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#### BOOK ONE GENETHLIACAL ASTROLOGY.

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THE

#### TEXTBOOK of ASTROLOGY (Second Edition)

bу

#### ALFRED JOHN PEARCE

### Author of "The Weather Guide-Book," "The Science of the Stars" $\oplus \oplus \oplus \oplus \oplus$

"Truth is never refuted."----Plato

Because of its great value, and the inability of students to secure copies of this long since "out-of-print" book through second hand book stores, the National Astrological Library, a non-profit institution, has prepared a limited number of this abridged edition of Mr. Pearce's monumental work on natal astrology, that it might be available to students. It is intended to similarly make his works on Mundane Astrology, Astro-Meteorology, Medical Astrology and Elections available.

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#### PREFACE TO THE SECOND EDITION

FARADAY, one of the most conspicuous examples of that typically philosophical mind which Great Britain has produced, uttered, towards the close of his life, his well-known warning against presumptuous judgment as the besetting intellectual vice of his time---a vice to which the educated class were almost wholly given over and from which professed philosophers were not exempt.

No science has suffered so severely from presumptuous judgment as Astrologia Sana. The mildest advocacy for an impartial investigation of it is held to be evidence of a mental obliquity, notwithstanding the fact that for ages it commanded the enlightened belief of the most learned and the most highly gifted of mankind.

The religious world may believe, with Professor Smyth and the Abbe Moigno, that astronomy began 2170 B.C., and that the first astronomers were instructed supernaturally; but this involves the belief that a knowledge of astrology was also revealed to man as Josephus averred, for astronomy and astrology were originally one and the same science. The late astronomer, R. A. Proctor (an opponent of astrology) declared that "astrology was the nursing mother of astronomy."

It is often asked: "Why is it the great majority of learned men of the nineteenth and the present century have denied that there is any truth in astrology?" The reply is: "Because they had never investigated it, being too prejudiced against it to do so." The vexed question of the truth of astrology cannot be solved by a priori arguments. It must be thoroughly and impartially examined before an opinion on its merits or demerits can be justified. As Bacon said:--

"All idols must be abjured and renounced with firm and solid resolution, and the understanding must be freed and cleared of them, so that the access to the kingdom of man, which is founded on the sciences, may resemble that to the Kingdom of Heaven, where no admission is conceded except to children."

It is puerile to say that as orthodox scientists do not recognise astrology there can be nothing in it worthy of study. It has been well said that if there were not successive generations of men the world would stand still. No great or learned man, who had attained the age of forty years, accepted Harvey's doctrine of the circulation of the blood, in his day. It was the great and learned men who despised the persecuted Galileo, who laughed at Newton, who could perceive no wisdom in Bacon and Locke, who repudiated Linnaeus and Hahnemann, and would have strangled modern astronomy, geology, chemistry, magnetism and homeopathy.

The author entertains the greatest respect for the learned astronomers and philosophers of the present day. At the same

time a protest must be entered against those astronomers and philosophers who presume to decide by autocratic authority so important a question as that of the truth of the most ancient of all sciences, with the merits of which they are totally unacquainted. As for the attacks of purely literary men, however brilliant they may be in their own department, they are without the pale of natural science, and are, therefore, incompetent to form an opinion as to the truth of Astrologia Sana.

Sir David Brewster presumptuously assumed the absurdity of astrology, instead of investigating it: in fact, in his article on the subject in the "Edinburgh Cyclopaedia," there was neither a single sentence of reasoning nor a single fact presented in evidence against it; for he simply set up a phantom of his own for the amusement of knocking it down, and thereby only betrayed his utter ignorance of the subject and his unreasoning prejudice against it. "These be thy gods, O Israel."

Some materialistic opponents think to crush astrology with the dictum that "it is opposed to common sense." Before the science can be tried by this standard, knowledge and justness are essential -- for "common sense" is usually a cloak to cover a vast amount of common prejudice. Without entering into the logical definition of what common sense is, I may ask such self-satisfied critics what is their common sense? If it is opposed to scientific sense it is simply common ignorance. "Common sense," about a century since, ridiculed the idea of travelling at the rate of fifty miles per hour by means of the locomotive steam engine. The really scientific Dr. Lardner's "common sense" led him to ridicule the idea of crossing the Atlantic Ocean in a steam-ship, he pronounced it visionary; but nevertheless he subsequently availed himself of a steamship when he emigrated to America. Sir Humphrey Davy's "common sense" led him, in the course of his lecture at the Royal Institution, to compare the project of lighting up towns with gas conveyed by pipes to that of the Yorkshireman who proposed to dissipate London fogs by setting up windmills. Such "common sense," which draws conclusions from a priori reasoning, is the most fallacious and gratuitous mode of judging an experimental science.

The planetary Heavens are the macrocosm and man is the microcrosm.

Astronomers boast that one of the greatest charms of astronomy is that it enables them to predict eclipses of the Sun and Moon, etc., exactly, and that their predictions are accepted with as little doubt as if they were the records of past events. On the other hand, when an astrologer foretells great earthquakes, destructive storms, floods, droughts, scarcity or plenty, etc., in regions through which the line of central eclipse (of the Sun) passes, coinciding, or nearly so,

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with the maximum of planetary action, his prediction when fulfilled is most unfairly stigmatised as a mere "lucky hit." In both cases, the predictions of the astronomer and the astrologer are based upon astronomical phenomena and computations: the reason why the forecasts of the former are lauded as the achievements of true science, and those of the astrologer are branded as "pseudo-science," or even as "imposture," is, in fairness, impossible to comprehend. It is the outburst of sheer prejudice. Many have been the failures of the predictions -- especially in relation to comets -- many have been the mistakes of astronomers; yet, because they can predict the moment of an eclipse (which the ancient astrologers could and did accomplish, thousands of years before Newton, and, moreover; the return of comets, also), modern astronomy is held to be an exact science.

Even Sir David Brewster, who ridiculed astrology, yet enthusiastically declared: "The planets and constellations are truly the only objects in the Universe which all nations have witnessed and all peoples admired. They presided over the horoscope of our birth, and they will throw their pale radiance over the green mounds beneath which we are destined to lie."

The author trusts that all who love TRUTH for its own sake will do their best to demand a fair field and no favour for Astrologia Sana, and aid in circulating this work. No study can be more interesting nor more fascinating, and few can be more useful. None other can surpass it in leading "from Nature up to Nature's GOD."

A.J.P.

## CHAPTER I •

#### INTRODUCTION

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"It is a gentle and affectionate thought, That, in immeasurable heights above us, At our first birth the wreath of love was woven With sparkling stars for flowers."---(Schiller's Wallenstein (Coleridge's Translation)

THE history of Astrology is coeval with that of the earliest civilisation. It formed the basis of all ancient religions and mythology, and was indissolubly interwoven with the sacred truths of the Christian religion.

Godfrey Higgins, the talented author of the "Anacalypsis," and an opponent of astrology, stated that, "Among all the ancient nations of the world, the opinion was universal, that the planetary bodies were the disposers of the affairs of men."

Simplicius relates that Calisthenes, who accompanied Alexander to Babylon, sent to Aristotle from that capital a series of astronomical observations, which he had found preserved there, extending back to a period of 1903 years from Alexander's conquest of the city. Erigenes states that these observations were recorded on tablets of baked clay. They must have extended, according to Simplicius, as far back as 2234 B.C., and would therefore seem to have been commenced and continued for many centuries by the primitive Chaldaen people. The Chaldaean astrologers were highly honoured in Persia, at the court and by the people, as related by Plato in one of his dialogues. The Druids held the astrology of the ancient Chaldaeans in equal honour, for it was, in fact, their religion.

Cicero passed the following eulogy, 1 on the Chasdim: --

"Chaldaei cognitione astrorum sollertiaque ingeniorum antecellunt."

Josephus states that astrology was practised by the antediluvians, who had it from Adam, who received his information thereof from GOD himself. He further states that Seth having received instruction in its principles from Adam, and foreseeing the flood, engraved the rudiments of the science upon two permanent pillars of stone; and that the remains of those pillars he (Josephus) himself had seen. He also relates that the science was taught by Enos and Noah, who preserved it to the days of Abraham.

Eusebius informs us that Abraham was thoroughly versed in the Chaldaean astrology.

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There can be no doubt that the secret religion of the Chaldaeans was that of "Aur," literally the light, metaphorically the doctrine from which Abraham was called to worship the true God alone, and not, as they did, namely, to mix with that the worship of the Host of Heaven. Abraham had learned the great secret of the <u>Aurim and Thummin</u> -- which meant the "Doctrines and Perfect Laws," and which has remained to this day a perfect mystery, inscrutable to the ablest of our philologists, and the most learned of our divines, owing to their ignorance of astrology.<sup>2</sup>

Zoroaster, legislator of the <u>Magi</u>, or wise men of Chaldaea, adopted astrology. He was the originator of <u>magia</u>, or magic, which, at first, was a good principle, being the worship of the Deity.

Aristotle says that the Chaldaean Magi were prior to the Egyptian priests -- who were contemporaneous with Moses.

Manetho, an ancient historian, says that there was a temple at Heliopolis, dedicated to the Sun, or Mithra, where the Magi instructed the priests of Isis in the mysteries of their religion; and that there was one Moses, a priest at this temple, who afterwards became the leader of a number of enslaved Jews, and from this it is evident that hoses was well acquainted with the Chaldaic philosophy.

Godfrey Higgins says: ---

"Though the adoption of the astronomical and astrological emblems of the Magi and the Egyptians, may be no proof of the wisdom or sagacity of Moses, they are sufficiently clear proofs of the identity of his religion with the religion of the Magi, etc., before their corruption. What are we to make of the brazen serpent set up by Moses in the Wilderness, and worshipped by the Israelites in the time of Hezekiah? What of the Cherubim under the wings of which the God of the Jews dwelt? These Cherubim had the faces of the beings which were in the four cardinal points of the zodiac, when the Bull was the equinoctial sign, viz., the ox, the lion, the man and the eagle. These were clearly astrological.

"The secret meaning of all these emblems, and of most parts of the books of the Pentateuch, of Joshua and Judges (almost the whole of which was astrological, that is, magical allegory), was what in old times, in part at least, constituted the Jewish Cabala, and was studiously kept from the knowledge of the vulgar."

Moses was brought up in the court of Rameses II.

The Rev. John Butler, B.D., maintained: --

"That Moses did particularly understand astrology is apparent by his predictions of the tribes as to what should betide them for the time to come; for it was not by revelation, nor dream, nor vision, that he spake those things, for when it was so the Scripture was wont to say how it was so; and no such thing being alleged now, it follows that he spake merely of his natural knowledge, and besides, the phrase savours of mere natural prophecy."

The ancients believed that the planets had, under their special special care, the affairs of men. Philo was of this opinion, and even Liaimonides declares that the planets are endued with life, knowledge, and understanding; that they acknowledge and praise their Creator. "On this opinion," says Godfrey Higgins,<sup>4</sup> "all judicial astrology, magic, was founded -- a science, I believe, almost as generally held by the ancients as the being of a God is by the moderns."

Phornutus says, "For the ancients took those for gods whom they found to move in a certain and regular manner, thinking them to be the causers of the changes of the air and the conservation of the universe.<sup>5</sup> These then are gods which are the disposers and formers of all things."

As to the probable origin of the ancient belief that the planets were animated beings, Godfrey Higgins says:--

"If a person will place himself in the situation of an early observer of the heavenly bodies, and consider how they must have appeared to him in his state of ignorance, he will at once perceive that it was scarcely possible that he could avoid mistaking them for animated or intelligent beings. To us, with our prejudices of education, it is difficult to form a correct idea of what his sensations must have been, on his first discovering the five planets to be different from the other stars, and to possess a locomotive quality, apparently to him subject to no rule or order. But we know what happened; he supposed them animated, and to this day they are still supposed to be so, by the greatest part of the world.

"Persons are apt to regard with contempt the opinion that the planetary bodies are animated or rational beings. But let it not be forgotten that the really great Kepler believed our globe to be endowed with living faculties; that it possessed instinct and volition -- an hypothesis which M. Patrin has supported with great ingenuity. Among those who believed that the planets were intelligent beings, were Philo, Origen, and Maimonides."<sup>6</sup>

"There can be no doubt that judicial astrology, or the knowledge of future events by the study of the stars, was received and practised by all the ancient Jews, Persians, and many of the Christians, particularly the Gnostics and Manicheans. The persons now spoken of thought that the planets were the signs -- that is, gave information of future events, not that they were the causes of them?-- not that the events were controlled by them: for between these two there is a great difference. Eusebius tells us, on the authority of Eupolemus, that Abraham was an astrologer, and that he taught the science to the priests of Heliopolis or On. This was a fact universally admitted by the historians of the East. Origen was a believer in this science as qualified above; and N. Beausobre observes, it is thus that he explained what Jacob says in the prayer of Joseph: HE HAS READ IN THE TABLES OF HEAVEN ALL THAT WILL HAPPEN TO YOU, AND TO YOUR CHILDREN."

In the Para papers<sup>8</sup> we read that:--

"It is in the planetary system one finds the key that unlocks this great pantheon of granite gods, rends the veil of the temple that encloses the 'holy of holies', and reveals many a sublime truth of which these solemn and silent images have so long been the misunderstood interpreters."

The first verse of Genesis records that, "In the beginning God created the heavens and the earth." This should be, "In the first place God created the planets and the earth." The words "ath he shemim" import, ath , the original matter, heshemim, of the disposers. It is the plural of shem, the disposer or placer. It has been falsely rendered "heaven". In the 19th Psalm we have the same word heshemim rendered the "heavens," and followed by a verb in the plural. "The heavens declare the glory of God." That the planets were here, also, signified, is certain, for David says: "There is no speech or language where their voice is not heard." In the 4th verse of the same Psalm we read: "In them hath he set a tabernacle for the Sun." This means among the planets. In the same verse we are told: "Their line has gone out through all the earth." What does this mean? Aquila (the astrologer) renders it "canon" a line or thread spread out at length. It really meant, therefore, the "thread of destiny," just as the Parcae, or Destinies, held distaffs, spinning the thread of human life.

Godfrey Higgins says: ---

"The word esmin in the Hebrew, and esmin in the Chaldee, do not mean the heavens or heavenly bodies generally, but the planets only, the disposers, as Dr. Farkhurst, after the Magi, calls them.

"The conduct of Christian expositors, with respect to the Hebrew words <u>smim</u> and <u>rasit</u>, has been as unfair as possible. They have misrepresented the meaning of them, in order to prevent the true <u>astrological</u> character of the book (of Genesis) from being seen. But that the first does mean <u>disposers</u>, the word <u>heavens</u> making nonsense, and the words relating to the stars in the 16th verse (of the first chapter), showing that they cannot be meant, put it beyond a question. My reader may, therefore, form a pretty good judgment how much Parkhurst can be depended upon for the meaning of the second, from the striking fact that, though he has filled several columns with observations relating to the opinions of different expositors, he could not find rocm for the words, the opinion of the Synagogue is, that the word means WISDOM, or the Jerusalem Targum says it means WISDOM. But it was necessary to CONCEAL from the English reader, as already stated, the countenance it gives to judicial astrology, and the doctrine of Emanations."

In the 14th verse of the first chapter of Genesis we read that: "God said, Let there be lights in the firmament of the <u>heaven</u> to divide the day from the night, and let them be for signs, and for seasons, and for days and years." The word translated "lights" should have been rendered "instruments of light;" and "in the firmament of the heaven," should read "in the expanse of the heavens." "Let them be for signs," should be "let them be for signs of the future" -- the word is <u>latheth</u>, and it signifies <u>sign of the future</u>.

Adam Clarke, commenting on Genesis XLIX, says,

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"It has been conjectured that the eleven stars that bowed down to Joseph might possibly refer to the signs of the zodiac,"10 which were very anciently known in Egypt, and are supposed to have had their origin in Chaldaea. On this supposition, Joseph's eleven brethren answered to eleven of the signs, and himself to the twelfth."

General Vallancey, well known for his antiquarian researches, has endeavoured, in his COLLECTANEA HIBERNICAE,<sup>11</sup> to trace out the analogy between the twelve signs of the zodiac and the twelve sons of Jacob, which Dr. Hales<sup>12</sup> has altered a little and placed in a form which it becomes more generally applicable:--

"1. REUBEN --'Unstable (or rather pouring out) as water' -the sign Aquarius, represented as a man pouring out water from an urn.

2. SIMEON and LEVI -- 'The united brethren'-- the sign Gemini, or the twins.

3. JUDAH -- 'The strong lion' -- the sign Leo, or the Lion.

4. ASHER -- 'His bread shall be fat' -- the sign Virgo, generally represented holding a full ear of corn.

5. ISSACHAR -- 'A strong ass,' or ox; both used in husbandry -- the sign Taurus, the bull.

6 and 7. DAN -- 'A serpent biting the horse's heel' --Scorpio, or the scorpion. On the Celestial sphere the scorpion is actually represented as biting the heel of the horse of the archer (Szgittarius), and chelae, 'his claws', originally \* occupied the space of Libra.

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8. JOSEFH -- 'His bow remained in strength' -- the sign

Sagittarius, the archer, or bownan, usually represented, even in the Asiatic zodiacs, with his bow bent, and the arrow drawn up to the head -- the bow in full strength.

9. NAH-TALI -- By a play on his name TALEH; the ram, the sign Aries, according to Rabbins.<sup>13</sup>

ZEBULON -- 'A haven for ships' -- denoted by Cancer, the 10. crab.

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11. GAD<sup>14</sup>-- 'A troop or army' -- reversed Dag, a fish, the sign Pisces, the fishes.

12. BENJAMIN -- 'A ravening wolf' -- Capricornus, which, on the Egyptian sphere, was represented by a goat, led by Pan, with a wolf's head."

The Reverend F. Fysh called attention<sup>15</sup> to Deuteronomy XXXII.,8, "When the Most High divided to the nations their inis heritance when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." The Septuagint has, "according to the number of the angels of God." This difference is explained by a reference to Genesis XXXVII.,9. The twelve signs of the zodiac are plainly referred to. The meaning appears to be, that however numerous the nations are, they are under one or other of the twelve signs.

In Deborah's song of triumph we are told that "the stars in their courses (i.e., exaltations) fought against Sisera." Parkhurst renders this passage, "The stars from their elevations fought against Sisera." He then asks, "How so?" and replies, "By having their influence on the atmosphere supernaturally increased, so as to occasion those heavy rains which swelled the river Kishon, so as to sweep away the army of Sisera, as mentioned in the text." Josephus' account is, that a violent hailstorm blew in the face of the enemy; this hailstorm was caused by the electrical state of the atmosphere; and this electrical state of the atmosphere was caused by planetary influence. Parkhurst says, "But the modern philosopher will object that the stars, including the planets, have no natural influence or efficiency at all in causing rain. I answer, this is certainly more than he knows. One of the principal causes of rain is an alteration of the state of the atmosphere." Parkhurst then quotes Boerhave, "Perhaps, also, the different aspects of the planets may contribute to this effect -- i.e., of uniting the primary particles of water, which floated before separately in the atmosphere -- and so occasion rain, snow, and hail."

Much has been made, by religious opponents of astrology, of the injunction of Jeremiah, "Be not dismayed at the signs of heaven; for the heathen are dismayed at them;" and the following passage has also been quoted against astrologers, "Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee" (Isaiah XLVII.,13). But these passages are

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not in the least condemnatory of astrology as a sinful pursuit. They merely prove that the heathen were dismayed at the signs. of the heavens because they were ignorant of the true God, and accordingly worshipped the planets as gods in order to propitiate them. Although the astrologers could foresee impending calamities by the signs in the heavens, yet they were powerless to prevent their occurrence. Besides, these very injunctions prove that there ARE signs in the heavens! St. Paul, in his soulstirring appeal, delivered on Mars' hill at Athens, quoted the following sentence from the Phenomena (a poem teaching astrology) of Aratus, and yet he did not take occasion to condemn astrology: ---"for we are also His offspring." Late in the autumn of 1909, the excavators of the Berlin Archaelogical Society, engaged on the site of Pergamos, Asia Minor, unearthed the remains of a Temple of Demeter, which was built about 262 B.C. A marble altar was dedicated "To the Unknown God"; this is said to be the first confirmation of the passage in St. Paul's Areopagus speech.

Jesus Christ's prophecy: "Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from Heaven; and there shall be signs in the Sun, and in the Moon, and in the Stars," was exactly fulfilled at the destruction of Jerusalem. Josephus relates that "a comet in the form of a sword hung over Jerusalem for a whole year."

At the birth of our Saviour, his STAR appeared, and by means of it the Magi, or "wise men," were divinely guided to the place of His birth; and they were the first, with the exception of the shepherds, to worship him. Even in returning, the wise men (who were astrologers, as Bishop Porteous proved), were again divinely guided, for "they were warned of God, in a dream, not to return to Herod." The three presents which were offered to the infant Saviour by the wise men, were gold, frankincense, and myrrh; three things consecrated by the ancients to the Sun, as the history of the Chaldmeans, Arabs, and all Eastern nations demonstrates.

In the Bible we are told that, "One star differeth from another star in glory." The pure practice of celestial philosophy in course of time became corrupted into the worship of the heavens, or Zabaism, and afterwards into idolatry, or the worship of the images found to resemble certain qualities of the planets in honor of which they were instituted. At first, men began to attribute the effects which they perceived were produced by the celestial bodies, to the powers of those bodies as gods or demons of an inferior rank to the great FIRST CAUSE, whose majesty was gradually lost sight of to some extent. It has been doubted by some writers whether the ancient gods were named from the planets. This doubt could only arise in the minds of those persons who have only examined the writings of the poets of Greece and Rome. It is dispelled by a proper study of the mythology of the ancient inhabitants of India, Phoenicia, and Egypt.

Bunsen has observed in his work on Egypt, that "Chaeremon is said to have stated that the most ancient Egyptian dieties are the Planets, the constellations of the zodiac, and others, with the Decans and Horoscopi. Here we have an element of pure Egyptian astrology, tinged perhaps with the zodiacal system, borrowed from the Greeks, and with a Stoical coulouring. For the Stoics corrupted the ancient mythology, if not as radically as the Neo-Platonists, still with a total want of either poetical feeling or historical sense. Porphyry describes Chaeremon as 'a lover of truth, a man of accuracy, and as much respected among the Stoic Philosophers.'"

The Hindu Gods Balarama, Subhadra, Jagannatha, are (Balarama) "The Sun in his exaltation;" (Subhadra) "the glorious mover in the circle" -- a title exactly suited to the moon; and (Jagannatha) "the Living God, the shield or protector." Buddha means wisdom; the word has been generally held to signify the Sun; but the distinction between Chrisna, also the Sun, and Buddha, has not been well understood. The secret lies in the character of the planet "ruling" the Sun, or "disposing of him," as astrologers term it, by having the Sun in his, or her, house. To understand this it must be norne in mind that each of the planets known to the ancients had, from the earliest foundation of astrology, or the AUR CHASDIM, one or more of the twelve zodiacal signs under its special rule. During the 2,160 years that the vernal equinox was found to be in the sign Gemini (the day-house of Mercury), the Sun was named, universally, Buddha, and was worshipped accordingly under that appellation. Astrology teaches that Mercury rules the brain. The Indian name of Mercury was Buddha. After 2,160 years from the first period of Buddha, or the Sun in Gemini. the precession of the equinoxes brought the vernal equinox into the sign Taurus; and then, as this is the house of Venus, the Sun partook of her character, and became, instead of Buddha, that female being, known in Scripture as the "Heifer Baal." After another period of 2,160 years the vernal equinox fell in the sign Aries, the ram; accordingly, the Sun then became Bal-aram, because in that sign the Sun has his exaltation or chief power. Porphyry says, 16 "Hence a place near to the equinoctial circle was assigned to Mithra, as an appropriate seat, and on this account he bears the sword of Aries, which is a martial sign. He is likewise carried in the Bull, which is the sign of Venus; for Mithra, as well as the Bull, is the Demiurgus and Lord of Generation." The Greeks affixed the horns of the Bull to Bacchus, who was the Sun in Taurus, or Baal-chus, shortened into Ba-chus, the word "chus" signifying black, hence the black Baal. To the statue of Jupiter<sup>17</sup> they affixed a ram, because they would distinguish the two gods. In fact the Sun in these three signs, Gemini, Taurus and Aries, was found everywhere. In Aries the Sun was called Chrishna, from which, probably, the Greeks formed their Krios, a ram, from the Chaldee, Kresa, a throne, or seat of power; in allusion to the power of the Sun when in Aries. his exaltation.<sup>18</sup> The romantic legend of Sakya Buddha, which has

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been lately translated from the Chinese-Sanscrit by Mr. Samuel Beal, contains a mass of striking evidence of the complete interweaving of astrology with religious tradition, and earthly sovereignty in the East. The struggle between Buddha (Mercury) and Mara (Mars) is in strict harmony with astrological principles, for Mars is always at enmity with Mercury; and the victory achieved by Buddha over wordly allurements and the "terrific array" of Mara's hosts, is singularly suggestive of the triumph of our Saviour over Satan.

A celebrated Persian philosopher lived in the reign of Darius Hystaspis, whose Persian name was Gushtasp. The "Ancient Universal History" relates of this personage that "in the reign of Gushtasp, King of Persia, a celebrated astrologer flourished whose name was Gjamasp, surnamed Al Hakim or the Wise. The most credible writers say that he was the brother of King Gushtasp, and his confidant and chief minister. He is said to have predicted the coming of the Messiah, and some treatises under his name are still current in the East." Dr. T. Hyde writing of this philosopher, cites a passage from a very ancient author, who wrote an account of the very famous Persian doctors, as follows:--

"Of these the sixth was Gjamasp, an astrologer, who was counsellor to Hystaspis. He is the author of a book entitled "Judicia Gjamaspis," in which is contained his judgment on the planetary conjunctions. Therein he gave notice that Jesus should appear; that Mohammed should be born; that the Magian religion should be abolished, etc. Nor did any astrologer ever come up to him."

