign for a year, and

the lord of the last sign will be the chronocrator for the last year.

In months the same rule is to be observed, viz., to reckon the number of months from the month of the birth, and take a corresponding number of signs from that which belongs to the chronocrator of the present year, allowing twenty-eight days for each sign. It is likewise the same in days; for the number of days from the day of the birth must be taken in a similar way from the signs which belong to the month, allowing for each sign two days and a third. The ingresses that are made on the places of those periods should also be observed, for they have no small share in producing the event. The ingresses of h_2 made on the places of the general periods should be particularly observed, as should those of u on the places of angular periods, ♂ , ☉ , ♀ , and ♃ , on the places of monthly periods, and the transits of the J over those of the diurnal periods. It must also be observed that general chronocrators have the greatest power in producing events. The particular ones assist or oppose them according to their respective natures; but the ingresses increase or diminish the event. The place of prorogation, therefore, shows the true nature and quality of the event, and its duration, as does also the lord of the general times, and that planet also to whom the term belongs, owing to the familiarity of the planets from the period of the geniture, to those places which are influenced from the beginning. The nature also of the event, whether good or evil, is shown by the nature of these chronocrators, whether benefic or malefic, and by their sympathy and antipathy at the beginning with those places they governed. But the time in which events happen is chiefly shown by the relative position of the annual or monthly signs with the places which cause the events, and likewise by the planetary ingresses.

The luminaries also operate according as they behold the annual or monthly signs; for if they are agreeably configured with the operative places in the nativity, and also at the ingresses, they are beneficial; but if otherwise, they are productive of evil. For when they are in evil configuration to the said places, and contrary in condition, and are found in \square or ♁ at the time of transit, they will cause evil; but if they do not \square or ♁ , but are otherwise configured, they will not be so injurious.

If the lord of the time, and of the ingress, be the same planet, if it be good, the benefit will be extreme; if evil, the evil will be excessive. If such planet have dominion also at the birth—and, indeed, wherever all the prorogators, or most of them, operate on one particular place, and to one and the same end; or even if they be not so constituted, if all the times and periods have a series of benefic or malefic occurrences—they will produce everything in the extreme, whether good or evil.

PTOLEMY'S APHORISMS RELATING TO GENETHLIACAL ASTROLOGY.

1. Whosoever may be adapted to any particular event or pursuit will have the star indicative thereof very potent in his nativity.

2. A skilful person, acquainted with the nature of the stars, is enabled to avert many of their effects, and to prepare himself for those effects when they arrive.

3. When the benefics may be controlled in the 8th house, they bring mischief by means of good men; if, on the other hand, they be well affected, they will prevent mischief.

4. If, while a benefic may ascend, both the lights should be in the same minute of the same sign, the native will be highly prosperous in all which can befall him; so likewise, if the lights be mutually opposed from the east and west. But the contrary effect will be produced should a malefic be on the ascendant.

5. Aspects between the ☽ and stars give much activity; and if the stars be strong, they signify an efficient, but if weak, an inert excitation to action.

6. An eclipse of the lights in the angles of a nativity, or annual revolution, is noxious, and the effects take place according to the space between the ascendant and the place of the eclipse. In a solar eclipse, a year is reckoned for an hour; so in a lunar eclipse a month is reckoned for an hour.

7. Venus gives pleasure to the native in that part of the body which may be ruled by the sign she occupies. It is the same with the other stars.

8. If ♃ or ♄ be on the ascendant, the native will create his own dignity; but if ♀ or ♁, he will cause his own death. The other signs are to be reckoned in the same way.

9. ♀, if established in either house of ♃ and in power, gives the native a speculative and inquisitive intellect; if in a house of ♂, and especially in ♈, he gives eloquence.

10. If a malefic in one nativity fall on the place of a benefic in another nativity, he who has the benefic will suffer damage from him who has the malefic.

11. If the ascendant of a servant be the M. C. of his master, the master will place so much confidence in that servant as to be ruled by him.

12. Men of tall stature have their lords of nativity in elevation, and their ascendants in the beginnings of signs; but the lords of men of short stature will be found in declination. It must also be seen whether the signs be right or oblique.

13. The lords of nativity of slight or thin men have no latitude, but those of stout or fat men have; and if the latitude be S., the native will be active, but if N., he will be inactive.

14. The native's sight will be impaired if the ♃ be opposed to the ☉, and joined with nebulous stars; and if the ♃ be in the western angle, and both the malefic stars in the east angle, the ☉ being in an angle also, the native will become blind.

15. Insanity is produced when the ♃ has no connection with ♀, and if neither of them be connected with the ascendant. ♃ being in occupation of that angle by night, but ♂ by day, especially if in ♁, ♀, or ♃, a demoniac affection will be produced.

16. If both luminaries may be in masculine signs in the nativities of males, their actions will be agreeable to nature; but if so placed in the nativities of females, they increase their action; and ♂ and ♀, if matutive, incline to the masculine gender; if vespertive, to the feminine.

17. Matters of education are to be considered by the

ascending lords of triplicity; matters of life, by the lords of the conditional luminary's triplicity.

18. If the ☉ be found with caput medusa (♄ 24° 30'), and not aspected by a benefic star, and if there be no benefic in the 8th house, and the lord of the conditional luminary be opposed to ♂, or in ☐ to him, the native will be beheaded; if the luminary culminate, his body will be maimed or mangled; and if the aspect in ☐ be from ♀ or ♃, his feet and hands will be amputated.

19. ♂, if ascending, uniformly gives a scar in the face.