In China astrology was established at the earliest periods of its existence as an Empire, and even Emperors were chosen on account of their astronomical skill. In the year 2513 B.C., this was the case with Chueni.

We are informed by Tillotson that a belief in astral influence was common for some thirteen hundred years before Christ.

In the book of Job we read, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

Hermes, the first great Egyptian astrologer, lived at a period anterior to that of Moses. The "Tetrabiblos or Quadripartite, being four books of the Influence of the Stars," written by Claudius Ptolemy, about the year 126, appears to have been chiefly based upon the teachings of Hermes.

Proctor, in his philippic<sup>19</sup> against astrology, was constrained to admit that "although astronomers now reject altogether the doctrines of judicial astrology, it is impossible for the true lover of that science to regard astrology altogether with contempt. Astronomy, indeed, owes much more to the notions of believers in astrology than is commonly supposed."

Proctor bears testimony to the fact that Seneca, "who was well acquainted with the uniform character of the planetary motions, seems to have entertained no doubt respecting their influence."

Tacitus, he says, "expresses some doubts, but seems on the whole inclined to believe in astrology. 'Certainly' he (Tacitus) says, 'the majority of mankind cannot be weaned from the opinion that at the birth of each man his future destiny is fixed; though some things may fall out differently from the predictions, by the ignorance of those who profess the art; and that thus the art is unjustly blamed, confirmed as it is by noted examples in all ages.'"

Cicero's argument, "That contagion can reach us from the planets whose distance is almost infinite?" -- was quoted by Mr. Proctor, but he omitted to mention the following observation of Cicero: "If the office and business of prophecy cannot be performed without the gift of prophecy, yet, notwithstanding that the prophet may prophesy falsely, it is sufficient for the establishment of his prophet power that he shall have once prophesied truly. But innumerable are the examples; therefore the existence of the powers of divination 20 must be conceded. . . . . We see it, and hear it, and read of it, and have inherited it from our forefathers: before the beginning of philosophy -which is not so long ago -- it was not doubted of in common life; and since philosophy has appeared no philosopher has thought otherwise -- at least none worthy of esteem. I have spoken of Pythagoras, Democritus, of Socrates, and others." If we substitute the words "astrological science" for "prophet power," in the foregoing argument, we shall have a complete answer to those modern philosophers who rail against astrology.

In the common cant of the day, it is said that the Copernician system of astronomy overthrew astrology!!

Pythagoras anticipated the discoveries of Copernicus, for he taught the diurnal revolution of the earth, and its annual motion around the Sun, which he supposed to be the centre of the planetary system; he did not regard these theories as antagonistic to judicial astrology, but accepted the prevailing belief, in his day, that "the stars do rule mankind."

Anaxagoras, who anticipated many of the discoveries made by means of the telescope, who thought that the Sun was a mass of fire, and that the Moon contained seas, mountains, and rivers, was also a believer in astrology. He foreshadowed, as it were, the molecular theory of our own age, and the infinitesimality and micrological nature of all motion and all things."

Pliny and others relate that Anazagoras foretold the fall of a meteoric stone, about the second year of the 78th Olympiad, which occurred near the Egos, in Thrace. "It happened," says Pliny, "in sight of many, in the day time, a comet blazing at the time, and this stone was as big as a wain would carry, and

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was kept for a monument.

Anaximander, the disciple of Thales (a renowned astrologer), regarded the planets as unconnected with the earth. He taught that the fixed stars were centres of other systems, perhaps more extensive and glorious than our own. He considered the Sun as a body of fire, and he taught that the earth moved round the centre of the universe. Pliny relates that he "foretold the earthquakes that overthrew Lacedaemon." He, too, was a great and renowned astrologer, a fact which has been concealed by Sir David Brewster, for fear astrology should gain credit thereby, H presume.

Democritus advanced the very same explanation of the whiteness of the milky way that Herschel discovered by means of his powerful telescopes, which separate that immense nebula into its compnent stars; and he maintained, though from an erroneous theory, that the number of the planets was not known, and that more would be discovered in succeeding ages. This prediction was fullfilled after an interval of more than 2,000; years.

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It is impossible that Pythagoras, Anaximander, Anaxagoras, and the many other great men of old time who believed in and practised astrology, could have been blind to its falsity, if it were a false science as its enemies assert; and it would have been equally impossible for those ancient philosophers to have foretold events by means of "the signs in the heavens" had astrology no foundation in fact. Had Anaxagoras discovered that astrology was a delusion he would not, most assuredly, have shrunk from publicly proclaiming such a discovery, for he did not shrink from incurring the penalty of death -- afterwards mitigated into banishment, at the instance of his friend Pericles -- for having promulgated his theories in regard to the Loon. The ancient philosophers before-named EXAMINED astrology, and were, therefore, in a far better position to judge of its claims to scientific truth, than was R.A. Proctor, who proved himself, by the blunders<sup>21</sup> he committed in his tirade against it, completely ignorant of its laws and principles.

Eudoxus, born 368 B.C., was distinguished for a knowledge of astrology, medicine and geometry. He was the first who regulated the year among the Greeks.

Hippocrates, who devoted much study to astrology and prognostics, declared that the physician who was ignorant of astrology was not worthy to be called a physician. It is a remarkable fact that the study of prognostics generally has been neglected by the medical profession since astrology fell into disuetude; and as the Medical Fress and Circular<sup>22</sup> once stated, "some have gone so far as to say that the science of prognosis has advanced little since the time of Hippocrates."

Nigidius Figulus, the intimate friend of Gicero, obtained the hour of birth of Augustus Caesar, and declared that the ruler of the earth was born to the world! -- as Suetonius relates.

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The days of the week, and the hours of each day, were assigned to the seven planets<sup>23</sup> (including the Sun and the Moon). The Egyptians also assigned the months to the planets in regular order.<sup>24</sup>

The Romans dedicated the months as follows: --

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

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

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

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

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

May<sup>25</sup> was so named from Maia, the Mother of Mercury, whose birth was said to have occurred on the 15th day. The 14th was sacred to Mercury, the Sun being in his house, Gemini.

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

July was sacred to Jupiter, meaning Jupiter Ammon, being an Egyptian term for the Sun, the Greater Light being then in his own house (Leo). The Ludi Appolinares were eight days of festival held in his honour this month.

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

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

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

November was under the protection of Diana, goddess of

hunting; the 14th day was set apart for the trial of horses, Lectisternia festival was held, also the Neptunalia games, all of these being allusions to Jupiter, and the sign of the Archer ( ), which is his house. On the first day a solemn banquet, in honour of Jupiter, took place. These observances had relation to the Sun's passage this month through Sagittarius, the house of Jupiter.

The Greeks and Romans perverted the Chaldaean astrology into a mere system of divination, and rendered it almost entirely unfit for any genethliacal purpose. The Arabian astrology is a most superstitious mass of symbolical and allegorical trash -- as Wilson averred. The mean, crafty, and selfish policy of the Egyptians, who, in order to keep the people ignorant of the grand truths of astrology, converted all their knowledge and observation into hieroglyphics, or transcribed it in the so-called "sacred letters" which belonged to an alphabet made use of by the priesthood only, the key of which once being lost all their learning was lost with it -- this selfish policy contributed to cause astrology to be mixed up with many absurdities, and its original meaning to be almost entirely forgotten.

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#### FOOTNOTES

1. Cicero de Div. I., 41.

2. See Zadkiel's Almanac, 1868, pp.62-71; also the Anacalupsis, by Godfrey Higgins, Book II, Chaps. 1 and 2.

5. See a picture of them in Parkhurst's Heb. Lex.

4. Anacalupsis, Book I, Chap.I.

5. Godfrey Higgns adds, "And this is the meaning of Genesis . . which is as visible as the noon-day sun in every part of the Old and New Testament."

6. Faber, Pag. Idol., Vol. I, p.32.

7. "It is not meant to say that, at a very early period, the planets were not believed to be the active agents of a superior power; they probably were." -- Note by Higgins.

8. Page 100; Paris, 6, Rue Montpensier, Palais Royal.

9. See Zadkiel's Almanac, 1871, pp. 44-7.

10. The number of the apostles also corresponds to that of the signs of the zodiac.

11. Vol. VI, part 2, page 343.

12. Analysis, Vol. II, p.165.

13. See Buxtorf's Rab. Lex.

14. The name of GAD signified the planet Jupiter. Pisces is Jupiter's "night-house." The literal translation of Genesis XXX., 12 and 13, is, "And bare Zilpah, servant to Leah, to Jacob, a son; and said Leah 'cometh Gad,' and she called the name of him Gad." The authorised translation has it " a troop cometh "; but the word Gad is in the Vulgate translation. Aberbanel expounds this passage without any scruple, "This Gad is the star Jupiter." 15. Zadkiel's Almanac for 1869, page 49 16. "Cave of the Nymphs," Sect. ii., page 190, ed. Taylor. 17. "Thorwaldsen one day dining with Bunsen at Rome, and becoming wearied of the theological conversation of his host, threw open the window, which commanded a noble prospect of the city, over which the planet Jupiter was shining with great splendour, and filled his glass 'to the honour of the ancient gods.'" -- Fraser's Lag. Nov. 1875.

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18. See Zadkiel's Almanac 1868, pp. 62-71.

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19. Vide "Belgravia" for November and December, 1876.

20. The first men who reasoned of the stars were the first divines. In all nations which have emerged from barbarism the divines or priests have ever been astrologers. Hence Claudius Ptolemy was called "the divine Ptolemy."

21. One of the erros consisted of Mr. Proctor's statement that "Jupiter occupied the house of wealth" -- which is the second house, at the birth of H.R.H. the Prince of Wales, whereas that planet was rising at the moment (10:48 a.m., November 9, 1841), given in the official bulletin. (Ed. Note: --This was King Edward VII of England:) Another error consisted of Mr. Proctor's statement that the Sun was in the sign Cancer at the Frince's birth, when, in fact, as every schoolboy knows, the Sun is in Scorpio during the first twenty-one days of November. These errors, although they were pointed out in Zadkiel's Almanac for 1878, are to be found reproduced in the reprint of Mr. Proctor's paper on Astrology in his book entitled Myths and Marvels of Modern Astronomy.

22. "The Prognosis of Disease" (leading article), Nov. 7, 1877. Hippocrates predicted the advent of plague at Athens, and it is related that when it broke out in Greece, he dispelled it by "purifying the air with fires into which were thrown sweet scented herbs and flowers, along with other perfumes."

23. Vide Zadkiel's Almanac for 1876, pp. 57-62. In the Contemporary Review, March, 1875, Mr. R.A. Proctor wrote on "Saturn and the Sabbath of the Jews," to show that the Oriental belief that Saturn's day (Saturday) was unfortunate, dies infaustus, when it was unlucky to undertake any work, was the origin of the Sabbath of the Jews. "The observance was derived from an Egyptian, and primarily from a Chaldean source."

24. Codfrey Higgins says : "Throughout all the nations of the ancient world the planets are to be found appropriated to the days of the week." (Anacalypsis, Vol. I, page 6.

25. "The worship of the equinoctial Sun in the sign Taurus, the remains of which are to be found in our May-day festivals, carries it back at least for 4,500 years before Christ." (Anacalypsis, Vol. I, page 9.)

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#### CHAPTER 11.

INTRODUCTION -- Continued.

"Thence oblique Brancheth the circle where the planets roll, To pour their wished influence on the world."--Dante

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Among modern votaries of astrology we find on record the honoured names of Bacon (Lord Verulam), Roger Bacon, Baron Napier of Merchistoun (the inventor of logarithms), Flanstead (the first Astronomer Royal, and founder of Greenwich Observatory), Kepler, Archbishop Usher, Melancthon, "Sir Elias Ashmole (founder of the Ashmolean Huseum), Sir Christopher Heydon, Dr. Mead, Dr. Partridge, Dr. Blagrove, Cardan, Placidus, Burton, and the Rev. Dr. Butler.

Kepler---of whom it has been justly recorded that, "the history of philosophy affords no more remarkable instance of sincere, uncompromising love of truth"---honestly avowed that<sup>1</sup>: "a most unfailing experience of the excitement of sublunary natures by the conjunctions and aspects of the planets, has instructed and compelled my unwilling belief."

Flamstead transmitted to posterity a demonstration of his interest in astrology, in the form of a map of the heavens, drawn by his own hand, for the moment of the laying of the foundationstone of Greenwich Observatory. It may be seen among his MSS., carefully preserved, at the Royal Observatory. No remarks were appended to the figure (which is in the form of a square) by Flamstead, but the following phrase has been pencilled in the inner square by some learned astronomer hostile to astrology, viz., "Risum teneatis amici."

The just renown, stability, and usefulness of the Royal Observatory, have amply vindicated Flamstead's judgment and foresight. (Ed. Note: Mr. Pearce presented a fac simile of this chart. We can only produce a copy on the mimeograph which is shown on the following page.)

Ramesey's "Rules for Electing Times for all Manner of Works,"<sup>2</sup> collected from writings of the ancients, contain the following precept: "Endeavour, therefore, at the beginning of thy work to fortify the lord of the ascendant, and cusp of the ascendant, itself." Again, "have a special care that the Moon be not with Saturn, or dragon's tail, or Saturn in the ascendant or fourth house (of the heavens), for this will impedite the work and cause delays therein; and if the affliction be by Mars, and the ascendant be a sign of short ascension, it causeth fires therein."

An inspection of the figure shows the benefic planet JUPITER rising in his own sign <u>Sagittarius</u>, the eighteenth degree of which is placed on the cusp of the ascendant. On the meridian the fortunate star Spica Virginis is posited (but not marked in by



Flamstead). The Sun and Loon are located in the fixed sign Leo, separating from the trine aspect of Jupiter, which planet receives, also, the assistance of the trine of Venus. Mercury -- the planet having dominion over science and art -- is posited in his own sign Virgo, elevated above the Sun and Loon, and "ruling" the ninth house of the heavens (that of science). Neither of the malefic planets (Lars and Saturn) is found in an angle. Hence it is manifest that Flamstead iollowed the wise precepts of the ancients as to "elections", and no amount of invective can "rail the seal from off the bond." As Solomon said: "To everything there is a season, and a time to every purpose under the heavens."

A passage in one of Flanstead's letters may be quoted with a

recommendation to the earnest consideration of the opponents of astrology:--

"If you would particularly advise your colleague, Dr. --- ---, to have a care of discoursing of things he is not acquainted with, and has only false, imperfect, or prejudiced information of, you would oblige me much."

In a paper on "Coincidence and Superstitions," which was printed in the ©ORNHILL LAGAZINE (December 1872), the following anecdote was related in order to illustrate the prejudiced and . narrow-minded ideas of the writer thereof:---

"An old woman came to Flamstead, the first Astronomer-Royal, to ask him whereabouts a certain bundle of linen might be which she had lost. Flamstead determined to show the folly of that belief in astrology which had led her to Greenwich Observatory (under some misapprehension as to the duties of an Astronomer-Royal). He 'drew a circle, put a square into it, and gravely pointed out a ditch, near her cottage, in which he said it would be found.' He then waited until she should come back disappointed, and in a fit frame of mind to receive the rebuke he intended for her; but 'she came back in great delight, with the bundle in her hand, found in the very place!"

No authority is given for the statement that Flamstead intended to rebuke the woman's faith in astrology; and the description given of the drawing of the figure of the heavens stamps it as "an invention of the enemy." The plain truth of the matter, is that Flamstead drew the figure for the moment of consultation, and based his judgment and advice upon the rules of horary astrology. In all probability the planet which was significator of the lost bundle of linen was posited in the sign Scorpio, which, in horary questions as to lost or stolen goods, has always been held to indicate "a place of unclean water, such as a sink, ditch, or gutter." It is very probable that Flamstead, like Bacon, and others, believed not in horary astrology.

The Rev. Dr. Butler <u>examined</u> astrology for the purpose of overthrowing it, but in the course of his studies became convinced of its truth, and wrote a vindication of it. In his Introduction<sup>4</sup> he says:---

. . .

"Myself must also needs acknowledge that some years since I also was one of those enemies to the noble science, who buffeted in the dark I knew not what, until sorely tempted to take a few lines reading in this subject, although it was with a serious purpose, to take up the after occasion to throw dirt at it; yet by this means attaining to understand who it was I spoke to, it begat in me a reverence to those gray hairs, which, as unjustly as ignorantly, I had despised."

Butler's three propositions were: "1. That there IS an astrology in the Heavens. 2. That this astrology, man (in the

Bacon wrote of the state of the science in his day as follows:-

"Astrology is so full of superstition that scarce anything sound can be discovered in it; though we judge it should rather be purged<sup>5</sup> than absolutely rejected. But we receive astrology as a part of physics, without attributing more to it than reason and the evidence of things allow, and strip it of its superstructure and conceits. Thus we banish that empty notion about the horary reign of the planets, as if each resumed the throne thrice in twenty-rour hours, so as to leave three hours supernumerary; and yet this fiction produced the division of the week, a theory so ancient, and so universally received. . . We will add one thing more, which if amended, and improved, might make for astrology, viz., that we are certain the celestial bodies have other influences besides light and heat. . . So that, on the whole, we must register as needed, an astrology in conformity with these principles, under the name of ASTROLOGIA SANA. . . Let this astrology be used with greater confidence in prediction, but more cautiously in election, and in both cases with due moderation."

It may not be out of place here to mention a recent instance of planetary influence confounding the speculations of a philosopher. In the CORNHILL MACAZINE (July, 1877), in a paper on "The Planet of War," by Proctor appeared the following words:--

"But if Mars were in truth the Planet of War; if his influence, poured from near at hand upon the nations of the earth, excited them to war and bloodshed, we might well fear that the coming months would bring desolation on many terrestrial fields. Moreover, twice, during his time of greatest splendour his rays will be closely conjoined with those of the malignant planet Saturn."

At the time the foregoing paragraph was written, Proctor shared the belief of the Russian commanders that the crusade against Turkey would be but a military promenade, and would be ended in a few weeks. The fearful holocaust of victims to the unsuccessful attempts to take Plevna by storm (the sacrifice of life being greater than any known for centuries past) attested to the power of Mars and the validity of his right to be called "the Planet of War." The war was foretold by the present editor of ZADKIEL'S AIMANAC (for 1877).<sup>6</sup> After the contributor to the CORNHILL MAG-AZINE had exhausted the whole of his ingenuity and resources for arguments against the influence of Mars, it was an exceedingly cruel fate to have them scattered to the winds by means of the very circumstance to which he appealed as a test (Mars' mearest approach since 1798).<sup>7</sup> Perhaps the words of Longfellow ( in his poem addressed to the planet Mars) recurred to his mind:--

"O Star of strength, I see thee stand, And smile upon my pain!" Lavater said, "The true philosopher looks first to the positive proofs of the proposition -- the superficial mind first examines the negative objections." Had Proctor examined first the positive proofs of planetary influence, before writing against astrology; he would never have brought upon himself a defeat so signal and crushing.

#### Dean Stanley, in his sermon (1878), 8 said: --

"It is a deplorable recoil from progress which either how or formerly has substituted the barbarian desire for destruction, for the civilised desire for reform and improvement. Yet still in all these cases there remains a permanent solution when even the failures disappear and the success comes at length. The nineteenth century may close in darkness, but the twentieth century will dawn in light. The prophets whom we stone, our sons will honour." Alluding to the terrible catastrophe caused by the capsizing of the EURYDICE, during a sudden squall, the Dean said; "The calamities of this world, so it would seem, come not by accident, but by fixed laws, by a combination of causes which, on looking back, seem irresistible."

Alter and State and State Opponents of astrology would do well to ponder over these words of Dean Stanley, and examine the proofs of planetary influence in the light of their meaning. It has been frequently asked by our opponents why Sir Isaac Newton rejected astrology? Newton's biographer says of him that, "A desire to know whether there was anything in judicial astrology first put him upon studying mathematics. He discovered the emptiness of that study as soon as he erected a figure." This, to say the least, was ' certainly a very sudden discovery; and if he really did no more than merely erect a figure of the heavens, we can easily unders stand how and why the great Newton may be quoted as an opponent ". of astrology. This science is altogether founded on experience; hence if any man, however high may be the order of his genius, would not condescend to give it even a cursory examination, he could, of course, know nothing of it from his own experiments, and could not fairly lay claim to a right to deny its truth.

The medical student, who, on inspecting a mere drawing of the human skeleton, should declare that he had discovered the emptiness of the study of medicine, would be justly regarded as no authority whatever on the subject. We may, therefore, form the same opinion of Sir. I. Newton's alleged discovery of the emptiness of astrology. <u>He did not examine</u>, therefore he could not understand, he could not justly condemn -- for "ne damnent" quae non intelligunt."

It must be noted, too, that at the time of this <u>ipse dixit</u> of Newton against astrology, he was not twenty-four years old. As it is known that Sir Isaac did not rashly bring forward any of his great discoveries, but allowed nearly forty years to elapse from the time of their first conception till their publication, the fact of his ever having given any such opinion about the principles of a science which he had not studied, may be reasonably doubted.

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Cardan, a physician of Milan, born in 1501, who was a very learned man, and a celebrated algebraist, who gave rules for resolving cubic equations, which still bear his name, was also an astrologer of high repute. He was sent for to cure the Archbishop of St. Andrews of a painful disorder which had baffled all the physicians of France and Germany; and having succeeded, he returned through London, where he calculated the nativity of King Edward.

Didacus Placidus de Titus, an Italian monk, who published many elaborate works on Mathematics, was a renowned astrologer. He wrote the FRIMUM MOBILE, and gave therein the nativities of thirty eminent men of Europe to demonstrate the truth and reality of astrology.

Among the English astrologers we find almost every name of any note in the mathematical world, from the days of the Conquest down to those of Lord Bacon. To begin with, we find the name of Oliver of Malmesbury, in the year 1060, who is the oldest English writer on mathematics. We next find Herbert of Lorraine, 1095. John of Hexham, and Simeon of Durham, come next in order, in 1160 and 1164, respectively, who wrote of comets; Sigidius of St. Albans, in 1224, physician to the King of France, and an author on astronomy. Roger Bacon, born in 1214, who was the friend of Fisacre and Shirewood, both known as mathematicians, and of Robert Grouthead, the Bishop of Lincoln. Roger Bacon was the most extraordinary man of his day, and spent the enormous sum, in those times, of L2,000 (about \$10,000) in experiments, instruments, and scarce books. In his works he spared neither the ignorance nor the want of morality of the clergy, who found, consequently, no difficulty in persuading the vulgar that he was possessed with the devil. In 1256 died the famous John of Halifax; his name was really John Holywood, but he was known on the continent as Sacrobosco. "His work on the Sphere was for centuries almost as general an object of study as Euclid himself." It was written from Ptolemy's AIMAGEST, translated into Latin from Arabic by the order of the Emperor Frederick II. Before Newton, he was one of the ablest men England ever produced. Michael Scot, the famous wizard of Scotland, in 1290; Duns Scotus, in 1304; William Grizaunt, 1350; Clinton Langley and John Killingworth, 1360; John Estwood, 1365; John Chylmack, 1390; and King Richard II, in 1392 -- who, it is asserted by Sherbrun wrote "something in Astronomy or Astrology, now (1675) extant in his Majesty's library at St. James's." The poet, Geoffrey Chaucer, wrote a treatise on the Astrolabe, in 1410. "John Walter, 1410, wrote astronomical tables for the purposes of Astrology; and appears to have been more esteemed than wemight suppose to have been the case" -- says a modern writer. The good Duke of Gloucester (1440) composed astrological tables of directions. Robert Recorde, the physician, a man whose memory deserves much greater fame than has been accorded to it, on several accounts; he was the first who wrote on arithmetic, astronomy, and the sphere, in English, the first to introduce algebra into England, and the first Englishman who adopted the system of Copernicus, Dr. Dee, who professed magic also, by

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way of showing that this was an exception, and not the rule with astrologers; he died in  $1572.^{10}$ 

Baron Napier, to whom the world is indebted for the invention of logarithms, and of whom, one of his contemporaries wrote:--"He was a general scholar, and deeply read in all divine and human histories," was, also, a great astrologer.

"James Bassantin, a Scotch astronomer, son of the Laird of Bassantin, in Merse, was born in the reign of James IV. He was educated at the University of Glasglow, travelled through Germany and Italy, and then fixed his abode in the University of Paris, where he taught mathematics with great applause. Having acquired some fortune, he returned to Scotland in 1562, where he died in 1568. From his writings he appears to have been no contemptible astronomer, considering the times, but like most of the mathematicians of that age, he was addicted to judicial astrology. Sir James Melvil, in his memoirs, says that his brother Sir Robert, when he was exerting his abilities to reconcile the two Queens, Elizabeth and Mary, met with one Bassantin, a man learned in the high sciences, who told him that 'all his travel would be in vain, for,' said he, 'they will never meet together; and next, there will never be anything but dissembling and secret hatred for awhile, and at length captivity and utter wreck to our Queen from England. He added (that the kingdom of England at length shall fall of right to the crown of Scotland; but it shall cost many bloody battles, and the Spaniards shall be helpers and take a part . to themselves for their labour.' Sir James Melvil is an author of credit, therefore we may believe that Bassantin did utter : this prediction."11 a de la composición d

Tycho Brahe not only carefully studied the comet of 1577 as an astronomer, but as an astrologer predicted, from its appearance, that: "In the North, in Finland, there should be born a Prince who should lay waste Germany, and vanish in 1632." Gustavus Adolphus, it is well known, was born in Finland, overran Germany, and died in 1632.

Poets, from time immemorial, have sung the praises of astrology, viz., Aratus, AEschylus, Manilus, Virgil, Horace, Homer, Propertius, Macrobius, Chaucer, Dante, Milton, Dryden, Campbell, Byron, Scott, Schiller, Shakespeare, etc.

Horace asked: "Why does one brother like to lounge in the form, to play in the campus, and to anoint himself in the bath so well, that he would not put himself out of the way for all the wealth of the richest plantations of the East; while the "other toils from sunrise to sunset for the purpose of increasing his fortune?" Horace very correctly attributes this diversity of character to the influence of genius, and the <u>natal star</u>.

Dryden was skilled in astrology. He foretold danger of an accident to his son Charles in his thirty-third year, who was drowned near Windsor, while swimming across the Thames,

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having survived two severe accidents in his eighth and twentythird years, both of which accidents his father had also predicted from his nativity. It is related in the "Life of Dryden," that the poet told his wife that their son Charles was born in an unlucky hour, because the Sun, Venus, and Jupiter were all below the horizon, and the ruler of the ascendant was afflicted by the quartile aspect of both Mars and Saturn.

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FOOTNOTES

 Extract from a work of Kepler's quoted in OBSERVATIONS ON THE LIFE OF KEPLER, published by the Society of Useful Knowledge, 1830.
ASTROLOGY RESTORED, edit. 1653.

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 ASTROLOGY RESTORED, edit. 1653.
Letter of Flamstead to the Rev. Dr. Wallis, June 24, 1701 (page 55, Vol. 33, Flamstead MS.)

4. "(A Greek work not reproducable on mimeograph) or the most Sacred and Divine Science of Astrology. I. Asserted, in three Propositions, showing the excellency and great benefit thereof, when it is rightfully understood and religiously observed. II. Vindicated, against the calumnies of the Rev. Dr. More. By John Butler, B.D., A Protestant Minister of the True, Antient, Catholick, and Apostolick Faith of the Church of England. London MCDLXXX."

5. This was done by Zadkiel I as far back as 1830 when he published his HERALD OF ASTROLOGY. Partridge in his <u>Opus Reform-</u> atum; published in 1693, exposed the errors of Gadbury and others. 6. See pages 19, 21, 23, 25, 27 and 42 of ZADKIEL'S ALMANAC for 1877; also pages 11, 39 to 43 of ZADKIEL'S ALMANAC for 1878. The conjunction of Mars and Jupiter in O<sup>O</sup>1'56" of Capricorn (the sign ruling Bulgaria), which took place on March 1st, 1877, foreshadowed the religious crusade entered upon by Russia against Turkey and predicted in that annual.

7. Mars was in PERIGEE on September 7th, 1877; and in exact CONJUNCTION (in  $\times$  13<sup>0</sup>45'21.4")with Saturn, at 11<sup>h</sup>28'20", p.m. (G.M.T.) of November 3, 1877.

8. Sermon preached in Westminster Abbey, on Good Friday, 1878, reported in the DAILY TELEGRAPH of April 20th, 1878.

9. There is some reason to believe that there may be a work on astrology in the possession of Oxford University, by Newton. 10: See "The Life of Dr. John Dee," by Charlotte Fell Smith. Constable, London, 1909, 103.6d. 11. IMPERIAL CYCLOPAEDIA, Vol. I., page 391.

IMPERIAL CYCLOPAEDIA, Vol. 1., page 371.

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# CHAPTER 111. GENETHLIACAL ASTROLOGY

"In my stars I am above thee -- Some Are born great, some achieve greatness, And some have greatness thrust upon them." Shakespeare.1

Bacon, whose advocacy of an ASTROLOGIA SANA has been already alluded to, rejected, what he regarded "as an idle figment," namely, "the doctrine of horoscopes, and the distribution of houses, though these are the darling inventions of astrology, which have kept revel, as it were, in the heavens. And lastly, for the calculation of nativities, fortunes, good or bad hours of business, and the like fatalities, they are mere levities, that have little in them of certainty, and solidity, and may be plainly confuted by physical reasons." The absurd and mischievous mixing of horary (or symbolical) astrology with genethlialogy on the part of some of the English astrologers of the middle ages, may have led Bacon to the conclusion above named. When, however, genethliacal astrology is stripped (as Partridge, and Zadkiel I. and II. stripped it) of the admixture referred to, it can no longer be "confuted by physical reasons;" and, on the contrary, by the Baconian method of induction, its truth can be demonstrated." 

Sir Francis Galton wisely observes<sup>2</sup>:

"I have no patience with the hypothesis occasionally expressed and often implied, that babies are born pretty much alike, and , that the sole agencies in creating differences between boy and boy, and man and man, are steady application and moral effort. It is in the most unqualified manner that I object to pretensions of natural equality. The experiences of the nursery, the wchool, the university, and the professional careers, are a chain of proof to the contrary. I acknowledge freely the great power of education and social influences in developing the active powers of the mind, just as I acknowledge the effect of use in developing the muscles of the blacksmith's arm, and no further. The eager boy when he first goes to school and confronts intellectual difficulties, is astonished at his progress; he glories in his newly-developed mental grip and growing capacity for application, and, it may be, fondly believes it to be within his reach to become one of the heroes who have left their mark upon the history of the world. The years go by, he competes in the examinations of the school and college, over and over again with his fellows, and soon finds his place amongst them. He knows that he can beat such and such of his competitors; that there are some with whom he runs on equal terms, and others whose intellectual feats he cannot even approach."

Galton proceeds, further, to illustrate the fact of genius being innate, or congenital, instead of hereditary -- although he does not suspect the true cause:---

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"In statesmanship, generalship, literature, science, poetry, art, just the same enormous differences are found between man and man. I am sure that no one who has had the privilege of mixing in the society of the abler men of any capital, or who is acquainted with the biographies of the heroes of history, can doubt the existence of grand human animals; of natures preeminently novle, of individuals born to be kings of men."

#### Galton relates of the Lord Chancellors, that :---

"Lord Harwicke was the sone of a small attorney at Dover, in narrow circumstances; Lord Eldon (whose brother was the great Admiralty judge, Lord Stowell), was son of a coal-fitter; Lord Truro was son of a sheriff's officer; and Lord St. Leonards (like Lord Tenterden, the Chief Justice of Common Pleas), was the son of a barber. Others were sons of clergymen of scanty means; others have begun life in alien professions, yet notwithstanding the false start, have easily recovered lost ground in after life. Lord Erskine was first in the navy, and then in the army, before he became a barrister. Lord Chelmsford was originally a midshipman. It is a mere accident if a man is placed in his youth in the profession for which he has the most special vocation."<sup>3</sup>

To believers in astrology it is curious and interesting to perceive how closely Galton has reasoned to the true cause of the similarity of the personal features, characters, and careers of twins," without ever suspecting it. Astrologers find that the closer the approximation of the respective moments of birth of twin-children, the closer is the similarity of their personal appearance and character, and the closer is the correspondence of the events of their lives. It is well-known to accoucheurs that the intervals between the births of twins vary very greatly. In some cases the interval has not exceeded three or four minutes, while in other cases it has been known to extend to hours, and even days. Every four minutes' interval of time brings another degree of right ascension on the meridian. Consequently, a difference of half an hour in the times of birth would make a great difference in the part of the sign of the zodiac ascending, and (as one degree of arc represents one year of life in "primary directions") would alter the periods of occurrence of the subsequent events. The whole sign of Arics only takes (in the latitude of London), about fifty-two minutes in ascending. Hence, it is evident that a difference of half an hour might give Aries ascending at the birth of one child, and Taurus at the birth of the second. In signs of long ascension the difference would not be so great. In one case Saturn might be culminating or rising, and in the other might be cadent, which would make a great difference in the chances of life, and prospects and health of the two children. Galton says: ---

"The steady and pitiless march of the hidden weakness of our constitution, through illness to death, is painfully revealed by the histories of twins. We are too apt to look upon illness and death as capricious events, and there are some who ascribe them to the direct effect of supernatural interference, whereas the fact of the maladies of two twins being continually alike shows that illness and death are necessary incidents in a regular sequence of constitutional changes beginning at birth, upon which external circumstances have, on the whole, very small effect. In cases where the maladies of the twins are continually alike the clock of life moves regularly on, governed by internal mechanism. When the hand approaches the hour mark,<sup>6</sup> there is a sudden click, followed by a whirring of wheels; the moment that it touches it the ströke falls. Necessitarians may derive new arguments from the life history of twins."

Proctor cited the case of Jacob and Esau, as telling against astrology, because, being twins, their fortunes "should manifestly have been similar, which was certainly not the case, if their history has been correctly handed down to us." Taking the account of the Bible of their births as correct, a considerable interval must have occurred between their respective moments of birth; so the objection that their fortunes were not similar cannot be fairly urged against the doctrine that twins borm Very near together, in point of time, have similar fortunes, similar tastes, etc.-z-a fact which Galton's researches have incontestably proved.

In the course of a letter to the TIMES of May 31st, 1910, Sir Francis Galton wisely observed:---

"It is now generally admitted that the apparent vacancy of space is a plenum of ether, that vibrates throughout like a solid."

Sceptics in regard to astrology are mostly like Proctor, who declared that he would not inquire whether astrology was true or not. They hate the very name of astrology, and their object appears to be not to discover any truth which is distasteful to them, because of their narrow-minded views and prejudices instilled into them by their teachers who were in the habit of repeating the parrot-like cry that astrology is an "exploded" science, notwithstanding that when challenged they cannot say who exploded it.

As Sir Oliver Lodge recently said: "They should always mistrust negation, which commonly signified blindness and prejudice."

Believers in astrology are often told that public and scientific opinion is against it, but, as Max Muller once wisely observed:--"What is public opinion to a scholar and lover of truth?"<sup>8</sup>

The Rev. Dr. Butler says: ---

"Some men do come into the world in a lucky hour, so as whether they be wise or foolish, yet shall they be buoyed upon the wings of fate, for matter of wealth, or honour, or pleasure, in all that they take to; while wiser and better men, smitten by an unlucky time of birth, shall be as unworthily disparaged, and in all purposes shall be as unhappy. Some shall be lucky in the van of their contrivances, and as unfortunate in the rear; and others again contrarily. Astrology shows us plainly the wonderful contrivance of God in Nature, that we see it with our eyes, as it were, written in great and plain characters on fair paper.

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#### FOOTNOTES

1. TWELFTH NIGHT, Act II, Scene 4.

2. HEREDITARY GENTUS: AN INQUIRY INTO ITS LAWS AND CONSEQUENCES. By Sir. F. Galton, F.R.S.

3. This is one of the many instances of what the world loses in consequence of the neglect of astrologyl for a clever astrologer can always indicate the occupation for which a person is best fitted, on inspection of the figure of the neavens for the moment of birth. Kepler was brought up as a waiter in a Cerman publichouse; Ben Jorson was a mason; Lord Clive was a clerk; Inigo Jones was a carpenter; Turner, the greatest of English landscape painters, was a barber. Hugh Miller was a bricklayer; Sir William Herschel was educated especially for a musician.

4. THE HISTORY OF TWINS, AS A CRITERION OF THE RELATIVE POWERS OF NATURE AND NURTURE, by Francis Galton, F.R.S.

5. Just as astrologers have ever taught.

6. Or, as the astrologer would say, "when the fatal train of 'arcs of primary direction' comes ap."

7. See the article on Twins, etc. (in answer to the criticism of the REFEREE of July 30th, 1897) in FUTURE, September, 1895. 8. Essay on "The Lesson of Jupiter", in the MINETEENTH CENTURY, October, 1885, by Professor Max Muller. Commented upon by the author in STAR LORE, October, 1898.

#### CHAPTER IV.

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THE ALPHABET.
"Heaven's golden Alphabet And he that runs may read." Young.
The Alphabet of Astrology comprises thirty-two symbols, representing the Sun, Moon, planets, signs of the zodiac, cer- tain differences of longitude called aspects, and the Moon's nodes. (Ed. Note: Pluto should now be added making thirty-three.)
The first division comprises the nine characters :
OThe Sun9VenushSaturnDThe Moon& MarsHUranusYMercury24JupiterYNeptune
, The second division comprises twelve symbols:
Northern   Southern     Tairus   Libra     Taurus   Scorpio     Gemini   Sagittarius     Cancer   Capricorn     Leo   Aquarius     Virgo   Y Pisces     The third division comprises eight characters:
<pre> Conjunction, when two heavenly bodies have the same longitude. S* Semi-sextile, when their difference of long. is 30°, or 1 sign. S□ Semi-quartile, """""""45°, or 1; signs. * Sextile, """"""""""""""""45°, or 1; signs. * Sextile, """"""""""""""""""""""""""""""""""""</pre>
There are other aspects, viz., the vigintile $(18^{\circ})$ , the quin- decile $(24^{\circ})$ , the decile $(36^{\circ})$ , the quintile $(72^{\circ})$ , the tredecile $(108^{\circ})$ , the biquintile $(144^{\circ})$ , and the quadrasextile $(150^{\circ})$ . All these aspects were suggested by Kepler, and their influence is undeniable, with the exception of the vigintile, quindecile, and the tredecile, which require confirmation. When two or more heav- enly bodies are in equal or parallel declination (north or south), the effect of their combined influences is as great as when in conjunction. When at parallel distances in proportion to their semi-arcs from either the upper or lower meridian, they are in

The MAJOR aspects are: the conjunction, parallel declination, mundame and rapt parallel, sextile, square, trime and opposition.

mundane parallel.

The MINOR aspects are: the vigintile, quindecile, semi-sextile, decile, semi-quartile<sup>1</sup>, quintile, tredecile, sesquiquadrate, biquintile, and quadrasextile.

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The fourth division comprises two symbols: --

A The Moon's North Node.	U The Moon's South Node.
BENEFIC ASPECTS	UNFAVOURABLE
Conjunction <sup>2</sup> , Trine, Sextile, semi-sextile,	Opposition <sup>3</sup> , Quadrature, Sesquiquadrate, semi-quartile,
biquintile, decile, quintile.	quadrasextile.

When the student has committed the foregoing symbols to memory, it will be advisable for him to learn the signs which are opposed to each other, viz.:--

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The following table will enable the student to determine the zodiacal position of a heavenly body whose longitude is reckoned from the first point of Aries:--

From	T	10 <sup>0</sup> 0	Entering	TIL	210 <sup>0</sup> 0'
Entering	Я	30 <sup>0</sup> 0'	ŧt	X	240 <sup>0</sup> 0'
**	Ц	60 <sup>0</sup> 01	11	ъ	270 <sup>0</sup> 0'
**	ତ	90 <sup>0</sup> 01	91	~~~	300'0'
42	ก	120 <sup>0</sup> 0'	<b>tt</b> _	Ж	330 <sup>0</sup> 0'
11	ΠP	150 <sup>0</sup> 0'	ti	T	360 <sup>0</sup> 0'
11	\$	180 <sup>0</sup> 0'			

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#### FOO TNO TES.

1. The MUNDANE semi-quartile when formed, by direction, by a planet angular at birth, to the ascendant and mid-heaven, is powerful.

2. The Conjunction of the Sun, Moon, or Mercury, with Mars or Saturn is unfavourable.

3. The opposition of the Sun or Moon with Jupiter is less evil than with Mars or Saturn.

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#### CHAPTER V.

#### ON THE RIGHT ASCENSION, DECLINATION, &C., OF THE HEAVENLY BODIES.

"The virtue and motion of the sacred orbs, As mallet by the workman's hand must needs By blessed movers be inspired."--Dante.

Those of my readers who may happen to have forgotten the outlines of astronomy which were taught them at school or college, will do well to look them up again; and those who possess a copy of my "Weather Guide Book" will find (in the first chapter) some remarks on the Sphere, etc.

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"RIGHT ASCENSION" and "DECLINATION": If the Equator be taken as the great circle of reference, the first point of Aries is chosen as the origin. The abscissa of any neavenly body, whose position is thus referred, is called its "right ascension" (R.A. and its ordinate is called its "declination" (dec.) The R.A. position is thus referred, is called its "right ascension" (R.A.); and its ordinate is called its "declination" (dec.) The R.A. varies from  $0^{\circ}$  to  $360^{\circ}$ , and is measured from the first point of Aries in the direction of west to east. The declination varies from  $0^{\circ}$  to  $90^{\circ}$ , and is either upper or under, i.e., north, or south.

"ASCENSIONAL DIFFERENCE": When the Sun is on the Equator it rises in a right sphere, and its arc above the earth is exactly twelve hours, one half of this (diurnal semi-arc) is six hours. When, however, the Sun has NORTH declination it is more than six hours, from the time of sunrise, coming to the zenith (at noon). The difference between six hours and the Sun's diurnal semi-arc, is its "ascensional difference." It depends on the amount of declination, for in proportion as the Sun declines to the north, it rises in a sphere which is declined towards the north --- an OELIQUE sphere; it rises before sixo'clock and sets as much after six o'clock p.m., and the day exceeds the night in duration. When the Sun declines from the Equator towards the south, it rises after six o'clock, and sets before six o'clock p.m. --- the day is then shorter in duration than the night. In all cases the difference between sunrise and six o'clock is the Sun's ascensional difference. This ascensional difference added to the Sun's right ascension if it has south declination, but subtracted therefrom if it has north declination, gives its "oblique ascension."

"LONGITUDES" and "LATITUDES": If the Ecliptic be taken as the great circle of reference, the first point of Aries is chosen as its origin. The abscissa of any heavenly body, whose position is thus referred, is called its "longitude" (long.); and its ordinate is called its "latitude" (lat.). The longitude varies from  $0^{\circ}$  to  $360^{\circ}$ , and is measured from the first part of T in the direction of west to east. The latitude varies from  $0^{\circ}$  to  $90^{\circ}$ , and is either upper or under, i.e., north or south.

"ASPECTS" or "CONFIGURATIONS": Two heavenly bodies have either the same longitude. or else different longitudes. If they have different longitudes their difference of longitude is the remainder left after subtracting the less from the greater. Since the long. of two heavenly bodies may have any value from 0° to 360° the difference of longitude of two heavenly bodies may have any value from 0° to 360°. But if this difference exceed 180°, we add 360° to the smaller value, and then deduct the other from it. Certain differences of longitude of two heavenly bodies (Sun, Moon or planets) have been termed "aspects between the two bodies." They are in all fifteen, as stated in Chapter IV. The first two aspects occur when the difference of long. is either  $0^{\circ}$  or  $180^{\circ}$ . In the former case the two bodies are in "conjunction," in the latter they are in "opposition." The remaining thirteen aspects occur when the difference of long. is of the following magnitudes:-18°, 24°, 30°, 36°, 45°, 60°, 72°, 90°, 108°, 120°, 135°, 144°, and 150°, or the 20th, 15th, 12th, 10th, 8th, 6th, 5th, 4th, 3d parts of the whole circumference, and the difference between a semicircumference and the 5th, 8th, 10th, and 12th parts, respectively. a ta Maria

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"DIRECT" and "RETROGRADE" MOTION: When a planet moves forward in the zodiac in the order of the signs, its motion is "direct." When a planet appears to move in the contrary manner, its motion is "retrograde." ÷ ;

"STATIONARY" POSITIONS: When a planet appears to stand still in the heavens, it is said to be "stationary," and its effect is then very powerful.

"ELEVATIONS": The Sun, Moon, or planet nearest to the zenith at the moment of birth, is "elevated" above the rest. An elevated planet when in aspect to another is the more powerful of the two.

"GEOCENTRIC" and "HELIOCENTRIC" POSITIONS: The position of a heavenly body as seen from the Earth's centre, is termed "geocentric;" and that which has relation to the Sun's centre is termed "heliocentric." The geocentric positions, only, are considered in genethliacal astrology, because they have relation solely to the earth.

"RAPT MCTION": The apparent daily motion of the heavens from east to west is called "rapt motion."

"MUNDANE" ASPECTS: These consist of the conjunction, parallel, semi-sextile, semi-quartile, sextile, quintile, square, trine, sesquiquadrate, biquintile and opposition. When two heavenly bodies are two houses apart they are in mundane sextile; when three houses apart they are in quartile; when at equal distances from the meridian (and having semi-arcs of the same value) they are in mundane parallel; a planet exactly culminating is in mundane square to the ascendant; a planet rising is in mundane trine to another planet situated on the cusp of the 9th or 5th house; the remaining aspects are determined in like manner, in proportion to the semi-arcs of the heavenly bodies.

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The mundane aspects are wholly independent of the zodiac; a planet on the upper meridian is in mundane square to another on the ascendant, and at the same time may have a sextile in the zodiac with it.

All the mundane aspects were demonstrated by Placidus, who, however, affirmed that they were known and referred to by Claudius Ptolemy, because he writes of the sextile of the Sun and Venus, an aspect which Venus can never form with the Sun in the Zodiac. There can be no doubt that they are powerful, but they are inferior to zodiacal aspects. Wilson was as much prejudiced against the mundane aspects as Placidus was in favour of them. Reference to figure 2 at the end of Chapter VI will render them easily understood.
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## CHAPTER VI.

# ON DIVIDING THE HEAVENS

"Between two worlds life hovers like a star, 'Twixt night and morn, upon the horizon's verge."--Byron

The ancient inhabitants of Hindostan, Chaldaea, Persia, Egypt, etc., divided that portion of the heavens visible at a given moment of time into SIX equal parts, which they called "MANSIONS," or "HOUSES." The opposite portion, invisible from being below the horizon, were also divided by them in six equal and corresponding mansions, and these twelve divisions (corresponding in number to the signs of the zodiac) they termed the TWELVE HOUSES.

Claudius Ptolemy adopted the same method, and in addition suggested the construction and use of the zodiacal planisphere.

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Regiomontanus divided the heavens into twheve equal parts in the equator, but not in the zodiac. This division was commended by Morinus as the most exact extant, yet he complained of its deficiency, and claimed to have supplied its defect by an invention of his own. Although the method of Regiomontanus was called "Modus Rationalis," it is not correct, and is inferior to that of Placidus. It is, therefore, unnecessary to reproduce it here; but those of my readers who are curious in this matter will find a description and criticism of it given by Partridge in his valuable work, Defectio Geniturarum.

The true method is that of Claudius Ptolemy, Placidus, Oxley, and Zadkiel; it is the semi-arc method (which is the true motion in Nature), consisting each (house) of two temporal hours, either of the place or star --- that is, by a proportional division of the motions of the moveable arcs from one angle to another. A diurnal arc is always equal to an opposition aspect, although it may measure more or less than 180°; a planet rising is always on the horizon opposite to that where it sets. Of course, there can only be 180° between the two points when the planet is on the equator; but when in other places, its diurnal arc must measure either more or less than 180°, and more or less than twelve hours. But, whatever may be its arc from horizon to horizon, the space of the house, in which it is located, will always be one-sixth of that arc (or what has been called its "double horary time"), which is one-third of its semi-arc. And as its whole arc is equal to an opposition aspect (though it may not be exactly of the value of 180°), so is its semi-arc equal to a square aspect (though not exactly 90°); and, therefore, a planet on the horizon is in mundane square aspect to another planet on either meridian.

The term "Chakravartis," in Sanscrit, literally means "turners of the wheel"---and it is applied to kings who have great power and dominion.<sup>1</sup> The wheel, so constantly introduced in the ancient Budhistic and Brahminical religions, was an emblem of the circles formed by the heavenly bodies.

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The "Chart" or "Figure of the Heavens," is simply a scheme, or plan, presenting an accurate picture of the heavens ---i.e., the positions and longitudes of the Sun, Moon, and planets, and, in some instances, certain of the fixed stars also --- for the moment at which a child is born. It shows what planets may be rising, southing, setting, or on the lower meridian, etc. In mundane astrology the figure of the heavens is drawn for the required time. 

. It has two hemispheres --- the upper being the diurnal, and the lower the nocturnal hemisphere --- which are divided, of course, by the horizontal line. It has two other grand divisions, effected by the line drawn from the upper to the lower meridian. These four divisions are the east, south, west and north angles, respectively; the south angle being above the earth, and the north angle below it. In the northern hemisphere of the globe, the east angle is on the left hand side of the figure, and the west on the right. But in the southern hemisphere this arrangement is reversed, the east angle is on the right hand side of the figure (a point which must be borne in mind when the student has to erect a figure for a southern latitude). - The most powerful angle is the south, the next in order of power is the east, then come the west, and the north. The distance between the meridian and the horizon is always the same, measured by oblique ascension, namely, 90°, or one-fourth of the circle.

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 Capricornus will be on the upper meridian; and the first point of Cancer on the lower meridian. If the Sun be rising in the first point of Aries, then he is crossing the equator, and the days and nights are equal, it is the vernal equinox. The Sun rises, accordingly, at six o'clock, culminates at twelve (noon), sets at six in the evening, and arrives at the imum coeli at midnight. At eight a.m., the Sun will have risen 30° (he is, therefor, in mundane sextile aspect to the mid-heaven, and in mundane semi-sextile to the ascendant), and this being one-twelfth part of the circle, the Sun has passed through one house (and is on the cusp of what is called the twelfth house). In two hours more the Sun arrives at the sextile of the ascendant and semi-sextile of the mid-heaven, and has passed through two houses (or 60°). He is now on the cusp of the eleventh house. At noon he has passed through a third house (he is in conjunction with the mid-heaven). Each quadrant of the heavens is, therefore, subdivided into three houses, making in all TWELVE HOUSES.

. . . . When the Sun is not on the equator, the proportions of his <u>semi-arc</u> must be taken (in trisections) to find the time at which his centre will pass the cusp (i.e., the beginning) of any of the minor houses.

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. The houses which are next in rotation to the angles are called cadent. They are the XIIth, IXth, VIth and IIId houses,

The ancients regarded a planet located in a <u>cadent</u> house as extremely weak, in nativities, but I think this is a mistake--at least in regard to the XIIth and IXth houses (a star located in either of these houses is <u>above</u> the eath). The power of any celestial body is increased by being angular. The houses next in order of succession, are called <u>succedent</u>. They are the XIth, VIIIth, Vth, and IId. In nativities, the power of a planet posited in the IId house has been much exaggerated by the ancient and some of the modern astrologers. In fact, too much reliance has been placed on the power of the houses in nativities, an error which Zadkiel I. and Wilson pointed out, and cautioned their readers against.

The following figure is inserted with the view of making the text clearer:---



Figure 2.

FOOTNOTES.