20. If the ☉ be in ♋, with the lord of the ascendant in ♏, and ♂ has no prerogative in the ascendant, and there be no benefic in the 8th house, the native will be burned.

21. If ♃ holds the M. C., and the conditional luminary be opposed to him, the native will perish in the ruins of buildings, if the sign on lower heaven be an earthy sign; if a watery sign, he will be drowned or suffocated with water; if a human sign, he will be strangled by men; but should there be a benefic in the 8th house, he will not suffer death, although he will be brought near it.

22. Whoever has ♂ in the 11th house, does not govern his master.

23. If ♀ be in ♋ with ♃, and has any lord of house in the 7th, the native will be of spurious origin.

24. The ☉ is the source of the vital power, the ☽ of the natural power.

25. Consider the grandfather's affairs from the 7th, and the uncle's from the 6th.

26. The stars rising with the 10th house, prove how far the native may be fitted to the occupation which he follows.

[This is the finish of what Ptolemy has written on Genethliacal Astrology, and which has been quoted and enlarged upon by all the succeeding generations of astrologers. But I myself am of the same opinion as Wilson

(author of the "Dictionary"), viz., that much of what Ptolemy says is nonsense, and in general very vague. There is much that is truthful and useful in the foregoing, and much that is nonsensical and useless, and which the judgment of my readers will speedily perceive. I should not have filled up my pages with this except that so much has been made of Ptolemy, and hence his work has become scarce and dear, and out of the reach of some of my readers; but in the foregoing they will be able to be their own judges, and not have to rely on the opinions of others.—R.]

APPENDIX.

THE GUIDE TO ASTROLOGY, Vol. I.

CORRECTIONS AND NOTES.

THIS little work has met with much approval, and has been eagerly sought after by the student. There are, however, some errors which escaped my notice at the time, and now that the opportunity offers, I will point them out, that the reader may be enabled to make the necessary alterations.

Page 25, Chapter VII., March 30th printed for March 31st. The same error occurs on page 26. Again, on page 30, the longitude of the \odot is computed for March 30th, 6 A.M., instead of March 31st. The reader will no doubt have noticed these errors, but I mention them now that no doubt may exist in the mind of the young student about them.

Page 27, last paragraph—*i.e.*, as to getting the *sidereal time* when the \odot 's R. A. or longitude only is given. After proceeding as taught, the "equation of time" must be added or subtracted accordingly. As this "equation of time" does not vary more than a few seconds from year to year, a table for any year will serve.

Page 39, η in \odot or evil aspect to the \odot .—I have a little to add to this—*viz.*, that such aspects lead to unhappy marriages with females, and to mutual bickering and unpleasantness. In some cases the husband drinks, runs away from his wife, or deserts her. Such aspects usually lead to what may be called an "uncongenial marriage."

Page 44, ♂♂, or afflicting ☉.—This leads to a bad marriage. In the case of a female, the husband is cruel, austere, and frequently a drunkard.

Page 49, ♀ in 7th, early marriage.—This should have been qualified, for when Venus is strong in the 7th, it denotes an early marriage, but if in ♍ or ♎, it delays marriage, and the native follows loose ways; in ♈, ♉, ♊, or ♋, Venus denotes an early marriage. If ♀ be afflicted by ♃ in this house and in a watery sign, the wife or husband will drink. You will observe that the effects named of the positions of the planets in certain houses are to be considered when that planet is free from aspects. Good aspects augment the good or lessen the evil signified, but bad aspects the reverse. Take an illustration. Suppose ♃ occupies the 7th and is void of aspect, this would denote a comfortable and happy marriage, and suppose ♃ had the good rays or aspects of ☉, ♀, or ♃, it would denote greater happiness; but suppose he had a bad aspect of these planets, or a ☐ or ♂ of ♃ or ♃, then the marriage would not be so happy. If you put ♀ in the place of ♃, and send her a ☐ or ♂ of ♃ or ♃, you will find the marriage in no ways a happy one, because ♀ is not so strong as ♃; hence the affliction of ♃, ♂, or ♃ to her would overcome her good influence, and turn it into bad. *Bear this example in mind with respect to all the planets.*

Page 51.—♃ in 9th is omitted. Such a position shows one fond of study and science, curiosities, learning, quick at business, fond of travelling, and generally very clever.

Page 76, "Choice Aphorisms."—A modern writer has published the extraordinary statement that I have printed aphorisms which were shown to be utterly false by Partidge as far back as 1698! Poor man! this statement, like many others in his book, results from lack of experience. If space permitted, I would have explained these

aphorisms one by one to him, for it is clear to me that he needs "light." To give you an illustration of the darkness in which he dwells, I will quote from page 45 of his book. He says—"For the purpose of illustrating the subdivisions which have now to be made, let us suppose that the first degree of *Aries* (the first point of the Zodiac) is *ascending*, the opposite point (the first degree of *Libra*) will be *descending*, the first degree of *Cancer* will be on the *Zenith*, and the first point of *Capricorn* on the *Nadir*." Now the merest tyro in the science knows that when *Aries* is rising, *Capricorn*, and not *Cancer*, will be in the Zenith. But, to return to our subject, those aphorisms are in accordance with my own experience, and there is not one that I find contrary to facts.

Page 86, "concerning the position of ♀," paragraph 4, read ♀ in the 7th in ♍ or ♎, the native is long, etc., etc.

Page 92, Tables of the Poles of the Houses, bottom paragraph, read the 3rd, 5th, and 9th houses, instead of the 3rd, 5th, and 6th.

On page 91, "The use of an Ephemeris," *year* is printed for *year*.