1. "Chakravartin" is rendered "a universal monarch" by Mr. Beal, who translated the Chinese version of the "Abhinishkramana Sutra."



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ON CASTING A FIGURE OF THE HEAVENS 

"I'll know the stars, which yet alone to gain Is knowledge mean, unequal to the pain; , · IS knowledge mean, unoquel is affords, For doubts resolved, it no delight affords, But fills Soft empty heads with rattling words; έ÷. L'11 search the depths, the most remote recess, And flying Nature to confession press; 11 . IV Itil find what sign and constellation rule,

•••••• And make the difference 'twixt wise and fool. My verse shall sing what various ASPECT reigns When kings are doom'd to crowns, and slaves to chains."---Manilius<sup>2</sup> 

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A map of the Heavens should be drawn in the circular form.

Rule A, 1 .-- Draw a circle (with a diameter of four inches is a convenient size) to represent the heavens; within which draw a smaller circular (of one inch in diameter) to represent the earth. Then draw a straight line, horizontally, through the outer circle to represent the horizon. Next, draw a vertical line, at right angles from the first, to represent the meridian. The four quadrants thus formed must next be subdivided, each into three parts. Mark the Midheaven (above the earth) with the letter S, or the letters M.C. (medium-coeli) and the lower meridian I.C. (Imum coeli). If the figure to be drawn is for a northern latitude, mark the left-hand extremity of the horizontal line E, or ascendant; and the opposite point, W. It will be advisable to mark off the numbers of the various houses on the edge of the outer circle, bearing in mind that the ascendant is the first house.

2.--Observe either in the Nautical Almanac or Zadkiel's Ephemeris, for the year of birth, the amount of Sidereal Time at the mean noon preceding the time of birth given. Write this down---correcting it for the longitude of the birthplace if far from Greenwich by adding 9.86" per hour if the longitude is west, and subtracting if it is east. Note how far the given time differs, in hours, minutes and seconds from the preceding noon (or twelve hours in the day, by a good clock or chronometer). Add this to the sidereal time already written down, and add, also, the correction for the difference between mean and sidereal time, o at the rate of 9.86" per hour elapsed since noon. If the sum exceed twenty-four hours, deduct that amount. The sum is the Right ascension of the meridian at the given time of birth.

...... ( (Note .--- Some of the old Ephemerides -- White's are the best of those prior to 1840--do not give the sidereal time at noon. In such case, the right ascension of the Sun must be found for the noon preceding the birth (and if not given it can be readily calculated from the Tables of Right Ascension, by observing the longitude of the Sun at noon), and this right ascension (in degrees and minutes) can be converted into time by multiplying it by 15

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(as one hour answers to 15°), if a table for reducing degrees to time<sup>4</sup> be not at hand. The value obtained in this manner must now be corrected for equation of time; and the amount (always given in White's Ephemeris daily at noon) must be added or subtracted according to whether the clock is fast or slow. Next, add the elapsed time since noon (and the correction for reduction of mean to sidereal time) in the manner before described.))

3 .-- With a "Table of Houses" for the nearest latitude, if one be at hand, enter the first column and find the nearest right ascension to that which you have obtained, and mark the , values therein given on the cusps of the houses, the number of which are found at the heads of the respective columns, entering on the opposite houses the same degrees of the opposite signs. (If no "Table of Houses" can be precured calculated to within  $2^{\circ}$  or  $3^{\circ}$  of latitude of the birthplace, this process will have to be effected by means of a method which will be found in the FORMULAE FOR CONFUTING LONGITUDE, &c.) A MALER AND STREET

4.--Place the Sun, Moon, and planets in the figure (after having, by the rule of proportion, reduced their longitudes from the noon preceding the birth, as given in the Ephemeris, to the time of birth), taking care to place them in the proper houses, which may easily be done if it is remembered that the degrees pass over the cusps of the houses from left to right. The Moon's ascending ("dragon head"), or descending ("dragon's tail") node, need not be marked in the figure, unless the Moon happens to be very near one of them. 

and the set of the B.--HOW TO CAST A FIGURE OF THE HEAVENS FOR A SOUTHERN LATITUDE.

Rule 1.--Compute the R.A. of the meridian in the usual manner (taking care to correct the sidereal time for the longitude of the birthplace), by adding 9.86" for each hour, and proportional parts thereof for the minutes and seconds, of West longitude, or by subtracting the same for <u>East</u> longitude. 

÷ . 2 .-- Draw the figure, taking care to number the houses from right to left, making the angle on the right hand the ascendant and that on the left the descendant, or VIIth house. Mark the upper meridian M.C. and the lower I.C. . . . . . .

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3.-LCompute the longitudes to be inserted on the cusps of the various houses by the rule given in the appendix, viz., Oblique ascension given to find the ecliptic longitude.

4.--Find the Greenwich mean time corresponding to the given time at the place of birth, and compute the longitudes of the Sun, Moon, and place of the strong, and place of the strong stron

The "Speculum" is a table containing the latitudes, declinations, right ascensions, meridian distances, and semi-arcs,

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of the Sun, moon, and planets, and should always be appended to a Nativity. The <u>data</u> referred to may be calculated from the Nautical Almanac for the year of birth, or from the "Tables" given in this work. The planets' <u>latitudes</u> are given in the Ephameris, and can be reduced to the time of birth given by proportion, in the same way as their longitudes. The student can, of course, make his speculum include other data than those mentioned above, if he desire to make it very complete.

Rule 1.--Taise the north pole (if the latitude of the birthplace be north) 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. The degree of the ecliptic, culminating, will now be seen on the meridian; and that which is rising will be seen on the eastern horizon.

2.--Reduce the pole to the degree given in the "Table of the Poles of Houses" for the eleventh house, add two hours to the R.A. on the zenith, and bring the sum of R.A. to the eastern horizon; when the longitude of the ecliptic on the eleventh house will be found to be cut also by the horizon.

3.-Alter the pole to the degree of the pole of the twelfth house (found by the Table of Poles), add four hours to the R.A. of the mid-heaven, and bring the amount thus gained to the eastern horizon; when the longitude of the ecliptic to be placed on the cusp of the twelfth house, will be found to be cuty by the horizon.

4.--Leave the pole at the last-named elevation, add eight hours to the R.A. on the meridian, and bring the value thus obtained to the eastern horizon; and the longitude of the ecliptic to be marked on the cusp of the second house will be found to be cut by the horizon.

5.--Reduce the pole again to the same elevation as for the eleventh house, add ten hours to the R.A. on the meridian, and bring the sum thus gained to the eastern horizon; when the longitude to be marked on the cusp of the third house will be found to be cut by the horizon.

6.--On the cusps of the houses opposite to those above enumerated, insert the corresponding degrees of the opposite signs, and the map will then be ready for the insertion of the Sun, Moon, and planets.

#### E.--THE TRUE MOMENT OF BIRTH.

The true moment of birth may be taken as that when the child first cries. It sometimes happens that the infant is born asphyxiated or unconscious; in such cases the moment at which the funis is severed by the accoucheur must be taken as the true

(astrological) time of birth. When the birthplace is remote from London the local mean time must be taken.

(Ed. Note: -- In the light of more modern astrological usage, the calculation of horoscopes for southern latitude of birth is by a different process in order to avoid the confusion of the ascendant sometimes being on the left and other times being on the right. Likewise, Pearce's rule for "time of birth" when an "infant is born asphyxiated or unconscious" seems in error. If the child finally does breath, then it is the chart for that moment of first breath, but if it does not, there is no life, hence no nativity.)

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1. These words apply to some of the nineteenth century (soidisant) "really scientific" men, who mistake mere learning for knowledge.

2. "The Five Books of Manilius; containing a system of the Ancient Astronomy and Astrology, together with the Philosophy of the Stoicks," were translated and published by Mr. Thomas Creech, in the year 1700.

3. A Table to Reduce Mean to Sidereal Time is given in Chambers' Mathematical Tables.

4. A table is given for this purpose in Chambers' Mathematical Tables.

5. When an old Ephemeris is used, care must be taken to ascertain if it is calculated to mean or apparent time. If to the latter, rectification will be required which is effected in the same way as that already described in the Note to 2, when dealing with the Sun's R.A. Zadkiel's Ephemeris is computed for mean time, and requires, therefore, no rectification.

6. "Tables of Houses" for many northern and a few southern latitudes (cities of importance) are given in my FUTURE (Juen 1893 to July 1894). A set of these numbers may be had from the author, price 6s.6d.

(Ed. Note .-- These old footnotes, though no obsols +e, are reprinted to indicate to present day students the difficulties students of a generation ago faced.)

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## CHAPTER VIII.

## CALCULATION OF NATIVITIES

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How just and wise, And good, is the Contriver of the skies; At whose command the stars in order met, Who times appointed when to rise and set; That Heaven's great secrets may be hid no more, And man, instructed, gratefully adore.---Manilius.

THE FIGURE OF THE HEAVENS is usually termed the HOROSCOPE, whereas the degree of the zodiac ascending is really the horoscope. The late Dr. Richard Garnett contributed to the Classical Review, July, 1899, a most valuable paper "On Some Misinterpretations of Greek Astrological Terms," in which he wrote as follows:--

"Even those who may consider the correct definition of astrological terms in a Greek dictionary a matter of slight intrinsic importance, will allow that it may be discussed with profit if it serves to draw attention to the necessity of bringing the chief Greek-English lexicon to a level with the philological requirements of the day.

"The misconceptions of astrological terms in Liddell and Scott's and other dictionaries proceed chiefly from the omission to note the astrological significance of a single Greek word, which in Manetho and similar writers means neither an hour nor a season, but the degree of the zodiac ascending at any nativity. Manetho uses the term perpetually, and never in any other sense. Whether his Latin translator understood him or not is uncertain, but unquestionably he invariably renders(it)by hora, which if taken literally involves sheer absurdity. (The translator makes Manetho) say Si etiam horam in quadrupedibus reperias. The occurrence of an hour in a quadruped must be highly exceptional; but what Manetho means, is, 'should the degree ascending be in a quadrupedal sign,' such as Leo, for example. That (the word) denotes the degree ascending here and elsewhere is patent from innumerable passages. A great part of Manetho's third book is occupied with the description of the supposed effects of planets when occupying the angles of a nativity, i.e., rising, southing, setting, or opposed to the meridian."

In the Medical Press and Circular, December 26th, 1877, three cases of puerperal convulsions were quoted from the clinical records of the Rotunda Hospital, Dublin. In the second case, the time of birth of the child was states as  $8^{\rm h}40^{\rm m}$  p.m. of November 20, 1877. As this case affords a means of verifying the aphorism attributed to Claudius Ptolemy, relating to children insusceptible of nurture, the figure of the heavens may be taken as the first example. In order to avoid the possibility of dispute as to the true right ascension of the meridian, it shall be computed from the Nautical Almanac for 1877, wherein, at page 183, the sidereal time at Greenwich mean noon of November 20th is given, thus:--

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Referring to the Tables of Right Ascension it will be found that 294°46' will give the sign Capricornus 22°56' on the upper meridian. "Tables of Houses" for Dublin<sup>2</sup> give Aquarius 14° on the cusp of the eleventh House, Pisces 21° on the twelfth, Taurus 24°41' on the ascendant, Gemini 19° on the second, and Cancer  $6^{\circ}$  on the third house. The sign Aries is intercepted in the twelfth house, and its opposite, Libra, in the sixth.

The longitudes of the Sun, Moon, and Planets may be , readily found, by proportion, from those given of them at the noon , preceding and that following the 'time of birth in Zadkiel's Ephemeris for 1877. The time of birth being Dublin mean time must first be reduced to the corresponding Greenwich mean time by adding the longitude of Dublin 25<sup>m</sup>21<sup>s</sup> to it. This make 4<sup>h</sup>5<sup>m</sup>21<sup>s</sup> .G.M.T. after noon on the 20th of November; 1877. The Sun's longitude at noon of the 20th day was Scorpio 28018'56", and on the 21st, 29019'33"; his motion in the twenty-four hours was therefore 1000'37". Then, by the golden rule of three:--

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	As the	ternary	proportional	logarit	, hnof :	24 <sup>h</sup> (;	a.c.)	)	9.12494
	To	17	1	11	4	<sup>h</sup> 5 1	/3 <sup>m</sup>		1.64364
	So	**	H	41	1	°0'3	71	•	.47268
						10'	19"	=	1.24126
	Longit	ude of Su	n at noon	Scorpi	o. <u>28<sup>0</sup></u>	18'	.56"	<b>.</b>	
	Longit	ude of Su	n at birth	Scorpi	o 28 <sup>0</sup>	291	15"	••••	·· · ····
	· · ·		• • • • •	1949 - 19	. • .				
For	the Moon	n's longi	tude:						4
•	As proj	p.log. of	12 <sup>h</sup> (a.c.)	. 8	.8239	1	•		
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	То	**	2 <sup>0</sup> 16'	= 1	.8999	5	11 - N -		. •
	Long. I	Moon at r	ioon Taurus :	230021	·				

Taurus 25°18'

The ancient aphorism given in the Tetrabiblos is as follows:--

"If either of the two luminaries (Sun and Moon) be in an angle, and one of the malefics (Mars or Saturn) be either in conjunction with that luminary, or else distant in longitude from each luminary in an exactly equal space so as to form the point of junction of two equal sides of a triangle, of which two sides the two luminaries form the extremities; while at the same time no benefic planet may partake in the configuration, and while the rulers (or disposers) of the luminaries may be also posited in places belonging to the malefics, the child then born will not be susceptible of nurture, but will immediately perish."

In the nativity under consideration, the Sun is in the descendant or western angle, the Moon is close to the ascendant by longitude, although already risen having 4°59' of north latitude, and within three degrees of exact opposition with the Sun; and the evil planet Uranus is in quadrature (90° aspect) with both Sun and Moon. The Sun in the martial sign Scorpio. The malefic planets, Mars and Saturn, are elevated above the Moon, and neither the Sun (hyleg) nor the Moon has any adequate assistance from either Jupiter or Venus, the latter planet being in semi-quartile with the Sun.

The child, a female, lived "only for about twenty hours, and was very puny and feeble. Very great difficulty was experienced in establishing respiration, artificial respiration being kept up for nearly five hours before natural respiration was fairly established." The mother, who was only nineteen years old, recovered from a very dangerous attack of convulsions.

The truth of Ptolemy's aphorism is supported in this instance in a remarkable manner, for the afflicting planet Uranus was unknown to that ancient and renowned astronomer and geographer; and it is found to be distant in an almost exactly equal space of ninety degrees of the ecliptic from each luminary, the Sun, hyleg,

being in the western angle of the heavens. Despite all that surgical skill could do for the child, she was insusceptible of nurture, and did immediately perish.

EXAMPLE II .-- Goether in this Autobiography<sup>3</sup> relates that:---

"On the 28th August, 1749, at mid-day, as the clock struck twelve, I came into the world, at Frankfort-on-the-Maine. My horoscope was propitious. The Sun stood in the sign of the Virgin, and had culminated for the day. Jupiter and Venus looked on him with a friendly eye, and Mercury not adversely; while Saturn and Mars kept themselves indifferent. The Moon, alone, just full, exerted the power of her reflection all the more, as she had reached her planetary hour. She opposed herself therefore to my birth, which could not be accomplished until this hour was passed. These good aspects, which the astrologers managed, subsequently, to reckon very auspicious for me, may have been the causes of my preservation; for, through the unskilfulness of the midwife, I came into the world as dead, and only after various efforts was I enabled to see the light."



inspected at the British Museum---gives the Sun's longitude at noon of the 17th of August (0.S.)<sup>4</sup> as Virgo 5°10'. The Table of Right Ascension gives R.A. 157°0' corresponding to this longitude; the clock was 0<sup>m</sup>53<sup>S</sup> fast, therefore 13'15" must be subtracted therefrom, and as the longitude of Frankfort-on-the-Main is, in time 34<sup>m</sup>45<sup>S</sup> East of Greenwich, 1'35" must also be subtracted, thus making the R.A. of the Midheaven 156°45'20", which gives Virgo 4055 as the longitude to be placed on the upper méridian.

The latitude of Goethe's birthplace is 50°6'43" N., The ascendant is, accordingly Scorpio 17038!. 4. 1. 1. N.

In Goethe's nativity the Sun is hyleg and is, happily, free from affliction by Saturn, Mars, Uranus, and Neptune. The ascending position of Saturn delayed the birth and danger of asphyxia followed. It is open to doubt whether his coming into the world "as dead" was owing to the unskilfulness of the midwife, for every skilful obstetric physician meets with such cases occasionally. Indeed, it was a very fortunate circumstance that the birth did not take place half an hour earlier, when Saturn was exactly on the Eastern horizon (or ascendant), for in such case Goethe would have been liable to suffer from some chronic ailment, or deformity, or to serious accidents, from time to time.

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EXAMPLE III. -- In the first volume of the "Life of the Prince Consort," the time of birth is given of Prince Albert, to the nearest hour, in a letter written by the Dowager Duchess of Coburg-Saalfeld to the Duchess of Kent: --- Rosenau, August 27th, 1819. The date will of itself make you suspect that I am sitting by Louischen's bed. She was yesterday morning safely and quickly delivered of a little boy. . . at six the little one gave his first cry in this world." 

Her Sec - White' Ephemeris for 1819 gives the longitude of the Sun at noon of the 25th of August as Virgo 1°23'51"; his right ascension may be found by the following process: ----

Logarithm Cosine of O.E. 23<sup>0</sup>27'58" 9.9625058 Tangent 28<sup>0</sup>36' 9" (from Libra 0<sup>0</sup>00'00")9,7366150 plus Tangent of 26<sup>0</sup>34'23" = 9.6991208

Then  $180^{\circ}0'0''-26^{\circ}34'23'' = 153^{\circ}25'37''$  or  $10^{h}13^{m}42.5^{s}=R.A.$  of Sun.

Subt ract for Equation of	
Time	31'00" or 2 4.0
152	2°52'48" or 10 <sup>h</sup> 11 <sup>m</sup> 38.5 <sup>s</sup>
Subtract for longitude of	
Rosenau	<u>1 49</u> or <u>7.25</u>
158 Bir darah Barat 158	2 52 48 or 10 11 31.25
Add difference mean and	
sidereal time	44 30 or 2 57.98
Add time elapsed since noon	
270 (1997)	) 51 30 or 18 3 24
424	28-18 or 28 17 53.23
Subtract the circle 360	24 , and $24$ , and $24$ , and $3$
The R.A. of Midheaven is 64	°28'18" or 4 <sup>h</sup> 17 <sup>m</sup> 53.23 <sup>\$</sup>

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The longitudes of the Sun, Moon, and planets have now to be computed by proportion, from White's Ephemeris for 1819; for 17<sup>h</sup>17<sup>m</sup>12<sup>S</sup> of August 25th, Greenwich Solar Time, and entered in the figure of the heavens. The declinations and right ascensions can be readily found by means of the Tables of R.A. and declin. and entered in the Table or Speculum attached to the diagrem.

For example, Uranus is in longitude  $20^{\circ}30$ ' of Sagittarius, and in Latitude  $0^{\circ}8$ ' South, what is his declination?

(a) The Table of Declination headed "Sagittarius with South Latitude," gives the declin. corresponding to 20° without lat. as 23°05', and 21° gives 23°10', difference 5'. Now say: as 60' of long. are to 5' of declin., so are 30' to 2'30" plus. Opposite the long. of 20°, and in the column headed 1° of lat., we find  $24^{\circ}5'$  of declin. Now say: as 60' of lat. are to 60' of declin., so are 8' of lat. to 8' of declin.plus. Then as the differences  $\mathbf{e}'$  found are both plus, they must be added together, thus 8' plus 3' (rejecting the seconds) = 11', and this added to  $23^{\circ}5' = 23^{\circ}16'$  as the declination of Uranus at the time of birth.

(b) Let it now be required to find the right-ascension of Uranus. Reference to the Table of R.A., "Sagittarius with South latitude," shows that  $20^{\circ}$  of Sagittarius without latitude is (adding  $180^{\circ}$  to the  $79^{\circ}7'$  given)  $259^{\circ}7'$ , and that of  $21^{\circ}$  is  $260^{\circ}12'$ , difference 65'. Now say: 60':65'::30':32'30" plus. On a line with  $20^{\circ}$  of Sagittarius, and in the column headed  $1^{\circ}$  of lat. it is seen that the R.A. is  $259^{\circ}2'$  difference 5'. Then say: 60':5'::8':0'40" minus. As the first difference is plus and the second minus, the latter must be subtracted from the former: 32'30" - 0'40" = 31'50" plus, or 32', which, added to  $259^{\circ}7'$ , givem the R.A. of Uranus as  $259^{\circ}39'$ .

(c) The meridian distance is found by taking the difference between the R.A. of the nearer meridian and that of the planet. In this case, Uranus being below the horizon, we must subtract the R.A. of the lower meridian (obtained by adding  $180^{\circ}0'0''$  to that of the upper meridian)  $244^{\circ}28'$  from  $259^{\circ}39'$  and thus find the meridian distance of Uranus to be  $15^{\circ}11'$ .

(d) The Semi-arc of a celestial body is found by adding the logarithm tangent of its declination to the log. tang. of the Pole of the Ascendant (which is the latitude of the birthplace) and the sum is the log sine of the ascensional difference, which must be added to  $90^{\circ}$  if the planet is below the horizon, and in south declination, or above the earth and in north declination; and subtracted if the celestial body is above the horizon, and in south declination, or below the horizon and in north decliination. When, in computing primary directions the body directed changes its hemisphere, its opposite semi-arc can be found by subtracting the one given in the speculum from  $180^{\circ}$ .

Let it be required to find the Semi-Arc of Uranus: --

Logarithm tangent of 50°17' N. lat. of Rosenau 10.0805519 23°15<sup>1</sup>/<sub>3</sub> decl. Uranus 9.6332727 . C. 6.2 5. \* PECKUL e serden 🙀 🕮 sine of 31<sup>0</sup>9'28" ascensional diff. = 9.7138246

As Uranus is below the horizon and in south declination, 31°09' plus 90° = 121°09', his 6.21 (nocturnal) semi-arc. 130 Ц 10 The declinations, right ତ୍ର Я ر 23°21 ascensions, meridian distances, and semi-arcs of ۱<u>۶</u>° 30 the other celestial T ស bodies being computed ; 20°12 and entered in the table, the speculum is completed, and is, 110 110 02 R ready as the basis Ж ζ for the calculation

The reason for Δ 30 adopting the rectification of the stated time of birth, six o'clock a.m. to six hours, three minutes and twenty-four seconds, a.m. will be given in the chapter on rectifying the nativity.

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of the arcs of primary direction.

Figure 5.

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	NATUS7	he Prince C 6:03:2 THE	onsort, 26th 4 a.m., Rose SPECULIM	August 1819 neu	9,
	LATITUDE	DECL.	R.A.	MER.DIS.	S.A.
まする 市 る た る き な う の う う ち た う う ち む う た う う た う う た う う た う う た う う た う う た う	1°50'S 4°10'S 1°05'N 0°09'S 0°56'S 2°29'S 0°08'S 1°16'N	10°44 N 14°03 S 0°36 S 15°46 N 23°09 N 18°44 S 23°16 S 23°16 S 22°09 S	154°05 209°38 170°54 142°58 82°46 312°27 0°16 259°39 266°04	89°37 34°50 73°34 78°30 18°18 67°59 64°12 15°11 21°36	103°11 107°32 90°43 109°52 120°59 114°06 86°53 121°09 119°21

The aspects in the Prince Consort's horoscope are: --- Sun sextile Moon; Moon applying to par.dec.Venus and semi-quartile Uranus; Mercury semi-sextile Venus, quartile Mars and Uranus, sesqui-quadrate Jupiter; Venus trine Uranus, sextile Mars; Mars , separating from opposition with Uranus and applying to opposition with Neptune; Saturn quartile Neptune; and Urnnus within six degrees of conjunction with Neptune. Midheaven (M.C.) proximate trine Jupiter. · · · · 

EXAMPLE IV.--H.R.H. the Duke of Connaught opened the first South African Parliament on the fourth day of November; 1910, at Noon, Capetown mean time, latitude 33<sup>0</sup>56' South, and Longitude 1<sup>h</sup>13<sup>m</sup>55<sup>s</sup> East of Greenwich.



Greenwich Mean Time, and placed in the respective signs, and houses, in the figure.

The Midheaven is Scorpio  $15^{\circ}16'$ , and the Ascendant is Aquarius  $20^{\circ}31'$ . The Sun has passed the upper meridian and is in the ninth house, in  $11^{\circ}7'50"$  of the sign Scorpio. The Moon is in the tenth house, in Sagittarius  $6^{\circ}42'$ . Mercury is in the ninth house, in  $6^{\circ}8'$  of Scorpie, very near Venus in  $5^{\circ}39'$  of the same sign. Mars has just separated from Jupiter (their conjunction having taken place at  $3^{h}34^{m}$  a.m. of the same day), and is in  $28^{\circ}35'$  of Libra, Jupiter being in  $28^{\circ}27'$  of the same sign, in the ninth house. So that five of the celestial bodies are within a space of  $38^{\circ}15'$ , and near the upper meridian. This augurs a brilliant future for United South Africa, under the British flag. Nevertheless, Saturn in the third house, and Uranus in the twelfth, seems to pre-signify some trouble with a neighbouring, ambitious nation, and from secret foes, from time to time. Jupiter, ruler of the eleventh and second houses, being in conjunction with Mars, pre-signifies some serious squabbles in Parliament over financial measures, and some racial antagonism for a time. Applied science, music, art, and literature, will be advanced greatly in South Africa.

Before proceeding further, the student is advised to make himself master of the foregoing rules for casting horoscopes.

"Tables of Houses" for Prague, lat.  $50^{\circ}5'$  N., Taunton, lat.  $51^{\circ}1'$  N., Buckingham,  $52^{\circ}$  N., Nottingham,  $52^{\circ}57'$  N., Dublin,  $53^{\circ}23'$  N., York,  $53^{\circ}57\frac{1}{2}'$  N., Newcastle-on-Tyne,  $54^{\circ}59'$  N., Edinburgh,  $55^{\circ}57'$  N., Aberdeen,  $57^{\circ}9'$  N., Wick,  $58^{\circ}27'$  N., St. Petersburg,  $59^{\circ}56\frac{1}{2}'$  N., Adelaide,  $34^{\circ}56'$  S., Brisbane,  $27^{\circ}28'$  S., Paris, 48'50' N., Rome  $41^{\circ}54'$  N., Washington,  $38^{\circ}54'$  N., Cairo,  $30^{\circ}2'$  N., and Benares,  $25^{\circ}19'$  N., were all given in Future, June 1893 to July 1894, inclusive, enabling students to cast horoscopes readily for any place in Great Britain, and Europe, and two important places in the Southern Hemisphere.

The formulae for computing the longitudes of the eleventh, twelfth, first, second, and third houses, are given in the appendix to this book.

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## THE SIGNS AND CONSTELLATIONS OF THE ZODIAC.

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"Now constellations Muse; and signs rehearse; In order let them sparkle in thy verse; Those which obliquely bound the burning zone, And bear the summer and the winter Sun---Those first; then those which roll a different way From west, nor Heaven's diurnal whirl obey, Which nights serene disclose, and which create The steady rules, and fix the laws of Fate.---MANILIUS

THE ZODIAC is a band or belt, measuring about 14<sup>°</sup> in breadth, but, as Venus sometimes appears to have double her real or <u>heliocentric</u> latitude, it is more correctly considered to be 18<sup>°</sup> in breadth. The ECLIFTIC, or path of the Sun, passes exactly. through the centre of the zodiac, longitudinally.

The ancients divided the zodiac into ten signs ---Libra being omitted altogether, Virgo and Scorpio being merged into one thus: Virgo-Scorpio. Hence the similarity of their symbols, W M .

Claudius Ptolemy hands down to posterity the division of the zodiac into <u>twelve equal parts</u>, of 30° each. He says :--"The beginning of the whole zodiacal circle (which in its nature as a circle can have no other beginning or end, capable of being determined), is, therefore, assumed to be the sign Aries, which commences at the vernal equinox."

Ptolemy speaks of "the ambient" as producing the effects attributed to the respective signs of the zodiac, when in the ascendant at a Nativity.

The first sign, Aries, extends 30° in <u>longitude</u> from the equator and 11°29' in <u>declination</u>. The sixth sign, Virgo, has the same value in declination from the equator, yet experience proves that the general character of the respective influences of the stars in these signs, is totally different.

That the names assigned to the various divisions of the zodiac are appropriate is abundantly proved by the experience of ages, although at first sight, they may appear to be fanciful and arbitrary.

Ptolemy writes of the influences of the signs of the zodiac as follows<sup>2</sup>:---

"It is the general tendency of the quadrant comprised between the vernal equinox and the summer tropic to produce good complexions, advantageous stature, fine constitutions, and fine eyes; with a temperament abounding in heat and moisture.

"The quadrant from the summer tropic to the autumnal equinox tends to produce an ordinary complexion, proportionate stature, a healthy constitution, large eyes, a stout person, with curled hair, and a temperament abounding in heat and dryness.

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"The quadrant from the autumnal equinox to the winter tropic causes yellowish complexions, slender, thin, and sickly persons, with a moderate growth of hair, fine eyes, and a temperament abundantly dry and cold. ÷., .

"The other (remaining) quadrant, from the winter tropic to the vernal equinox, gives a dark complexion, proper stature, straight hair on the head and some on the body, a goodly figure, and a temperament abounding in cold and moisture.

"To speak, however, more particularly, all constellations of human form, both those within and those without the zodiac, act in favour of giving a handsome shape to the body, and due proportion to the figure, while those not of human form vary its due proportions, and incline it towards their own shape, assimilating it, in some measure, to their own peculiarities, either by enlarging or diminishing its size, by giving additional strength or weakness, or by otherwise improving or disfiguring it. Thus, for example: Leo, Virgo, and Sagittarius enlarge the person; and Pisces, Cancer, and Capricorn tend to make it diminutive; and thus, again, the upper and anterior parts of Aries, Taurus, and Leo increase its strength, and their lower and posterior parts render it weaker; while, on the other hand, Sagittarius, Scorpio, and Gemini act conversely, for their anterior parts produce greater debility, and their posterior parts give greater vigour. In like manner Virgo, Libra, and Sagittarius contribute to render the person handsome and well-proportioned, and Scorpio, Pisces, and Taurus, incline it to be misshapen and disfigured.

"The other constellations also operate on similar principles; and all these influences it is necessary to bear in mind, in order that the peculiar properties, observed in their joint. temperament, may be so compounded as to authorise an inference therefrom, concerning the form and temperament of the body."

R. A. Proctor wrote:--

"The zodiacal twelve are in some respects the most important and interesting of all the constellations. If we could determine the origin of these figures, their exact configuration as at first devised, and the precise influences assigned to them in the old astrological systems, we should have obtained important evidence of the origin of astronomy itself. It seems highly probable that the date to which all inquiries into the origin of the constellations and the zodiacal signs seems to point --- viz., 2170 B.C. ---was the date at which the Chaldean astronomers definitely adopted the new system, the luni-solar, instead of the lunar division of the zodiac and of the time."

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Reference to the Tetrabiblos of Claudius Ptolemy will show the precise influences assigned to the zodiacal constellations by the ancient Chaldean astrologers. As before stated the Tetrabiblos was based chiefly upon the teachings or writings of Hermes.

The Chaldaean and Egyptians depicted the events of the early ages of the world, their mystic religion, in the emblematical figures of the constellations. The Greeks and Romans replaced several of the Chalaean constellations by other emblematical of their own history.

Eratosthenes says: --

"That the constellation of Argo was placed in the heavens by DIVINE WISDOM. That the Argo was the first ship that ever was constructed---that it was built at a period of most remote antiquity---that it was an ORACULAR VESSEL---that it was the first ship that ventured upon the sea, which had never been previously crossed; and that it was placed in the sphere as a commemorative token to posterity.<sup>4</sup>

The Greeks themselves, so far from claiming for any of their philosophers the honour of the sphere, assigned it with general consent to the Centaur Chiron, the incidents of whose life prove him, through all the mist of fable to have been one of the many personages whom tradition has substituted for Noah.<sup>5</sup> They fully acknowledged that the Argo was the ship in which Danaus with his colony sailed from Egypt to Greece. This was many years before the poetic fiction of Jason and his voyage through the Black Sea in search of the Golden Fleece. Now the Egyptian account is that the Argo was the ship in which Osiris with the Goddess Isis sailed upon the waters of the great deluge.<sup>6</sup>

The people of Hindostan have a tradition in which the names and circumstances are almost identical. The ship in their language is Argha, and the persons who sailed in it were Iswara and Isi; whilst the voyage, also, was on the waters of the deluge. The Persians have preserved the account, with slight alteration, calling the ship Arg.

Thus we see the same tradition preserving the knowledge of the one mighty event, extending through Southern Asia from Hindostan to Egypt, evidently emanating from one origin, whence it has spread throughout the world, entirely independent of, though to the fullest extent confirming the account given in the Pentateuch by the inspired prophet of the Jews.

The very position of the constellation in the sphere proves that it was not of Grecian origin. Its principal star CANOPUS is only 37° from the South Pole, and the greater part of the constellation is still nearer to it. The whole is, therefore, invisible to Greece, which undoubtedly received the tradition from Egypt, whence the Greeks and all their science came. As to the sphere itself, the souther half is principally occupied with aquatic cnimals, and water appears streaming upon it in all directions. In the midst of the waves is the ship called, variously, Argo, Argha, Arg, Ark, in Egypt, Persia, Hindostan of by the Jews. Near is a dove which seems flying towards it, and at a little distance, a raven perched on the back of a serpent. Further off, as if he had just left the ship, is the fabulous Centaur, who with a lance pierces an animal, and appears to bear it towards a smoking altar. The whole is an underlable portraiture of the mighty catastrophe---the Great Deluge! A marvellous confirmation of the Mosaic account. Further, that those who framed it must have lived in a southern latitude, and at a time when men's minds were deeply impressed with the awful circumstances of the terrible event, is an inference which suggests itself to the mind without effort or research.

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The <u>teraphim</u> were images formed for the purposes of worship, and for <u>divining future events</u>. They were made by astrologers, under <u>certain constellations</u>. Among other reasons why Rachel stole her father's images, this is thought to be one, wiz., that Laban might not, by consulting with those images, discover what way Jacob took in his flight.

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It is manifest, therefore, that the <u>teraphim</u> had been constructed long after the first knowledge of the particular properties of the various constellations existed, constituting, as such knowledge did constitute, without doubt, the first principles of astrology. As Laban lived about six hundred years after the flood, it follows that the influences of the constellations of the zodiac were known within a very few generations of that catastrophe, or about 2,200 years before Christ. At the present day, tradition, history, experience, and common sense alike set at nought, and men are allowed to substitute for real ennobling knowledge and divine truth, their own shallow and absurd speculations.

·· · · · Proctor observed that, "In Egypt there are temples of vast antiquity, having a dome, on which a zodiac --- or more correctly, a celestial herisphere --- is sculptured with constellation figures. And we now learn, from ancient Babylonian and Assyrian sculptures, that these Egyptian zodiacs are, in all probability, merely copies (more or less perfect) of yet more ancient Chaldaean zodiacs. One of these Babylonian sculptures is figured in Rawlinson's Ancient Monarchies. It seems probable that in a country where Sabacanism, or star-worship, was the prevailing form of religion, yet more imposing proportions would be given to such zodiacs than in Egypt."8 "Indeed," continues Mr. Proctor, "there have not been wanting those who find in the ancient constellations the record of the early history of Man. According to their views Orion is Nimrod --- the 'Giant', as the Arabic name of the constellation implies --- the mighty hunter, as the dogs and hare beside him signify. The figure now called Hercules, but of old Eugonasin, or the kneeler, and described by Aratus as "a man doomed to labour", is Adam. His left foot treads on the dragon's head, in token of

the saying, 'It shall bruise thy head;' and Serpentarius, or the serpent bearer, is the promised seed."

### It is stated in the Anacalypsis that,

"When the French possessed Italy they examined the chair of St. Peter and found upon it the signs of the zodiac. There is, also, a published account, written by a Roman of eminence, before the time of the French invasion, which states that the same thing was observed, and much discussed on the chair being formerly taken down to be cleaned. The zodiac had been forgotten, or the chair would not have been again taken down. This is the chair of St. Peter, with its zodiacal chain, on which the Pope is supposed to sit to rule the Empire of his first crown, of the planets. It must not be forgotten that the triple crown is emblematical of his three kingdoms. The illustrious Spaniard did not err far when he said, that the life of Jesus 1110 was written in the stars. 

"Irenaeus was Bishop of Lyons. He was one of the first fathers of the Church who suffered martyrdom, and generally accounted one of its most eminent and illustrious early writers. He was an Asiatic, but was sent as bishop to Gaul. He founded or built a church in that country. This church is yet remaining in Lyons, though in the course of almost 2,000 years, no doubt it has undergone many alterations. On the floor, in front of the altar, may be seen a Mosaic pavement of the zodiac, though a considerable part of it is worn away.

"Persons who do not look deeply into these matters, are easily blinded by being told that it is the remains of an old temple. But Irenaeus had no power to get possession of Roman pagan temples. The pretence is totally void of foundation. The style of building, its records, etc., all show what its priests say is true, viz., that it was built by Irenaeus. On many other churches, which never were Roman temples, both in Britain and elsewhere, similar marks of the esoteric religion, which I have partly unfolded, may be seen."

Mödern authors have described the special influences exerted by the respective signs of the zodiac. The following may be accepted as a fair description of them:--

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ARLES ( $\mathcal{T}$ ) produces a spare and strong body, of stature rather above the average; face long; eyebrows bushy; neck long; shoulders thick and powerful; complexion sallow or swarthy; hair black or sandy; disposition irritable. The first half of the sign gives a stronger constitution, and a greater ruscular development, than the latter half.

TAURUS ( $\forall$ ) gives a middle stature; a thick, well set body; a broad forehead; full face and prominent eyes; neck and lips thick; nose and mouth wide; complexion swarthy; dark or black hair, often curly; disposition melancholy; slow to anger, but, when provoked, furious.

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GEMINI (I) usually produces a tall and straight body: complexion dark sanguine; hair blackish; eyes hazel, sight quick; a smart active appearance; disposition fickle, understanding good. · 计数件数据的 的现在分词 一方子

CANCER (G) .-- Moderate stature, upper part of body somewhat large; small round face, with pale, delicate complexion; brown hair; small gray eyes; effeminate in constitution and disposition, subject to chest, affections.

. . . . LEO (Ω) .-- A large, fair stature, broad shoulders; prominent and large eyes; hair generally light, and often yellowish; oval, ruddy countenance; of a high, resolute, ahughty, and ambitious

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VIRGO (M) .-- Middle stature, rather slender, but very neat and compact; dark sanguine complexion; dark hair; small, shrill voice (but if Mercury ascend in this sign, the native will be a great orator), witty, ingenious and studious, but of a fickle disposition.

LIBRA ( ), -- Tall and elegantly formed, rather slender; hair brown, smooth, and glossy, yet sometimes het-black; face having generally great beauty; fine clear, sanguine complexion; blue sparkling eyes; good, tempered, amiable, and high principled.

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SCORPIO (M). --Strong, corpulent, robust body; of middle stature; dark complexion; dark brown curling and bushy hair; neck thick; mind and disposition active, yet reserved and thoughtful.

SAGITTARIUS ( $\checkmark$ ).--A well-formed person; inclined to tallness; sanguine complexion, oval face and handsome; high forehead; chestnut or bright-brown hair, growing off the temples, bald early in life; long Grecian nose; fine, clear eyes; jovial, active, and intrepid disposition, very fond of horses and hunting.

CAFRICORN (7) .-- Slender make, in some cases ill-formed or crooked; a long, thin face, generally plain; thin beard; chin long and protruding; black, lanky hair; narrow chest; disposition subtle, collected, calm, witty, and yet melancholy.

AQUARIUS ( \*\* ) .-- Middle stature, stout, well-set, robust, and strong; long and fleshy face; good, clear, delicate, and sanguine complexion; sandy or darkish flaxen hair; hazel eyes; or prepossessing appearance, and good disposition. 

PISCES (X.) .-- Stature shore, body fleshy, crocked, or stooping, round shouldered; brown hair, large round, pale face (but if • be rising, a good complexion); in disposition indolent and dull, prone to drinking, more or less.

\*性になっている。 とうない 創む使用の作う方も The foregoing descriptions rarely answer exactly. For the ascending sign (although it has chief influence over the form

of the body), will, if a planet be within 5° of the Eastern horizon, or in close aspect with it, have its influence considerably modified thereby.

a 1 1 1 1 1 1 Some authors instruct the student to consider, in addition to the ascending sign, "the sign occupied by the Moon, and that in which the lord of the ascendant is placed." This can only apply to horary (symbolical) astrology, and not to nativities, except when the Moon or the "lord" of the ascendant happens to be rising, or in close aspect to the horizon, at birth.

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The late John Varley gave the following "elementary notions of the twelve signs":---

"The sign Aries, amongst its various classes of human physiognomy, gives one that much resembles that of a ram; and it signifies that class of animals, and their attributes.

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

"Gemini, though a beautiful and human sign, yet occasionally gives to persons born when it is rising a strong resemblance in the head and neck to the characteristic forms of goats, kids, and deer; and therefore, being a bicorporal sign, or one of plurality, in very ancient times it was represented by two kids; but, subsequently, the human character of the sign has been recognised by the introduction of the Twins, representing the two stars Castor and Pollur."

(These two stars were in the sign Gemini at the time when the constellations so far agreed with the signs whose names they bear, that the beginning of Aries was at or near the commencement of the constellation so-called, and the place of the Sun at the vernal equinox.) .

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

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

the second second "Virgo has been found to be well-suited to the signification of a class of cool, discreet, studious women."

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(An ancient zodiac, sculptured on one of the temples of Thebes, represents this sign as a virgin with a distaff in her hands, to denote the industrious character of women born under Virgo. The same figure is found in the zodiac in the great temple of Tentyra.)

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

"Sagittarius has been observed to represent, not only such rapid motions as belong to the flying arrow, but the centaurion form was suggested by the first portion of the sign, signifying the deliberation or temperate resolves of hymanity, with happy termination, in a greater degree than the latter half, which often exhibits more of the excessive impulses and nature of a race-horse, an animal most specifically described by Sagittarius; and persons born while the latter half of the sign is rising, are subject to the constant apprehension of vicissitudes or violent accidents.

"Capricornus is found to give gray-eyed human beings a most perfect resemblance in the eyes to the full-grown goat; and in others, both dark and fair, the under lip somewhat resembles that of these animals. Capricorn from reflecting as it were, the watery sign Cancer, which is opposite to it in the zodiac, and from the former location of the famous fishy star Fomalhaut in it (which left the sign about the period of the great plague at Athens), caused so many persons born under the sign to partake in their physignomy of the character of fish, that it was anciently represented by a goat with a fish's tail."

(In the zodiac at Thebes, before alluded to, the goat is drawn in full, and without the tail of the fish, as generally seen in less ancient zodiacs.)

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

"Pisces was found to signify persons who were employed in fishing, and in other watery concerns; and likewise shallow streams in which fish are readily seen. It is a sign under which many fishmongers are born, or in which planets are located at their birth; and some of the persons born when it is rising approximate to fishes in their eyes, which are somewhat conspicuous and phlegmatic.

"It must be borne in mind that all the signs indicate various classes of individuals, and that by the entrance of illustrious fixed stars into them their characters are reduced or exalted, as in the instance of Scorpio, which was once termed the accursed sign, but since the celebrated star Minerva, the north balance, and other eminent stars have been located therein, this sign has been the ascendant of many of the most illustrious heroes, legislators, surgeons, astronomers, painters, engravers, etc. It was the ascendant of Edward III, and the Black Prince, of Lord Nelson, Lord Byron, Jenny Lind, and many distinguished officers employed by the late Duke of Wellington. The sign is so strictly martial that no planet except Mars has any dignities in it; and it was probably on this account singled out as having no friendly signification to the harmonics of nature.

"There have been many other interpretations given to the names of the signs. The most common is that which alludes to the animals produced in the various months, as the Sun proceeds through some of the signs. Another originates in the ideas of the Sun's motion, and its effects, as that at the summer solstice he begins, like a crab, to move backwards towards southern declination; that his fiery heat, when in Leo, resembles a raging lion; that the harvest time is alluded to when he enters the sign Virgo, who is represented (latterly) holding an ear of corn in her hand. In Libra he is said to balance the days and nights; and in Scorpio, to produce an unpleasant effect (by means of the weather), as if like a scorpion, he left a string behind. THESE, AND THE EXPLANATIONS OF THE OTHER SIGNS ARE INCENIOUS EVASIONS, INVENTED BY THE ENEMIES OF JUDICIAL ASTROLOGY. OR BY PERSONS ENTIRELY IGNORANT OF IT; AND SERVE ONLY TO MISLEAD PER-SONS OF ENQUIRING MIND FROM THE TRUE ZODIACAL ORIGIN OF THEIR APPELLATIONS."

Ptolemy relates that the signs Aries, Gemini, Leo, Libra, Sagittarius, and Aquarious were denominated <u>masculine</u>, and the remainder <u>feminine</u>, in alternative order, "as the day is followed by the night, and as the male is coupled with the female."

The signs have been divided into four <u>triplicities</u>, thus: fiery  $T,\Omega,\lambda$ , <u>earthy</u>  $\forall,\Pi,\delta$ , <u>airy</u>  $\Pi,\Omega,\infty$  and watery  $\Omega,\Pi,\lambda$ .

The bicorporal signs are  $\mathcal{I}$ ,  $\mathcal{X}$  and the first half of  $\mathcal{X}$ . The <u>fruitful</u> signs are  $\mathcal{G}$ ,  $\mathcal{M}$ ,  $\mathcal{K}$ , the <u>barren</u> signs are  $\mathcal{I}$ ,  $\Omega$  and  $\mathcal{W}$ .

The signs of <u>long-ascension</u> are  $G,\Omega,\Pi,\Omega,\Lambda,\Lambda,\star$ . The signs of <u>short-ascension</u> are  $\overline{G},\overline{M},\Lambda,\Lambda,\Lambda,\star$ . The last-named are so-called because they ascend in a shorter period of time (owing to the diurnal motion of the earth being, when they ascend, nearly parallel with its orbit) than the others. A <u>trine</u> aspect falling in signs of <u>short-ascension</u>, is equal to a <u>square</u> in its effects, according to Ptolemy. This, if it were true, would only apply, per se to <u>mundane</u> positions, and not to differences of longitude in the zodiac. It is not true, even in regard to mundane positions, and could only receive (apparent) support from experience when the two bodies in aspect happened also to be in equal, or parallel, declination.

Signs of voice are under  $I, W, \approx$  and the first half of > because, it is said, when either of these signs ascends at a birth, and Mercury is strong, the native will prove to be a good orator.

The "houses" of the planets are readily shown in the following table. It is exactly the same as that found in the mummy-case of the Archon of Thebes, in ancient Egypt, as may be see at the British Museum.

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The sign Leo is the only house (or chief essential dignity) of the Sun, just as Cancer is the only house of the Moon. The planets had each two houses assigned to them. Some modern authors have assigned Aquarius to Uranus, thus either robbing Saturn of his"day-house," or forcing upon him a partner. However, until experiences teaches us in what signs Uranus and Neptune are most powerful, I must decline to endorse so hasty an attempt to provide for one of the "houseless wanderers."

The Sign Aries is said to govern the head and face of man, and the diseases it produces (when evil planets are located in it) are the smallpox, measles, ringworm, apoplexy, palsy, etc.

Taurus rules the neck and throat, and its diseases are consumption (laryngeal or bronchial), scrofula, croup, quinsy, diptheria, bronchocele, etc.

Gemini governs the arms and shoulders, and its diseases are brain fevers, corrupt blood; fractures of the head and arms, etc.

Cancer rules the chest, breasts, and stomach. The diseases under its influence are cancer, asthma, bronchitis, inflammation and consumption of the lungs, cough, expectoration of blood, gastric catarrh, and fever.

Leo governs the heart and spine, and its diseases are spinal affections, convulsions, acute fevers, pestilence, smallpor, measles, jaundice, and all inflammatory complaints.

Virgo rules the intestinal canal, the spleen, the abdomen, and diaphragm; its diseases are colic, melancholia, dysentery, enteric fever, etc:

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Libra governs the reins and loins; its diseases are affections of the kidneys, diabetes, tabes dorsalis, etc.

Scorpio rules the generative organs, inguinal regions, bladder, etc.; its diseases are haemorrhoids, fistula, ruptures, scurvy, etc.

Sagittarius governs the hips and thighs, and the os sacrum; its diseases are sciatica, coxalgia, gout, rheumatism, and fevers; and its accidents are broken bones of the lower extremities chiefly.

Capricorn rules the knees; tts accidents are sprains, dislocations, and broken limbs; its diseases are articular rheumatism, hysteria, cutaneous eruptions, etc.

Aquarius governs the legs and ankles; its diseases are gout, cramp, rheumatism, and corrupt blood; its accidents, broken legs.

Pisces rules the feet and toes; its diseases are affections of the feet, gout, lameness, ulcers, and rheumatism.

This, of course, only applies to nativities in which one or more of the evil planets---Mars, Saturn, Uranus, Neptune---may be in conjunction, opposition, parallel delcination, or quartile with the Sun or Moon, or ascending degree, whichever may be hyleg, and when, at the same time, the hyleg receives no support from either Jupiter or Venus. In a less degree, the sesquiquadrate and semi-quartile aspects affect the health. The mundane parallel also is prejudicial when the evil planet happens to be **elevated** above the hyleg, or close to the cusp of the eighth or sixth house, or ruler of the sign on either of these houses.

#### FOOTNOTES.

1. Tetrabiblos Book I, Chap. xii.

2. Book III, Chap. xvi.

4. Eratos. Catast, XXXV.

5. See Jacob Bryant's Heathen Mythology; and Faber's Origin of Pagan Idolatry.

6. Plutarch de Isid.

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7. See Ecclesiastical Rites, used by the Ancient Hebrews, by Thomas Goodwyn, 1628.

8. The Student, June, 1868.

9. Virgil makes the following allusion to the claws of Scorpio, in the first Georgic:--

"Quo locus Erigonen inter, Chelasque sequentes Fauditur: ipse tibi jam brachia contrahit ardens Scorpius, et coeli justa plus parte reliquit."

Ovid alludes to the same sign as follows:--"Porrigit in spatium signorum membra duorum."  $\frac{1}{2} \left( \frac{1}{2} + \frac{1}{2} \right) = \frac{1}{2} \left( \frac{1}{2} + \frac{1}{2} + \frac{1}{2} \right) \left( \frac{1}{2} + \frac{1}{2} + \frac{1}{2} + \frac{1}{2} + \frac{1}{2} \right) \left( \frac{1}{2} + \frac$ 

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## THE SUN

"Most glorious orb! that wert a worship, ere The mystery of thy making was reveal'd Thou earliest minister of the Almighty. Which gladden'd on their mountain-tops the hearts Of the Chaldaean shepherds, till they pour'd Themselves in orisons!"---EYRON.

The Sun was believed by the ancients to revole around the earth. The Ptolemaic system of astronomy was founded on this belief. It has been rightly observed that, "Ptolemy's order, false as it was, enabled observers to give a plausible account of the motions of the Sun and Moon, to foretell eclipses, and to improve geography." Inasmuch as Ptolemy's system of astronomy portrayed the actual phenomena of the heavens as they appear to observers on the earth, it follows that his astrology is quite as applicable to modern and improved astronomy as to his own, for the heavenly bodies act upon the earth, its atmosphere, and mankind, according to their apparent or geocentric positions, without reference to their true or heliocentric places. The Sun's distance from the earth is now computed at 92,350,000 miles, in mean value. Astronomers have differed, in the past, so greatly as to the Sun's distance, that it has been variously stated to be from 28 to 96 millions of miles.

The Sun has always been held to rule the first day of the week---SUNday. "It is a curious fact that the Hebrew words expressing the seven first cardinal numbers, are all formed of one syllable that signifies a star, and of, one or more, others that imply the character or quality of that star. ATCHED, or ASHSHED, one, is a corruption of the words ASH, fire, and SHED, to pur forth; whence SHEDDAL, the name of God, the 'All Bountiful;' and the words signify 'The All Bountiful Fire;' which is perfectly characteristic of the Sun, whose rule was over IAUM ATCHED 'day one.'"<sup>2</sup>

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The first deity worshipped was BEUUS, which was the SUN, called in Scripture BAAL; hence the Buddhist terms Bal and Bali, denoting a species of magic by which it is pretended that diseases are cured. The Greek mythologists elaborated from this lord or chief ot the Sabaean idolatry both Jupiter and Apollo, the former as king of heaven, the latter as the local deity of the Sun.

The figure of Brachma, with four faces, denotes the Sun, the four seasons, and the four triplicities of the zodiac, viz., the airy, fiery, earthy, and watery.

Mr. Coleman says, "This deity"---Surya, or the Sun---"is pictured of a deep golden complexion, with his head encircled by golden rays of glory. He presides over ADIT-WAR, or Sunday; from Adit, the first, and War, day." Many ages before Christianity---in the remotest times of Britain and Gaul---

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the first day of the week was set apart, more particularly, for the instruction of the laity, and distinguished by the name of the day of the Sun. A Saronide, or preacher, delivered his sermon from a jube, or pulpit. The discourse delivered was termed Sab-aith, or "the word of the teacher, or wise man." Hence the day itself came to be termed the Sabaith-day. The assembly was called Sabat --- a term since most absurdly applied by the French to signify a nocturnal assembly of witches and conjurors. In the word Sabbatines is still preserved, the original unperverted sense of instructive discourses." The divines, or theologians, were styled Faidhes (hence the Latin, Vates), who on the day of the Sun, or of Apollo,<sup>4</sup> preached the faith, or so much of the tenets of religion as they chose to communicate to the people. The name, however, of the Drudical Sab-aith day having happily merged into that of Sabbath, was received by the Christians. Not only the change of the day (from the Jewish Sabbath, Saturn's day, the seventh day of the week), but the primordial appellation of it, Sunday, still . . . collaterally retained in our language, demonstrates its origin.

When Constantine desired to hand over the people, who followed the Drudical religion, to the power of the Christian priests, he issued this decree: "Let all judges and townspeople, and the occupations of all trades, rest on the venerable day of the Sun, etc."

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Eusebius gives an ancient Oracle, which he had copied from Porphyry, in which we are clearly told that the Magi named the days of the week from the planets.<sup>5</sup>

The Sun is said to possess "a hot and dry nature, though inf erior, in this respect, to Mars." and to possess, also, the peculiar power of destroying the nature and influence of any planet with which he may happen to be in conjunction, and appropriating its qualities to himself. This is termed combustion (when the planet is within 8°30' of the Sun). A planet within 17° of the Sun is said to be "under the Sun's beams," but this is not so great an affliction as the former position. There can be no doubt that a planet gradually loses its power as well as its light as it approaches the Sun, and slowly regains it as it recedes from the great luminary. The ancients held that a planet within 17' of the centre of the Sun was thereby fortified, and i this position they termed "cazimi," but a planet so situated is undoubtedly in the worst state of combustion.

When the Sun is afflicted at birth his influence becomes malefic, and when an evil direction of his to the ascendant or Moon (if either be hyleg) comes into operation, it materially assists in the destruction of life. When the Moon is hyleg, an evil direction to the Sun, even when the latter is free from malefic influence at birth, is somewhat dangerous to life.

For success, or prosperity in the world to be attained, it is essential that the Sun, as well as the Moon, shall be free from affliction at birth. When both the Sun and Moon are

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afflicted the person then born has a long struggle against adverse fate. It is better to have the Sun and Moon free from even the good aspects of Saturn.

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· · The Sun, at birth, in benefic aspect with Jupiter, presignifies good fortune, and a good constitution (if the Moon and ascendant be free from affliction).

The Sun in good aspect with Mars, pre-sginifies success in war, surgery, chemistry, etc., and the stronger the position of Mars, the greater will be his fame.

The Sun in the midheaven and free from affliction, leads to public life; and if the Sun have the declination, or trine with Jupiter, eminence in the Church, or the law or in medicine.

The Sun rising at a birth, confers courage, ambition, and good fortune. But if afflicted by Saturn, liability to consumption or paralysis, or to misfortune. Afflicted hy Mars, there is rashness and sternness, unless Jupiter assist the Sun by good configuration. The Sun is said to govern the heart, spine, arteries, the right eye of a man and the left eye of a woman. His diseases, accordingly are: Affections of the heart and the eye, acute fever, disordered brain, spinal complaints, etc. His angel is called Michael. 

The Sun describes, generally, when rising at a birth, a person of large strong and good build, high forehead, inclined to baldness, large eyes, sharp sight, yellowish or light-brown hair, and much beard.

If the Sun be well dignified, the disposition is noble, . generous, proud, magnanimous, humane, and affable, friendly, and generous to an enemy; one of few words; and fond of luxury and magnificence. If Ill-dignified, pride, arrogance, and want of sympathy.

> THE SUN IN THE TWELVE SIGNS.

O in T describes usually one of good stature, strong, and wellmade; a good complexion; yellowish, flaxen, or sandy hair; courageous, and martially disposed; likely to succeed in the army or in the medical profession; fortunate, and victorious over his enemies, . А. д. н. 

 $\odot$  in  $\forall$  represents a rather short, well-set person; dark complexion; not very attractive features; large nose; broad face; strong, bold, proud, fond of opposing others, and often gaining the victory.

O in Confers a well-proportioned body; complexion sanguine; hair brown; of a good, affable, and kind disposition. rather deficient in firmness and resolution; and not particularly fortunate.

O inQ represents a moderate stature (if afflicted, deformed, or 

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diminutive); brown hair; disposition harmless and cheerful, somewhat indolent and addicted to pleasure.

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 $\odot$  in  $\Omega$  gives a strong, well-made person; of a sanguine complexion; light-brown or yellow hair; full round face and large eyes; honest and upright in conduct, ambitious, and fond of pleasure.

O in M describes a tall person, slender, and comely; plentiful hair of a brown colour; mind ingenious, artistic or scientific; disposition cheerful and agreeable.

 $\odot$  in  $\triangle$  represents a straight, tall body; a pleasing personality; prominent eyes; light hair; pimpled face in age; disposition amiable; fond of pleasure, just and luxuricus.

O in M gives a square, fleshy body; broad face and mouth; complexion freckled or sunburnt; hair brown and curling; mind ingenious; disposition rugged and may be overbearing; fortunate upon the sea and in the practice of medicine, chemistry, engineering, etc.

O in X represents a tall, well-proportioned body, a very comely person; oval face; sanguine complexion; light-brown curling hair; disposition generous, lofty, proud, aiming at noble ends, bold, and capable of great deeds; a good sportsman.

O in 3 describes a mean stature; a sickly complexion; oval face; lank brown hair; disposition just and upright, generally goodnatured, hasty, and autocratic.

. O in m gives a middle stature; a corpulent body; of fair proportions; round, full face; light-brown hair; clear complexion; good disposition, though tinctured with pride and ambition; artistic or scientific.

 $\odot$  in X describes a short, fleshy person; round face; good complexion; light-brown or flaxen hair; a harmless disposition, may be his own enemy by reason of extravagance, and indulgence in feasting and pleasure.

The Sun when afflicted in Aries, or afflicting the Moon or ascendant, is said to cause conjunctivitis, acne, and vertigo. When so situated in Taurus, quinsy and other diseases of the throat. In Gemini, epidemic fever, or scurvy. In Gancer, smallpox, measles, dyspepsia, and dropsy. In Leo, neuralgia of head, calculus, and acute fever. In Virgo, diarrhoea, dysentery, dyspepsia, etc. In Libra, fever, calculus, and renal disease. In Scorpio, sciatica, fistula, and acute fever. In Capricorn articular rheumatism, and intestinal affections. In Aquarius, disordered blood, calculus, and strangury. In Pisces, affections of the kidneys, dropsy, etc. FOOTNOTES

1. Spectacle de la Nature. 2. Zadkiel's Almanac for 1849, p.59. 3. See Etymological Vocabulary, p.97; etc. 4. Apollo--the radiance of the Sun. Apollo & Sol, in Celtic, have same meaning; an emanation from eye of heaven. 5. Pr. E.5,14

## THE MOON

"To the blanc lloon "To the blanc Hoon Her office they prescrib'd."---Milton and set of the set of

The Moon, the earth's satellite, was said by the ancients to be "feminine, cold, moist, and phlegmatic." Her influence, is, strictly speaking, convertible as to its character, being fortunate or unfortunate according to her position, relative to the Sun and planets at her birth. Her position in the heavens at a nativity, is of much importance; her proximity to the earth and the rapidity of her motion render her a very powerful significator in all branches of astrology. The critical years in the life of man, the crises in disease, the period of gestation, the rise and fall of the tides --- all attest the verity of her influence:

The second day of the week (lunae dies) is ruled by the Moon--hence the term Monday. In Hebrew, SHEMIN, two, or ASH-NEM, is compounded of ASH, fire (the stars being termed the fires of heaven), and NEM, slumber, meaning "the star of slumber," which evidently applies to the Moon as ruler of the night, the time for slumber. Thus SHEMIN, two, clearly indicated the rule of the Moon over "Day: two." The Moon was worshipped under the name of Diana by the Ephesians, whence arose the cry, "Great is Diana of the Ephesians:" She was also worshipped throughout the whole of Asia. The oracle of Themis (the goddess of oracles being Ar-Temis, Diana, the Moon) was the most ancient, and was consulted by Deucalion after the flood. Among the most ancient Orphic hymns is one addressed to the Moon under this title:---

Thou bringest from the earth goodly fruits.

"Does not," asks Parkhurst, "this exactly agree with the precious things put forth by the streams of light from the Moon, Heb., IARACHIL; of which Moses speaks, Deut. xxxiii., 14?" This proves the belief of the ancients in the power of the Moon over vegetation, a fact beyond question.

The ancients considered the full moon fortunate; but when the Moon was horned they considered it so malignant that a child born under certain aspects at that time would soon die, or if it lived, it would be guilty of crimes as great as its temper was black. This led the Hebrew wise women to write upon the walls of their bed-chambers, "Let not Lilith enter here"---this demon, Lilith, being certain influences of the Moon. 

When the Moon ascends at a birth the stature of the child usually becomes tall, complexion pale, face round, eyes gray, brow lowering, arms short, body smooth, maclined to corpulence, and temperament phlegmatic. If impeded by (i.e., in evil aspect with) the Sun, a blemish usually appears on or near one of the eyes; and if she be occidental, and in evil aspect to Mars, the sight is defective. I have known cases wherein the full Moon rising at birth, without any aspect to the evil planets,
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has produced great defect in sight, although no hereditary predisposition of this nature existed.

If the Moon be dignified (i.e., angular, or in the signs Cancer or Taurus) at birth, the person will be more graceful, of refined and engaging manners, good easy disposition, ingenious, and given to travelling; rather unstable, however, and of little forecast, providing only for the present; prone to frequently change his employment or pursuits.

If the Moon be unfortunate (i.e., cadent, or located in either Capricorn or Scorpio and having no assistance from the fortunes, Jupiter or Venus) at birth, the native is inclined to be slothful, improvident, and may be given to dissipation. When oriental<sup>2</sup> the Moon inclines to corpulence; when occidental to leanness and deformity.

The Moon is said to govern the stomach, the intestinal canal, the left eye of a man and the right eye of a woman. Her diseases are: rheumatism, consumption, palsy, colic, lunacy, scrofula, and dropsy.

The angel of the Moon is called Gabriel.

THE MOON IN THE TWELVE SIGNS.

The Moon in Aries represents middle stature, round face, light brown or flaxen hair; temperament rash, variable, and passionate; not a fortunate person.

) in V describes a well-formed body, middle stature, poor complexion; brown or black hair; gentle and obliging in disposition; a fairly fortunate person.

D in I gives a tall, well-set person, very comely; brown hair; good complexion; one who is subtle, crafty, ingenious and variable; unsettled in life, usually.

) in O represents middle-sized persons, well-proportioned and fleshy; face round and full; complexion pale and dusky; hair brown; of a pleasant, merry easy disposition, free from passion; fortunate and highly respected; but of a roving and indolent nature.

) in Q describes a person strong, robust, above the middle height, large boned; full face; large eyes; brown hair; sanguine complexion; disposition ambitious; hardly fortunate.

) in W gives a person of tall stature; dark brown or black hair; oval face; dark, ruddy complexion; of an ingenious fancy, invetive, retiring, melancholy; often unstable, and rarely fortunate.

D in  $\triangle$  describes a tall, neatly formed person; smooth light brown hair; fine sanguine complexion; merry disposition; beloved and respected.

D in M gives an indifferent person, short, fleshy, muscular; dark brown or black curling hair; dark complexion; disposition quarrelsome, in some instances malicious; of ingenious mind.

D in denotes a handsome person; oval face; bright brown hair; sanguine complexion; disposition open and generous, passionate, ambitious and fond of sports; usually fortunate.

D in vertices low stature, and a weakly physique; thin face; dark brown, lank hair; weak in the knees; an unsettled character (unless the Moon be well aspected).

) in m gives a middle-sized, corpulent body; brown hair; clear sanguine complexion; disposition affable, inoffensive, kind, and irresolute; mind ingenious; conduct good.

) in )(describes a short stature; face and body plump; complexion pale; hair bright brown; inactive easy disposition, given to the pleasures of the table, merry, and "happy go lucky."

OBSERVATIONS ON THE MOON'S APPLICATION TO, AND SEPARATION

## FROM THE PLANETS.<sup>3</sup>

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If the Moon apply to Saturn, at birth, and increase<sup>4</sup> in light, it signifies widowhood to the mother, and much misfortune.

If the Moon increase in light and apply to Jupiter, or be joined to him, it signifies rich, faithful, honest, and jovial persons--unless Mars be in square or opposition to her, for this would modify the good influence of Jupiter.

If the Moon apply to Mars or be conjoined with him, in a nocturnal geniture, it signifies crafty, violent, dangerous persons, often subject to be deceived; by day, weak, feeble constitutions, subject to diseases of the eyes and stomach, and likely to die a violent death.

If the Moon be carried to or conjoined with the Sun, in whatever part of the heavens it may fall, it signifies unhappy persons, unfortunate or sickly.

If the Moon be carried to Venus, or if the Moon be increasing in light and conjoined with Venus, it signifies noble parents, but the native may be separated from their affection, he will be fortunate, however; but if the Moon be decreasing, she signifies power and happiness in youth, but subject to scandal, and dissipated if Mars behold Venus without the help of Jupiter.

If the Moon separate from Saturn and apply to Jupiter, it signifies rich and happy persons.

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If the/Moon separating from Saturn and applying to Mars signifies much sickness and infimity, and the native will die in early youth (if Moon be hyleg). If the Moon separate from Saturn and apply to the Sun, it is very unfortunate, and signifies many calamities,<sup>5</sup> and a liability to lunacy, dropsy, etc.

The Moon separating from Saturn and applying to Venus, signifies noble, happy, rich, and wealthy persons, but licentious; if the Moon decrease in light it denotes gain, but dissipation also.

The Moon separating from Saturn and applying to Mercury, and increasing, she signifies obscure persons, writers of libels, studious of celestial sciences and the arts, good speakers, and physicians; but if the Moon decrease in light, she impedites the speech, or hearing, the body is sickly, cough, dropsy, and the colic result.

If the Moon separate from Jupiter and apply to Mars, in a nocturnal geniture, and be increasing, it denotes magistrates, men in power, but not free from danger and sickness.

The Moon separating from Jupiter and applying to the Sun, it destroys the patrimony, causes the native to separate himself from his parents, and become an exile or a captive (especially if Moon be in Capricorn, Aquarius, Aries, or Scorpio).

If the Moon increasing or at the full, separate from Jupiter and apply to a good aspect of Venus, 2: signifies noble, powerful persons, but they soon lose their parents; they gain by their wives' dowry.

If the Moon separate from Jupiter and apply to Saturn, and be increasing or at full, it causes the native to be adopted by a stranger; it gives tutors, or persons employed in watery places, sailors, etc.; but if the Moon be decreasing, it signifies servitude, misfortune, captivity, frequent sickness (chronic) and misery, and, if it be a nocturnal geniture, a violent death.

If the Moon separate from Jupiter and apply to Mercury, she signifies judges, collectors of money, interpreters of law, religious and fortunate persons.

If the Moon separate from Mars and apply to the Sun, it signifies very great evils, misfortunes, shortness of life, imbecility, and violent death in a strange land.

The Moon separating from Mars and applying to Venus, at full, or increasing, denotes adulterous persons; also jewellers, painters, perfumers, dealers in metals, innkeepers, etc. (according to the nature of the sign); if the Moon be decreasing in light, it signifies fortunate, happy persons, gaining wealth by female influence, but sometimes suffering disgrace through wantonness.

The full Moon separating from Mars and applying to Mercury in a nocturnal geniture, signifies great persons in public authority, but wicked and malicious; if the nativity be diurnal and the Moon at the full, it signifies judicial condemnation and a violent death. If the Moon separate from Mars and apply to Saturn, it denotes sluggish, dull persons, good for nothing; if the Moon be full or increasing, destroyers of their estates, and vicious; if the Moon be decreasing, it denotes privation, lunacy, epilepsy, and a violent death.

If the Moon separate from Mars and apply to Jupiter, it signifies powerful, rich, fortunate persons; but, if she be decreasing in light, it renders the native vicious, and consequently unhealthy.

If the Moon, in a diurnal geniture, separate from the Sun and apply to Venus, it signifies barrenness, hinders marriage, inclines to vice; yet, in general, good fortune; in a nativity by night, it signifies many wives, living in good repute, and gaining a fortune.

The Moon separating from the Sun and applying to Mercury in a diurnal geniture, signifies danger to life, evil manners, atheistical mind, etc.; in a nocturnal geniture, it signifies public notaries, writers, inventors, students of occult science and mysteries, gainers of estates.

The Moon separating from the Sun, in a diurnal geniture, and applying to Saturn, destroys the estate, separates one from his parents, and brings him to want and misery, but in process of time he may gain an estate by miserly economy; in a nocturnal geniture, it signifies want, destruction of estate, much sickness and affliction.

The Moon separating from the Sun and applying to Jupiter by day, signifies a good estate, good fortune, and happiness beyond measure; in a nocturnal geniture, the native obtains an estate by his own induxtry, travels early in life, is deceived and disappointed in youth, but in age lives in high repute.

If the Moon proceed from the Sun to Mars, in a diurnal geniture, it signifies sudden death, and the parents often die a violent death; the natice is liable to blindness or defects in the sight; in a nocturnal geniture, it signifies cruel, violent persons, their employment connected with fire, iron, or metals, and subject to continual labour.

The Moon parting from Venus and applying to Mercury, if she be increasing or at full, signifies stewards of noble women, and gaining preferment by female aid; it also denotes dyers, jewellers, armourers, musicians, lovers of arts and sciences, but inclined too much to pleasure; if the Moon be decreasing, it signifies vicious, abandoned persons, of various employments.

The Moon separating from Venus and applying to Saturn, at the full, or increasing in a nocturnal geniture, gives a wife of infamous charatter; in a diurnal nativity, and the Moon decreasing, the native is licentious, and brings disgrace and ruin on himself.

If the Moon separate from Venus and apply to Jupiter, it signifies noblemen, magistrates, and courteous, amiable persons; if the Moon decrease, it signifies gain by the good friendship of ladies, happiness, attainment of property or of an honourable office in the church.

The Moon separating from Venus and applying to Mars, in a diurnal geniture, at full or increasing, signifies misery, imprisonment, or sudden death, through a love affair; in a nocturnal geniture, it signifies cruel persons in great power, but subject almost daily to dangers and mischances.

If the Moon be transferred from Venus to the Sun, it separates the native from his parents through a bitter dispute, consequent privation, troubles, and indiscreet attachments; but after youth be past, in process of time, he increases his substance, and easily attains his desires.

If in a diurnal geniture the Moon increasing separate from Mercury and apply to Saturn, it denotes deafness, stammering, or some impediment in the speech; it gives employment as an interpreter, or tailor, and a disposition to inquire into occult arts and aciences; but if the nativity be by night, it signifies watermen, or men employed about the water, and if malevolent stars afflict them, it denotes imprisonment and ill-fortune.

If the Moon be transferred from Mercury to Jupiter, it signifies great men, embassadors, treasurers, stewards of noblemen, priests, rich and happy persons.

If the Moon be increasing or at full and pass from Mercury to Mars in a diurnal geniture, it signifies irreligious, perjured, wicked persons, having a tendency towards theft, fraud, and murder, liable to die by the hand of justice: if it be a nocturnal geniture, it signifies captains, governors of cities, men in power, but offending in divers ways, deposed, banished, or executed.

If the Moon separate from Mercury and apply to the Sun, it signifies men of dull understanding, having an impediment in their speech, deaf, poor, wandering and inconstant, yet in process of time these evil effects will be qualified, and after youth be passed, they gain a livelihood by sundry employments.

If in a nocturnal geniture the full Moon separate from Mercury and apply to Venus, it signifies men employed in a public capacity, gaining credit and honour in all their actions, and increase of happiness, orators, poets, gaining chiefly by the good offices of ladies, artists, druggists, and jewellers, but living moderately, neither abounding nor in want, votaries of pleasure; in a nocturnal geniture, the Moon decreasing and applying to Venus, signifies wealthy persons, having the chief government over towns and cities (especially if the Moon and Venus be free from the beams of the Sun); in a diurnal geniture the Moon decreasing and applying to Venus, and in the tenth house it signifies religious persons, builders of churches, prelates; in any other part of the figure this conjunction signifies moderate estates, occupation in arts or with metals, perfumers, engravers, choristers, students of celestial science and occult arts, and gaining livelihood by such pursuits.

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The Moon when afflicted in Aries, or afflicting the hyleg therefrom, is held to indicate convulsions, lethargy, weakness of sight, or pains in the knees. In Taurus, pains in the legs and feet, tumours, intestinal obstruction or quinsy. In Gemini, gout, surfeits, and obstructions. In Cancer, dyspepsia, carcinoma, conbulsions, epilepsy, or dropsy. In Leo, affections of the heart, quinsy, scrofula, and spinal complaints, In Virgo, cholera, diarrhoea, colic, dysentery, obstructions, and debility. In Libra, renal affections, and pleurisy. In Scorpio, affections of the genito-urinary organs, smallpox, dropsy, and debility of the heart. In Sagittary, sciatica, and intestinal affections. In Capricornus calculus, gout in the lower extremities, etc. In Aquarius, hysteria, and ulcers in the legs. In Pisces, cold taken at the feet, dropsy, and effects of intoxication.

#### FOOTNOTES.

1. Dr. Goard says: "In felling trees for timber the ancients have told us that it must be a winter work in regard to the Sun. That oaks cut down in spring-time will presently rot. They teach withal that it is of an infinite concern to add the Moon's observation as well as the Sun's; Infinitum refert et Luvaris ratio, Pliny, xvi, 39. The elm, the pine, the nut, and all other timber trees must follow the same rule, that if in the felling you join both observations together, viz., the depth of winter, i.e., the winter solstice and the last days of the Moon (interlunium) the stuff will last to perpetuity." (Astro-Meteorologica, 1699, p. 17). Montgomery Martin's work on the Colonies records some very interesting facts in regard to lunar influence. The ancients knw nothing of "dry rot", but they, poor simpletons, believed in astrology!

2. This refers to the increase of light of the Moon, she is occidental when decreasing in light( i.e., after the full).

3. These are the (condensed) aphorisms of J. Angelus and Regiomontanus---compiled at Venice in the fifteenth century.

4. At the birth of King Edward VII the Moon applied to (the square of) Saturn, but was decreasing in light, Queen Victoria was widowed at 42 years.

5. At the birth of the Emperor Francis Joseph of Austro-Hungary, the Moon was separating from the conjunction of Saturn and applying to the Sun in the XIth house in the sign Leo, and he suffered defeat in Italy, in 1859, at Sadowa, in 1866, and lost his son by a tragic death, and his Empress by assassination. (Editor's Note: Subsequent to the writing of this book by Pearce, further calmities befell him climaxing in the World War I.) :

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CHAPTER XII the state of the state of the . . . .

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# THE PLANET MERCURY

"'Tis Jove's world-wandering herald, Mercury."-- ... Shelley. A state of the sta

Mercury is the chief significator, next to the Sun and Moon, in genethlialogy.

The cardinal number four in Hebrew, ARABO, is compounded of AR, light, i.e., the light or star, and RABO, activity, business or employment: thus meaning "the active star," or "the star of employment," in allusion to the doctrine that Mercury rules over business and employment, and influences activity of mind and body. Arabo means a finger, and also a locust, both influenced, astrologically, by Mercury. The name of the wandering Arabs is taken from this word, all persons born under Mercury's influence having a Bohemian tendency, and being fond of moving from place to place. The root of the word RAB, means to strive or contend in words, to dispute, a well-known characteristic of mercurial persons. The word ARABO, four, alluded, therefore, to Mercury, who rules over "Day four" (mercurii dies), or Wednesday.

The name of Buddha is formed from Budhuha or Budahu---the name of the planet Mercury. Hermes was the Greek name of Mercury, and the great Hermes Trismegistus, i.e., ter maximus, thrice great by reason of his virtues and great learning, lived about the time of Moses and is thought to be the same. Hermes in Greek means "the interpreter of the gods," and Mercury was ever represented as the messenger of the gods. Homer, in his humn to Mercury, says1:--

> "Hermes, nothing loth Obeyed the Aegis-bearer's will---for he Is able to persuade all easily."

The sixth hieroglyphic in Mr. Upham's work on Buddhism<sup>2</sup> represents Buddha as born of a virgin, this being an allusion to the sign Virgo, the chief dignity and "house" of Mercury, or the sign in which he has most power. The fourth hieroglyphic in the same work, exhibits the twin children of Buddha, an allusion to the sign Gemini, the twins ("the pair" in Buddhist astronomy). the other house of Mercury. The Hebrew BUD, which signfies alone, single, solitary, agrees in a remarkable manner with the character of Buddha, and also persons born under the rule of the planet Mercury; such persons, being given to a contemplative or studious life, were led to seek retifement and to dwell alone --- "far from the busy haunts of men."

The late Prince Consort was born when the planet Mercury was rising in the sign Virgo.<sup>3</sup> His high talents, wisdom, and love of retirement were in exact accord with the character of the influence of Mercury. "In his early youth," says his biographer,4 "Prince Albert was very shy, and he had long to struggle against that feeling. He disliked visits from strangers, and at their

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approach would run to the farthest corner of the room, and cover his face with his hands; nor was it possible to make him speak a word. If his doing so was insisted upon he resented to the utmost, screaming violently."

Mercury in Gemini, Virgo or Sagittarius and in any aspect with Jupiter (more particularly the conjunction and parallel of declination) at birth, renders the native Liberal, generous, humane, jovial, amiable, and of good mental capacity. The quartile and opposition when formed between Mercury and Jupiter, are said to produce "a weak judgment, and an inclination to view things through a false medium:" in my opinion this is an error, for I have never found an instance of its verity, and I am satisfied that any aspect of Mercury, or the luminaries, to Jupiter is better than none. If Jupiter happen to have familiarity with Saturn, that observation would, probably, hold good, but in such case, it would be due to Saturn's influence vitiating to some extent that of Jupiter.

Mercury in conjunction or evil aspect with Mars, at birth, the native is inclined to violence and rashness, yet is he possessed of acuteness and discrimination; but when the evil aspects of Saturn also coincide, and when no assistance is rendered by Venus or Jupiter, he may descend to the level of a thief, swindler, or murderer. Mercury in conjunction or benefic aspect with Mars, at birth, the native proves a first-rate mechanic, or painter, or surgeon, brave, skilful, ingenious, possessing a fund of caustic humour, a penetrating wit, a talent for methematics.

Mercury in conjunction with the Sun is said to destroy the abilities of the person then born, rendering him shallow, superficial, devoid of good judgment, and, though qualified for business, incapable of the pursuit of the higher branches of science. This effect, however, can only take place when Mercury is afflicted and receives no assistance from the fortunes---at least such is my opinion. Inasmuch as Mercury is never more than 28° distant from the Sun, no aspects can be formed between those bodies, except the mundane and zodiacal parallels. The mundane parallel, when there is more than 17° distance between them, of the Sun and Mercury from the mid-heaven, is said to cause "great and boundless ambition, and if the other parts of the figure concur, the native may rise to considerable eminence."

When Mercury is in conjunction, par.dec., or sextile with Venus, the person then born is fond of poetry, music, and drawing; when the conjunction happens in the ascendant, and the Moon separates from good aspect of Venus and applies to Mercury, the native will prove eminent in either music, poetry or painting. Mars assisting the configuration, inclines the native to painting and sculpture. Robert Burns was born with Mercury and Venus ascending in Aquarius.

Mercury in good aspect or parallel declination with the Moon produces excellent abilities, and the native proves successful in either literature or science. A benefic aspect of Saturn to this configuration is of great service in imparting to the native that application and steadfastness of purpose which are indispensable to the attainment of success and distinction. Mercury and the Moon in conjunction, or mutual evil aspect, the native, though possessing great abilities, is rather unsettled. Culpeper says that to understand the hearacter of a person born when the Moon and Mercury are conjoined, you have only to look at a weather-vane!

• • • • • <sup>a</sup>n Anna an Anna Air an Airtean Anna Whenever Mercury and the Moon are weak, and unconnected with each other or the ascendant and one of them afflicted, 'the person then born is very liable to mental derangement. Mercury being a convertible planet, may, when aspected by evil planets, operate as a malefic; and when aspected by the fotunes, as a benefic. Notwithstanding that this is the well-known and observed character of Mercury, ancient authors have declared --- and some modern writers have repeated it --- that "he is in nature cold, dry, and melancholy." When strongly posited at birth, ie., when in the ascendant or third house or in either Gemini or Virgo, and more than 17<sup>0</sup> from the Sun, Mercury produces the most pointed wit, ingenuity, and inventive genius. 

When ascending at a birth, and free from the rays of other planets, he denotes a rather tall, straight; spare body; narrow face, deep forehead, long, straight nose, eyes neither black nor gray, thin lips and chin, with but little beard, brown complexion; hazel or chestnut coloured hair; the extremeties long and slender; the walk quick and energetic; and the manners refined. It has been stated that, "If orientally posited (unless in Gemini) as regards the Sun, the stature will be shorter, with sandy hair and sanguine complexion; somewhat sunburnt, the limbs and joints large and well set, with small gray eyes; but if occidental, the complexion will be quite sallow, lank body, small, slender limbs, hollow eyes, of a red:cast, and of a dry constitution."

Mercury strongly posited, at a birth, the person will possess a strong imagination and retentive memory, will be likely to become an excellent orator or a good logician. He will be given to the attainment of learning, an encourager of the liberal arts, of a sharp, witty, and pleasant conversation, of an unwearying fancy, and curious in pursuit of all natural knowledge; with an inclination to travel or trade into foreign countries. If bred to mercantile pursuits, he will be ambitious of excelling all others in the merchandise, and will prove successful in obtaining wealth.

If Mercury be neither accidentally nor essentially dignified, and be not in aspect to either of the fortunes, the native will be wanting in resource and effort, a talebearer, and hardly capable of acquiring anything beyond a superficial knowledge of any trade or profession.

Mercury above the horizon, at a birth, inclines to oratory; below, to arts, sciences, and occult studies.

Mercury governs the brain, intellect, tongue, hands and feet. The diseases he produces are: mania, apoplexy, convulsions, impediments of speech, coryza and dry cough. His angel is Raphael.

#### MERCURY IN THE TWELVE SIGNS

Q in T gives middle stature, spare and angular; long neck, oval face, light-brown curling hair, dusky or brown complexion; choleric disposition.

 $\forall$  in  $\forall$  describes a person of middle stature, full face, and brown hair, swarthy complexion: inert and obstinate in disposition.

Q in I represents a tall, slender, well-set person, swarthy complexion, dark brown hair, hazel eyes, prominent nose, long hands and feet; of great ingenuity and activity of mind, a lover of science and art, a good orator, well-calculated for a barrister, or author, possessing a clear and incisive intellect.

Q in G gives low stature, bad complexion, sad brown hair, thin face, sharp nose, and small eyes; erratic disposition.

9 in A represents large stature, not corpulent but rather lean, large prominent eyes, dark brown or black hair, swarthy complexion, a prominent nose; a hasty and proud disposition, embitious, and apt to be dogmatic.

I in M describes a full stature, rather above the medium height, well-proportioned body, indifferent complexion, oval or thin face, dark brown or black hair, intellectual expression, and high forehead; witty, ingenious, profound, and active in disposition, one who readily acquires knowledge, industrious, a good orator, a great projector, and an able negotiator.

g in a gives a tall, handsome person, smooth, light-brown hair, gray or blue eyes, sanguine complexion; a just and good nature and disposition, a promoter of learning, and accomplished.

Q in M represents short stature, well-set, broad shoulders, swarthy complexion, sad brown hair curling and bushy; one who is subtle and careful of his own interests, fond of company and the fair sex, but intellectual and capable of acquiring knowledge, especially of chemistry, medicine or engineering,

Y in Y describes a person inclined to tallness, well-formed, oval face, sanguine and clear complexion, chestnur hair growing off the temples, prominent Grecian nose; disposition impulsive, goodnatured, aiming at noble ends, and fond of pleasure and outdoor games and sport; a good equestrian. 

9 in 7 denotes short stature, thin face, brown hair, dusky complexion, large nose, thick lower lip, may be bow-legged or lame; of a peevish melancholy and nervous disposition, rather unfortunate.

i . . ♀ in confers but indifferent stature, fleshy, large face, clear complexion, brown hair; ingenious, witty kind, and humane disposition, love of research and invention.

<sup>§</sup> inX gives short stature, brown hair, thin face, pale

complexion; disposition good-natured yet melancholy, and, in some cases, addicted to strong drink.

#### FOO TNO TES.

- 1. Shelley's translation.
- 2. History and Doctrines of Buddhism.
- 3. See page 47.
- 4. Life of the Prince Consort, Vol. 1.

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# THE PLANET VENUS

"Cynthiae figuras aemulatur Mater Amorum."--Galileo. "The Mother of Love imitates the aspects of Diana."

"Lo! in the painted oriel of the West, Whose panes the sunken sun incarnadines, Like a fair lady at her casement, shines The evening star, the star of love and rest." ---Longfellow.

Next after the Sun, says Aberbanel, the ancient Fathers accounted Venus to be the most propitious. It was early recognised that Venus was the chief cause of generation, and the mother of love---the universal passion. Hence, her influence being held to be propitious and second only to that of the Sun, this beautiful planet was especially worshipped throughout the whole East, as it is affirmed by Rabbi Kapal Ben-Samuel. The worship of Venus led the Turks to hold Friday (Venus's day) in the same veneration that we hold Sunday. The stone (Bractan) which is set up at Mecca, measuring four feet long by two feet broad, and said by Gaffarel to be only a talisman, has engraved upon it the figure of Venus with a crescent.

In Hebrew SHISH, <u>six</u>, is an abbreviation of ASH-ISH, "the star of Being or Existence," the precise character of Venus. On the sixth day the Creation was finished, and Job says "the morning stars sang together, and all the sons of God shouted for joy." Venus influences music and singing: The influence of Venus was thus recognized over the sixth day (Veneris dies) of the week.

The Greek name of Venus was Aphrodite, derived from fero, to bear, bring forth, or produce --- and NOT (as the poets imagined) from aphros, froth of the sea, etc. Venus' chief dignity is in the watery sign Pisces, hence a fish was affixed to her statue. Her "night-house" is Taurus, hence, ASH-TAROTH, "The Star of Taurus," called Astarte, viz., Venus. As a modern writer<sup>1</sup> has observed: "Ignorance of the grand astrological fact that the sign Taurus is the house of Venus, and also the exaltation of the Moon. is at the bottom of all the confusion of the learned world when treating on the subject. This was one of the grand mysteries, which could not be known or understood by any but the Chaldei, or first Fremasons, who took care to teach it to the Royal Arch Masons, only. This is clear from the words of Godfrey Higgins, 2 who says, 'The Masons, or Chaldei, or Culdees, were the judicial astrologers at Rome in the : time of the Emperors. They could be of no small consequence when they were employed by Julius Caesar to correct the calendar. ""

Venus is the brightest planet of the Solar System. Her orbit being smaller than that of the earth, she can never appear more than 48° distant from the Sun. When Venus has chief dominion over the mind and disposition, she inclines to music, poetry, painting and sculpture, drawing, amusement, and dancing; she confers a

good-humoured, witty, kind, and charitable disposition. Men born under the influence of Venus are general favourites---especially with the fair sex---but they are rather deficient in firmness and resolution. But if Venus be much afflicted, the very good nature of the man sometimes leads him into awkward scrapes.

. . .

Venus in the ascendant (near the horizon) at a man's birth, strengthens his constitution, promotes his welfare, confers upon him a good personality, depth of affection, a tender heart, and a love of pleasure. In person he is, usually, handsome, well-formed, but not tall in stature, of fair and clear complexion, bright sparkling eyes of a dark hazel or black, hair bright-brown or chestnut, shining and plentiful, generally has dimples in either the cheek or chin, and sometimes in both; voice musical. Women born with Venus rising, and unafflicted, display the most amiable, engaging and fascinating qualities, they are very neat and elegant, and frequently very beautiful. If Venus be afflicted, there is a tendency to dissipation. A friendly ray of Saturn to Venus is exceedingly useful in steadying the character. The sextile, trine, or par. dec. of Jupiter with Venus, the former being in the mid-heaven, and the latter in the ascendant, not only confers amiable qualities of mind<sup>3</sup> and disposition, but good fortune also (unless the Sun and Moon be afflicted by Saturn). The conjunction of Venus and Jupiter in the ascendant, at a birth, is of similar import.

Venus is said to govern the reins, spine, the tubili seminiferi, the neck, throat, and breasts. Her diseases are: those affecting the spine, generative organs, and breasts, hysteria and diabetes; some authors say hernia and fistula also. Venus is friendly to Mars. Her angel is called Anael.

#### VENUS IN THE TWELVE SIGNS.

9 in T represents a person of middle stature, rather slender, g ood complexion, light hair, with a mark or scar in the face; one who is sensitive, merry, and affectionate.

in  $\forall$  gives a comely person, short in stature, fleshy, sanguine complexion, and brown hair; a mild disposition, kind, humane, and very affectionate.

**Q** in **A** gives a stature inclined to tallness, slender, wellformed body, rather fair, intellectual expression of features; a loving, just, humane disposition, and good natural abilities.

9 in Q forms persons of short stature, inclined to corpulence, round face, delicate or pale complexion, light hair; an inactive, easy-going, and pleasure-loving disposition.

**9** inΩ designates a tall well-made person, a clear complexion, round face, full prominent eyes, light flaxen hair; a disposition somewhat hasty but soon appeased, generous, large-minded, having proper pride and dignity.

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9 in W represents a tall well-proportioned body, sad brown or black hair, dark sanguine complexion, oval face; in disposition thoroughly amiable, aspiring, sensitive, and active, endowed with excellent qualities and conversational powers, often with eloquence.

 in  $\Delta$  gives a tall, elegant person, brown hair, sanguine complexion, often freckled, dimpled cheeks; one who is kind, affectionate, and generally beloved, very artistic and clever.

<sup>9</sup> in <sup>M</sup> represents a well-set, short, stout person, face broad, complexion dusky, hair sad brown, curling, and plentiful; in disposition contentious, emotional, and affectionate, but inert.

<sup>9</sup> in × gives a well-formed person, clear sanguine complexion, . bright sparkling eyes, oval face, brown hair; in disposition amiable, "merry even to a fault," generous, humane, and very sensitive: and clever; a general favourite, and usually fortunate.

<sup>9</sup> in <sup>3</sup> gives but a mean stature, pale sickly complexion, face thin and lean, hair dark or black; in disposition good-natured, but careful; voice musical; not very fortunate.

Q in X gives middle stature, a fleshy body, moderately good complexion, round dimpled face, brown or flaxen hair; in disposition thoroughly good-natured, mild, quiet, and inoffensive, fond of pleasure; generally fortunate.

> "Blest Venus: thou the sea and fruitful earth Peoplest amain. To thee whatever lives. Its being owes, and that it sees the Sun."

The ancient temples of Venus crowned heights and headlands at many places in Asia and Greece.

The moral conception of Aphrodite Urania---the "heavenly"--as goddess of the higher and purer love and fruitfulness was but slowly developed in the course of ages.<sup>4</sup>

The ancients found by long observations that the planets Venus and Mars were "friendly", and this explains why the goddess Aphrodite was associated with Are, Mars, both in worship and legend.

#### FOOTNOTES

- 1. R. J. Morrison, R.N. (R.N. means "Royal Navy")
- 2. Anacalypsis, page 768.
- 3. Provided Mercury be configurated with them.
- 4. See the "Dictionary of Classical Antiquities," p. 39.

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THE PLANET MARS

"Is it the tender star of love, The star of love and dreams? Oh no! from that blue tent above A hero's armour gleams."---Longfellow.

The Hebrew, ASH-LESH, means the Star of Flame, or Flaming Star. SHELESH, the number three, means, also, a general or commander of an army; the third day of the week is under the rule of Mars, "the god of war," who influences all military men.

The <u>red</u> deity, Mara, of the Buddhists, is evidently the planet Mars. The final letter <u>a</u> seems to be a mere termination, for a vast number of other names have the same terminal letter; and, if we substitute for it the European final letter <u>s</u>, we have the word Mars, which planet is red in the heavens, and has always been represented as a fiery, evil planet. Mars was drawn with a battle-axe or spear in one hand, and a cock or horned goat in the other. This shows that the Euddhist planet-deity Mara was Mars, the god of war, to whom the cock was dedicated; the horned goat shows that it was the planet Mars, because Capricornus (the horned goat) is the sign in which Mars is exalted---his chief dignity. The Buddhists also assigned the third day of the week to Mars (Angaharu).

The mythology of the Egyptians, Greeks, and Romans was originally a method of handing down astrological truths, from one generation to another, before the era of letters. The hieroglyphics of Buddha's life and adventures are similar in character to the Egyptian hieroglyphics, and may have been derived from the latter. Buddhism is nothing more nor less than a crystillisation of Sabeism, or planet-worship.

Mungula is the Hindu name of Mars. "He is painted of a red or flame colour. His vahan (vehicle) is a ram. Those who are born under this planet are subject to losses and misfortunes; but it is considered fortunate to engage in battle on Mungul-war, or Tuesday, over which day he presides. Like many other martial personages, Mungula is said to be of a fierce and arbitrary disposition."<sup>1</sup>

The scape-goat<sup>2</sup> which was sent into the wilderness (Leviticus, Chap. xvi.), bears a striking analogy to the astrological allegory that the angel of Mars dwelt in a desert place. There is a curious instance of the connection existing between astrology and the Buddhist mythology in Bodhisatwa's reply to Mara's challenge to Buddha. The first three lines are thus rendered:<sup>3</sup>---

"Thou, although supreme in the world of Desire Hast no authority or power in the Spiritual world. Thou, art only acquainted with the wretched beings in Hell."

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Mars, in astrology, is friendly with Venus, hence the allusion in the first line quoted above.

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It has been supposed that Hercules typifies the Sun, his twelve labours being symbolical of the passage of the Sun through the twelve signs of the zodiac, his extraordinary strength denoting the potent effect of the solar rays. It is not so, however. Hercules is the personification not of the Sun, but of the planet Mars. Hyginus says, "The third planet is Mars, which others called Hercules." Macrobius says, "Maro with the ripeness of profound learning, refers the Salii to Hercules, because the priests consider that god the same as Mars." The same is affirmed in the "Menippea" of Varo, entitled "The other Hercules," in which, after much discourse about Hercules, this god was proved to be Mars. The star which all others call Mars, is called Hercules by the Chaldaeans.

Ptolemy says, "Mars ascending, gives a fair ruddiness to the person, with large size, a healthy constitution, blue or grey eyes, a sturdy figure, and a moderate growth of hair, with a temperament principally of heat and dryness. When occidental, he makes the complexion simply ruddy, and the personal figure of moderate stature, with small eyes; the body without hair, and the hair of the head light or red, and straight; the bodily temperament being chiefly dry."

Mars describes, when rising, one of a middle stature, strong well-set body, rather muscular than corpulent, the face round, the eyes hazel, sharp and piercing, a dark reddish complexion, the hair sometimes red, sandy or flaxen; not infrequently a scar on the face especially if he be ascending near the cusp; the countenance full of confidence and boldness, and the disposition active and intrepid.

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Experience has shown me that some men are of large stature who were born with the planet Mars ascending, and others of short stature. In every instance, irrespective of sex, with but one exception, has the ruddiness of Mars been imprinted either on the complexion or the hair, often in both. In the case of the lady who is an exception to the rule, Mars was rising in Sagittarius at her birth, in sextile to Jupiter, Venus being in (mundane) sextile to the ascendant from the third house and the sign Pisces.

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The Martialist is remarkable for acuteness and perception, an incisive intellect, but possessing some rashness as well as judgment. He is possessed of great mechanical skill, high courage, having a contempt for death, impatience of control or submission, and but little respect for social and in some cases moral laws when they interfere with his liberty of action.

A good aspect of Mars to the Sun, Moon, or Mercury, is necessary to produce "pluck," fesolution, and self-reliance--qualities which are so greatly needed in the battle of life, when distinction and success are to be won. Persons devoid of martial influence are mean-spirited, dejected, helpless creatures. Evil aspects of Mars to the significators are apt to produce evil qualities, such as dissimulation, revenge, obstinacy, and violence. Mars-men make excellent soldiers, surgeons, chemists, butchers, ironworkers, cutlers, etc.

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Mars was termed by the ancients the lesser infortune, in contradistinction to Saturn, who was called the greater infortune. It is found that the effects of Mars' influence by"direction" come certainly and closely to time. Mars is, in nature, hot and dry, and the instigator of quarrels and war. He is said to rule the left ear, head, face, sense of smell, the imagination, reins, gall, reproductive organs, kidneys, etc. His diseases are the smallpox, acute fevers, measles, scarlatina, erysipelas, jaundice, diabetes, and carbuncle; accidents; burns, gunshot wounds, wounds in battle, surgical incisions, haemorrhages, etc. His place in a nativity or solar revolution is held to be very unfortunate.

When Mars is rising or oriental of the Sun, at a nativity, the native will be above the middle stature, very hairy, and of a clearer complexion. When occidental, the native will be short, of a ruddier complexion, a small head, with yellow hair, and a dry constitution.

The angel of Mars is called Samael.

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#### MARS IN THE TWELVE SIGNS.

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d in T represents middle statume, well-set body, big-boned, swarthy complexion, "beetling brows," light or red curling hair; countenance fierce and austere; mind and disposition valorous, inrepid, confident, enterprising, ambitious, and war-like, one who gains preferment and distinction in martial pursuits.

o' in  $\forall$  makes the native rather short, corpulent, of swarthy complexion, a scar in the face; in disposition vicious, profligate, and perfidious (unless Mars be well aspected).

o in A describes a tall person, well-made, of sanguine complexion, dark brown or black hair (red, if Mars be near Aldebaran); mind and disposition very ingenious, but fickle; and, through frequent changes of residence and employment, the native is likely to prove unfortunate.

o' in G was said to produce "short stature, an ill-made, misshapen body;<sup>5</sup> thick brown hair; mind and disposition contentious, unamiable, not highly gifted, and the native is usually unfortunate." This is much overdrawn.

• in Ω signifies large stature, a muscular and well-made body, ruddy or sunburnt complexion, large, prominent eyes, flaxen or sandy hair; disposition choleric, hasty, free, magnanimous, and proud, delighting in out-door exercise and sport.

o' in W designates a middle-sized person, dark brown or black hair, dark ruddy complexion, a scar or blemish in the face; in disposition, nervous, irritable, mutable, conceited, and impatient of subjection; one who is not very fortunate.

o in ≏ represents a well-proportioned person, tall, and commanding; oval face, sanguine complexion, countenance full of expression

and vivacity; in disposition luxuricus, fond of personal adornment and voluptuous.

o in M gives a well-set, muscular, square built figure, inclined to corpulence, a broad face, swarthy complexion, black curling hair, countenance bold and resolute; temper fiery and revengeful; one who possesses genius, well-fitted for a commander, or surgeon, successful in his undertakings and of invincible courage. (Lord Nelson was born with Mars exactly rising in Scorpio.) Liable to hernia.

o in x gives a rather tall, well-made body, compact and felshy; . complexion sanguine, hair brown and growing off the temples, a fine forehead, quick eye; in disposition jovial, martial, self-reliant, rash, large of soul, generous, active, enterprising, ambitious of renown; one who is fond of outdoor exercise and sport; liable to gunshot wounds, and hernia.

in  $\overline{\circ}$  represents a mean stature, rather lean; bad complexion, ດົ thin face, small head, black lank hair; one who is very ingenious, witty, penetrating, courageous, commanding, and generally successful.

o in gives a well-set, middle-sized body; fair complexion, sandy hair: disposition turbulent, controversial, unruly; and not fortunate. a - 1.

d in Kgives but a small stature, corpulent body; indifferent complexion, light brown or sandy hair; in disposition artful, mischievous, not very industrious, prone to excesses and quarrelsomeness.

<u>ب</u> ا Mars, when configurated with Mercury, invariably sharpens the intellect. As before observed, Lord Nelson was born with Mars rising in Scorpio; I have known several clever surgeons who were born with Mars rising in Aries, Virgo, Sagittarius, Scorpio, and Pisces, respec-.tively.

. . . When Mars afflicts the "hyleg," at birth, from the sign Aries, the health is too likely to suffer from feverish ailments, congestion of the brain, or apoplexy. Mars in Taurus causes throat affections, bronchities, and calculus. In Gemini, eruptions of the skin. In Cancer, haematemesis, and if in quartile or opposition, or conjunction with Saturn, abscess of the breast. In leo, hypertrophy of the heart, or kidney disease. In Virgo, intestinal irritation, etc. In Libra, a liability to diabetes. In Scorpic, hernia, calculus, and cystitis. In Sagittarius, sciatica, or fracture of the thigh, or gunshot wound-. In Capricornus, gout in the knees, or synovitis. In Aquarius, eczema, or gout in the legs. In Pisces, gout in the feet.

FOO TNO TES .

1. Coleman's Mythology of the Hindus. 2. In thibet the same rite was practised. 3. De Sig. Coeli, 2, page 80. 4.---blank. 5. The Duke of Connaught was born with Mars rising in Cancer, and he is neither short in stature nor deformed; but, fortunately, Mars was in sextile aspect with Jupiter. The poet Byron had Mars in the ascendant, in Cancer, at the moment of his birth---at two o'clock  $p \in \mathbf{p}_{\mathbf{r}} \mathbf{m}_{\mathbf{r}}$  , the class of exclusion of the class p and p and p and p and p and p

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1 y. "----- Jupiter, the lustrous, lordeth now And the dark work, complete of preparation, He draws by force into the realm of light." Schiller's WALLENSTEIN

Maria de la composición de The Hebrew CHEMASH, or the cardinal number five, affixed to the fifth day of the week (Jovis dies) Thursday, is evidently formed by CHEM, warmth, and ASH, a star, meaning "the star of warmth, the exact character of Jupiter," "in whom," said Claudius Ptolemy, "warmth is predominant." By reversing the first letter we have MESCHECH, to anoint with oil, the root being cognate with MECH, fat; whence the term MESCHICH, the annointed, the "Messiah;" because anointing with oil was part of the ceremony of the investiture of priests as well as kings. Here we have a reference to the influence of Jupiter over priests, religion, and holy things; and . clive oil was generally employed, because the olive was held to be under this planet's influence. Again, SHEMACH, formed from . . CHEMASH by reversing the first and last letters, signifies Joy, and is a direct corruption of ASH-MACH, literally "The Star of Joy," which is the emphatic title of Jove, whence we derive jovial, jolly, joy, etc. Here is ample evidence that the word five alluded to the day of Jupiter, who rules "Day five."

· · · · · · · · The character of Jupiter's influence is the same all over the world. This planet has been deified and worshipped under several names, but has ever been regarded as a mild and beneyolent deity, the character of Vishnu in Buddhism. The chackra, or thunderbolt of Mara (Mars) is also common to Vishnu (Jupiter), demonstrating that it was early observed that these two planets are the chief causes of thunder, and it is a fact that when they are configurated or conjoined there is more heat and violent thunder than at other times. This was the opinion of Pliny. The Buddhist name of Jupiter was Braspaty or Braspatia, and he was held to rule the fifth day of the week (Thursday).

The more modern Hebrew name of Jupiter was Isedeq, Justice, because of the just character of persons born under his influence. GAD, as before remarked, was also a Hebrew name of Jupiter, to which Aben Ezra bears testimony, for he says that the Targum expressly retained this word as being the most proper for expressing this star. 

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The Jupiter man is easily distinguishable by his generosity, sincerity, and courtesy of manner. He is manly and noble, and as far removed from the nervous manner of the Saturnine, as from the boldness of the Martialist character.

When Jupiter is in good aspect with the luminaries, or ascending at a birth, he confers a sound, healthy constitution, of great vitality, and capable of withstanding the effects of very

evil "directions." When posited in the tenth house, and near the upper meridian he confers honour and dignity; on merchants, great success in trade and speculations; and generally raises those born in poverty to comparative wealth. Sec. My pethy manual and and 11 J. MARINE STOR

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At the birth of H. M. Queen Victoria; Jupiter was in the tenth house (meridian). At the birth of King Edward VII, Jupiter was ascending and in sextile aspect with Venus.

When Jupiter is in the ascendant of a nativity, he produces an erect stature rather above middle height, a handsome rosy complexion, oval face, high forehead; large gray eyes, soft, thick, brown hair, short neck; capacious chest, broad shoulders, strong and well-proportioned limbs. The native is sober and manly in address, and of excellent manners. His disposition is good; amiable. generous, faithful, prudent, just, honest, religious, and liberal, hating all mean and sordid actions. ..... 077

Jupiter is considered a masculine, hot, moist, airy, social planet, the author of temperance, justice, and moderation; and he is termed the greater fortune. He is said to govern the lungs, the blood, and viscera; and his diseases are such as affect thos organs, and plethora. The name of his angel is Zedekiel, or Zadkiel.

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2 in T designates a person of middle stature, of a rosy complexion: light brown or flaxen hair; piercing eyes; a high nose; oval face, subject to pimples; disposition noble, free, generous, with becoming pride, courteous, and polite.

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; .

21 in Sgives middle stature, a well-set, compact, strong body; swarthy complexion, brown rugged hair, inclined to curl or frizzle, round face, not handsome; disposition good, manners amiable, judgment sound, and temper benevolent and humane; addicted to pleasure. and the second ۰.

21 in X forms a well-composed, rather tall person, sanguine complexion, brown glossy hair, full handsome eyes; manners graceful and obliging, disposition generous, but somewhat fickle, a great admirer of the fair sex, a lover of science and art; but if 2 be near any of the violent fixed stars of Gemini the disposition will be somewhat rash, and unstable. Marta Caracteria de Caracteria de Caracteria

2 in G gives middle-stature, pale complexion, fragile appearance, dark brown hair, oval face; disposition busy, loquacious, fond of maritime pursuits, but may be lacking in courage unless of aspect 24 or the luminaries. a Maria a Maria

2 in A represents a strong, robust constitution; tall, wellmade body; light-brown or yellowish curling hair, prominent eyes, sanguine complexion; a noble-minded, courageous, ambitious, and magnanimous person. a en 1998, en l'estatura parter a anatoria del altrela a las presentes

114 2' in TP gives a full-sized person, well made, often handsome; brown or blackish hair; sanguine but not fair complexion; in disposition ambitious, excitable, studious, industrious, and speculative.

24 in  $\Omega$  confers complete symmetry in form and figure, good stature; oval and handsome face, rosy complexion, light brown hair, large eyes; disposition mild, fascinating, obliging, and fond of pleasure.

24 in M makes the body compact, stout, middle sized, and robust; fleshy face, dull complexion, dark curling bushy hair; a lofty, resolute, and ambitious character; fortunate upon the sea and in the practice of medicine, surgery, or chemistry.

4 in represents a tall, upright, well-made, handsome person; sanguine complexion, fine clear eyes, oval face, chestnut hair, thick board; manners courteous and highly accomplished, disposition generous, free, just and humane, very fond of horses, hunting, and all out-door sports and exercises.

2 in  $\tilde{\sigma}$  gives but a mean stature, small head, pale complexion, lean face, little beard, dark hair; disposition rather harmless and indolent; a person usually unfortunate.

2 in <sup>m</sup> gives middle stature, compact, curpulent body; fair complexion, brown hair, disposition cheerful, obliging, kind, humane, just, busy and not extravagant.

4 in  $\times$  signifies middle stature, a full fleshy body; dark complexion, light brown hair; disposition eminently good, studious, and kind; talents of a high order; one who is fortunate upon the seas.

#### FOOTNOTE

1. See Zadkiel's Almanac for 1849, page 56, "Origin of the Days of the Week."

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### THE PLANET SATURN

"The empire of Saturnus is gone by; Lord of the secret birth of things is he; Within the lap of earth, and in the depths Of the imagination dominates; And his are all things that eachew the light."

And his are all things that eschow the light." --Schiller's WALLENSTEIN.

The ancient inhabitants of India, Phoenicia, and Egypt, seem to have studied very carefully the character of Saturn's influence, and their esoteric doctrines comprise the very essence thereof. The root of the name Saturn is evidently the ancient Hebrew term SATER, to hide or conceal.

SHEBO, the cardinal number seven, is composed of ASH, a star, and SHEB, old age; thus expressing the chief character of Saturn as "the star of old age." SHEBO signifies, also, to be full or have plenty, in allusion to Saturn's rule over the produce of the earth; just as the Latins had SATURO, to sate or saturate, from Saturnus. In allusion to this power of the star of agriculture, recognised by all astrologers, Virgil calls a sickle "Saturni deus curvus"----the crocked tooth of Saturn, whence , the planet's symbol. SHEB, to return, or to restore, is applied (I Sam. vii., 17) to the END of the year<sup>1</sup> and its beginning again; so it implies the end of a week of days, and its beginning again. It also signifies "hoary hairs," which are under Saturn's influence. Here is ample proof that the word SHEBO (seven) had reference to Saturn, the ruler of "Day seven," or Saturday.

The other name of the planet, KRONOS, appears to have originated from the Hebrew word KRON, a horn---an emblem of power in the East.

Moses decidedly set apart Saturn's day as the sacred or Sabbath day, it being <u>dies infaustus</u>, or an unlucky day for the beginning of any work. In Scotland no one will marry on a Saturday.

The Chaldees observed that Saturn when potent at a nativity rendered the person then born "mystical," and "confederate in secrecy." Sater or Seater signifies the god of secrecy. The same term in the Chaldee signifies to destroy or demolish; and, it being observed that infants born when Saturn was in power and elevation, almost invariably died in infancy, the fable arose that Saturn devoured his own children. The priests, with the aid of the poets, personified the doctrines they taught, and the truths they learned by experience and observation, in fables and apologues before the

invention of letters.

Lempriere says: "Saturn always devoured his sons as soon as born:" "It was usual to offer human victims on his altars:" again, "The god is generally represented as an old man, bent through

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### ANA SETTING

age and infirmity. In his left hand he holds a child, which he raises up, as if instantly to devour it."

The Hindu name of the planet Saturn is Sani (the Buddhist name is Henahura). "He is described of a dark colour, and clothed in black. His vahan is by some called a black vulture, or raven. He is old, ugly, lame, of an evil disposition, has long hair, nails, and teeth, and is of the sudra (husbandmen) caste. It is unfortunate to be born under this planet, and the ills of life are ascribed to his influence, as he is supposed to be skilled in all kinds of wickedness. He presides over the day of the week Sanis-war, or Saturday."<sup>2</sup>

The influence of Saturn is the most lasting and malignant of all the planets. A modern author<sup>3</sup> has aptly contrasted the influences of Lars and Saturn, thus: "Mars may be compared to a fever, violent indeed, but short in its duration; while Saturn resembles a consumption, which, though hardly perceptible in its progress, is hard to be averted by any effort of human skill." If placed in the mid-heaven at a nativity, Saturn, unless extremely well aspected, eventually causes ruin or disgrace, mostly. A similar effect results from the affliction by Saturn of both the Sun and Moon; and in this case, if either luminary be hyleg, the infant lives but a short time, the closer the aspects the shorter its life.

When Saturn is exactly on the upper or lower meridian, ascendant, or descendant, the ascendant being hyleg, and having no assistance from the fortunes, the infant then born seldom lives long.

Saturn ascending subjects the native to blows, bruises, falls, broken bones, and other accidents; to nervous affections, catarrh, rheumatism, and debility. Saturnine people are melancholy, hypochondriac, penurious, secretive, and fond of solitude. They are capable of great endurance, and are noted for their patiences as well as for their obstinacy; they are also bashful, firm in friendship, but strong in enmity, grave, austere, often ascetic, and very stupid if Saturn afflicts Mercury.

Saturn's benefic aspects to Mercury and the Sun and Moon, confer prudence, patience, subtlety, and faithfulness on the native. He is not given to change, and will be likely to remain in one place or one employment for the whole of his life; and he will prove fortunate in mining operations, agriculture, and building.

Saturn ascending produces a middle stature, a swarthy or pale complexion, small black deeply-set eyes, lean face, broad forehead, lowering brow, thick nose and lips, his head and shoulders stooping, large ears, broad shoulders, black or dark brown lank hair, thin beard, small and lean thighs and legs. If well dignified, (ie., in Libra, Capricorn, or Aquarius), the native will possess acute perceptive facilities, strong imagination, and great application; in disposition and manners, he will be austere, reserved, and taciturn.

Claudius Ptolemy wrote that :---

"Saturn, when oriental, acts on the personal figure by producing a yellowish complexion and a good constitution; with black and curled hair, a broad and stout chest, eyes of ordinary quality, and a proportionate size of body, the temperament of which is compounded principally of moisture and cold. Shoull he be occidental, the makes the personal figure black or dark, thin and small, with scanty hair on the head; the body without hair, but well shaped; the eyes black or dark; and the bodily temperament consisting chiefly of dryness and cold."<sup>4</sup>

Saturn is said to govern the bones, spleen, teeth, joints, and right ear, and those born under his rule are said to have bad teeth, and to suffer greatly with toothache. He is also said to govern the memory. His diseases are such as proceed from taking cold, obstructions, all nervous disorders, melancholia, epilepsy, ague, black jaundice, catarrhs, the various forms of consumption, atrophy, fistula, leprosy, palsy, apoplexy, dropsy, etc.

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SATURN IN THE TUELVE SIGNS

b in T represents middle stature; a ruddy complexion, full face, little beard, dark hair, deep voice, large eyes; disposition quarrelsome, fretful, and austere.

b in  $\delta$  gives middle stature; dark complexion, rough dark hair, disposition avaricious, secretive, and envious.

b in A gives a tall and fairly well-proportioned body; oval face, dark complexion, though sanguine, hair black or dark b. own; mind ingenious, but crafty; disposition perverse, selfish, and austere.

b in Grepresents a weak, infirm, deformed body, of small stature; face pale, thin, and of sad expression, hair sad-brown, eyes languid, dull and heavy; disposition reserved and unsociable.

b in Agives moderately large stature, broad strong shoulders; hair brown, countenance austere, eyes deeply set; disposition passionate and brooding, yet true to a friend.

b in W designates a tall, spare body; hair black or very dark brown, and plentiful; face long, thin, and of grave appearance, a long head; disposition melancholy, reserved, nervous, speculative, and avaricious.

b in  $\triangle$  gives a tall and fairly good-looking person; hair auburn or brown; face oval, nose and forehead prominent, complexion tolerably clear; disposition proud, contentious, argumentative, and may be extravagant.

b in M represents a short, square, and muscular body; black or dark hair, bushy; dark complexion, plain face, prominent nose; disposition petulant, subtle, inconstant, and envious; mind ingenious, profound, and clever; unfortunate on the sea.

h in gives good stature, well-proportioned and handsome person; hair brown, beard thin, complexion sanguine, eyes deeply set,

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prominent nose; disposition affable, obliging, generous, honest and upright, merciful to an enemy, and constant to a friend, profuse in promises through excess of good nature. 

h in 7 produces low stature, a thin ungainly body; sallow complexion, cmall eyes, blackish hair; disposition peevish, covetous. and discontented, due, largely, to bad health; mind ingenious.

h in m gives large stature, corpulent strong body; hair dark brown; complexion good, teeth distorted; disposition sober, manly, graceful, and courteous; mind acute and ingenious.

b in A gives low stature, corpulent body; dark hair, pale complexion; disposition fickle, merry for a Saturnian, and very care-• • • ful and cautious. . · · .... .

Saturn when occidental in Aries and afflicting the Sun, Moon, or ascendant, is said to indicate a liability to deafness, toothache, and nasal catarrh. In Taurus, bronchocele and bronchial and laryngeal affections. In Gemini, rheumatism of arms and shoulders, and disorders of the blood. In Cancer, pulmonary phthisis, asthma, and can-, cer of the breast. In Leo, affections of the heart, spine, and liver. In Virgo, phthisis abdominalis, enteric fever, and disorders of the bowels. In Libra, disorders of the kidneys and rheumatism. In Scorpio, affections of the genito-urinary organs, haemorrhage, palsy, gout and fistula. In Sagittary, sciatica, gout, and hip-joint disease. In Capricorn, gout of the lower extremities, hemiplegia, and rheumatism. In Aquarius, deafness, toothache, quinsy and cramp. In Pisces, scrofula, ulcers on the feet, dropsy, and marasmus.

Dante, CONVITO, II, 14, makes the planet Saturn the symbol of Astrology. He says :--

"The heaven of Saturn has two properties by which it may be compared to Astrology. The first is the slowness of its movement through the twelve signs; for its rebolution requires twenty-nine years and more. The second is that it is the highest of all the planets. And these two properties are in Astrology; for in completing its circle, that is in learning it, a great space of time passes; both on account of the experience necessary to judge rightly in it. And, moreover, it is the lighest of all, for, as Aristotle says at the beginning of his treatise on the Soul, science is of high nobility from the nobleness of its subject, and from its certainty; and this, more than any of the above-mentioned is noble and high, from its noble and high subject, which is the movement of the heavens; and high and noble from its certainty, which is without any defect, as one that proceeds from a most perfect and regular source. And if any one thinks that there is any defect in it, the defect is not on the side of the Science, but as Ptolemy says, it comes from our negligence, and to that it should be attributed."5 FOO IN OTES

1. Claudius Ptolemy says, "Saturn, moving in the last sphere, regulates the final old age." 2. Coleman's Mythology of the Hindus. 3. Zadkiel, Handbook of Astrology, Vol.I, p. 17. 4. Ashmand's translation, p. 149. 5. Vide "The Divine Comedy of Dante Alighieri, translated by Henry Wadsworth Longfellow." p. 680.

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### CHAPTEB XVII

# THE PLANET URANUS

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"Full often learn the art to know Of future weal, or future woe, By word, or sign, or star."---Scott 

. . .

Uranus was discovered on the 13th of March, 1781, by Sir William Herschel, and was first called the GEORGIUM SIDUS or Herschel, names which have fallen into disuse, and was unknown to the ancients. His influence is found to be very powerful in nativities when he is in an angle or in aspect to the Sun or Moon. The existence of Uranus having been unknown to the ancients accounts for most of the errors of the old writers on nativities.

The singular death of Aeschlyus was very probably due to the influence of Uranus being conjoined with that of Saturn or Mars. It had been foretold to Aeschlyus that he would be in danger of death by the fall of a house or other building about a certain (named) period. He, in order to avoid the threatened danger, went away from all buildings, to pass his time in the fields until the evil influence should be passed over. Aeschlyus was killed, while sitting in the fields, by the fall of a tortoise which an eagle dashed against his bald pate, probably mistaking it for a stone, and desiring to break the shell thereon. The remarkable nature of the death induces modern astrologers to surmise that the planet Uranus was a joint cause of it. If so, the astrologer who foretold the death of Aeschlyus could not predict the nature of it so approximately as if the existence of Uranus and the peculiar character of his influence had been known.

> Godfrey Higgins relates the following circumstances: ----

"Soon after the discover of the last of the primary planets (Uranus), an astrologer called on a friend of the author's, who was well known to be a skilful calculator, and requested him to calculate for him the periodical motions of the newly-discovered planet; observing it was very probable that the want of the knowledge and use of its motions was the cause that, in judicial astrology, the predictions so often failed." 

If Uranus be ascending at a nativity, he produces great eccentricity, and indpendence of thought and opinion. When free from the rays of evil planets, his influence is not wholly evil, for persons born under his influence exhibit a great love of truth; they are remarkable for a love of romance, a tendency to Bohemianism, a love for antiquarian researches, metaphysics, and occult science. Uranus seems to be very inimical to conjugal happiness, for even good aspects to the Sun, at birth, delay marriage or prevent it entirely, to women; and his conjunction, quartile, or opposition, with the Moon seems to cause unhappiness in love and marriage, to men, or delays their marriage.

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When Uranus becomes stationary near the place of the Sun or Moon at birth, or in evil aspect to either, strange and unexpected events ensue, and generally danger to or death of a relation.

His good aspects at birth, or by direction, produce sudden events of an advantageous nature, and often in a manner quite unlooked-for. If Uranus be posited near the cusp of the second house, at birth, and in evil aspect to the Sun or Moon, the person then born is liable to experience sudden, strange, and severe pecuniary losses, and he should ever avoid speculative transactions. If posited near the cusp of the VIIIth house, the property of the partner in marriage either will be almost nil, or be diminished by some strange mischance.

When Uranus is located in the Xth house and near the meridian at birth, the native generally either loses one of his parents early in life, or makes an unfortunate marriage. He or she is subject to sudden and strange reverses of fortune (unless Uranus be well aspected by the fortunes), and suffers from speculation. If posited in the IVth house, and near the lower meridian, the father of the child then born usually dies early, and the latter part of the life of the child is sad or unfortunate.

King Victor Emmanuel I of Italy was born when Uranus was ascending in the sign Sagittarius, and in trine aspect to Venus. The ex-Queen Isabella, of Spain, was born with Uranus ascending in the 7th deg. of Aquarius, and in opposition to the Moon. The late Commander Morrison, R.N., was born with Uranus exactly rising in the last degree of Leo, and in sextile to the Sun and Mars.

Uranus when located in Sagittary, and affecting the Sun, Moon or ascendant, I have found to produce sciatica, or gout of the lower extremities. In Taurus, a liability to diphtheria, and to bronchitis and laryngitis. A lady who was born when Uranus and Saturn were nearly conjoined in Taurus, in the eighth house, and afflicting the Moon, suffered for many years with a peculiar constant cough, the slightest movement of the air producing a most exhausting paroxysm of coughing. She eventually died of phthisis laryngea.

No attempt will be made in these pages to describe the personal characteristics of the Uranus "native" as varied by the transit of the planet through the twelve signs of the zodiac. Any such descriptions found in astrological books must, necessarily, be largely if not wholly, fanciful. For, before a mere outline of such delineation could be justified, it would be imperative that, at fewest, a hundred exact and well-authenticated times of birth stated as observed and recorded to the hour and minute, for Uranus in each decanate of every sign. This would involve the careful comparison of 3,600 Uranian nativities in which the planet was alone rising at the moment of birth, and not more than five degrees above or below the ascending degree, measured by it s (the planet(s) oblique ascension. I do not possess any such desirable data, although my study of the ancient science has extended over fifty years --- from May 1860, to the time of A care care a writing (January, 1911).

However, a few cases of notable Uranians may now be presented :---- The founder and original editor of ZADKTEL'S AIMANAC, R.J.M., born, according to the entry made by his father in the family Bible, at 9h45m a.m. of the 15th of June, 1795, in lat. 51°40' N., and long. 0°6' W. This time the author rectified to one minute earlier, making the R.A. of M.C. 49°38'15", which gives Taurus 22°04! on the upper meridian, and Virgo 1°36! on the "ascendant, The planet Uranus had lately risen in Leo 29035', and was 3°17' above the eastern horizon, measured by oblique-ascension. There was no other planet in or near the ascendant; but, inasmuch as Mars, in Gemini 29001', was very nearly in sextile with Uranus, 'and Mercury, in 15032' of Cancer was nearly in semi-quartile with the ascending planet, this cannot be said to be a wholly Uranian horoscope.

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1.1

In stature Zadkiel I was very tall, being over six feet in height, and was well built. His head was large and well balanced. His temperament was very energetic, sanguine, and somewhat impulsive. He possessed a clear, active brain, of good scientific calibre. He was free from prejudice, independent in thought and opinion, ingenious, brave, self-reliant, original, and not materialistic; and was predisposed towards spiritism. His disposition was frank, courteous, lighthearted, sociable, sincere, generous, and yet careful. He possessed in a high degree "the courage of his opinions," and ever fearlessly proclaimed what he believed to be the truth. He wrote largely on astrology for nearly half a century, and wrote a work, in 1857, entitled "The Cycloid System of Astronomy."

When Uranus is very close indeed ---- within one degree --- to the ascending degree, a child then born usually meets with several accidents in the course of his life. Zackiel I. although he was engaged in several actions at sea --- for he was a commander in the Royal Navy --- in his early years was, I believe, never wounded. He was once bitten in the foot by a dog, and had to submit to a slight surgical operation in consequence, at 39 years of age, under the influence of the Ascendant quartile Mars in the zodiac, 38°59', by primary direction. He died in his sleep at 78 years 8 months of age, in the early morning of Fenruary 5, 1874, under Sun quartile Mercury, zodiac, conversely, 78028' by primary direction (followed by two other evil directions) --- Hercury having the parallel declination of Mars at birth. . . . . .

2. The Duke of Orleans was born at 1<sup>h</sup>50' p.m. of February 6. 1869, at Twickenham. R.A. of M.C. 343055'56", Pisces 12034' on the upper meridian, and Cancer 14°20' on the ascendant. Uranus was retrograde in Cancer 14<sup>0</sup>10', within one degree of (above) the eastern horizon, no other planet being in the ascending sign. Mars was within two degrees of the quintile aspect with Uranus, and Jupiter was within three degrees (applying) of the quartile with the ascending planet. The Sun was in mundane trine with Uranus.

The Duke of Orleans is not tall, and is stout in build. He met with an accident while hunting on April 26, 1895 (arc 26°13'), fracturing a leg (the tibia), under the primary direction of Ascendant parallel Uranus, in the zodiac, conversely 26<sup>0</sup>22', and M.C. par. Mars zod., zon. 26<sup>0</sup>46'. Again, he was much shaken in a motorcarriage collision, on June 20, 1899 (arc-30<sup>0</sup>22'), under the primary direction of O I b zod. 30<sup>0</sup>33'. In the year 1890<sup>2</sup> the author foretold that this direction would win his 31st year, cause where the Duke some misfortune.

.3. The Crown Prince Rudolf, of Austria-Hungary, was born at . 10<sup>h</sup>15<sup>m</sup> p.m. of August 21, 1858, 0at Vienna.<sup>3</sup> R.A. of M.C. 303038134", Aquarius 1°24' on the Nidheaven, and Gemini  $0^{07}$ ; on the ascendant. Uranus in Gemini  $3^{\circ}23^{\circ}$ , in opposition with  $\sigma$  in  $4^{\circ}29^{\circ}$  on the cusp of the descendant, and in mundane quartile with Saturn in  $\Omega 5^{0}28^{\circ}$ , in the fourth house. Uranus is 2°44' below the eastern horizon, measured by oblique ascension. The ) (hyleg) is 307' cadent from the Midheaven, in 3 27042', in parallel declination with o, separating from the trine, with  $\dot{\Psi}$  , and applying to opposition with h . The  $\bigcirc$  is in conjunction with Regulus, a martial star of the first magnitude, in the fifth house, and within two degrees of quartile to the ascending degree. This nativity is a violent one, and the presence of  $\mathbf{M}$  in the ascendant increases the violence of  $\mathbf{d}$  and  $\mathbf{b}$ . and indicates the mysterious and violent nature of the tragedy which ended the life of the prince at  $30\frac{1}{2}$  years of age. The presence of  $\sigma$ so close (really  $0^{0}56!$  below the western horizon) to the cusp of the house of marriage, and the fatal primary direction of the O to the opposition of the D by converse motion 30055', preceded by D opposition Regulus 30029', mundo, accounts for it, astrologically speaking. Cardan wrote that when the infortunes are in angles it denotes a public death or a sudden one. It is said that a shot wound was found behind the ear, and that the skull was fractured; but every attempt having been made to hush up the tragedy, the sad affair remains a mystery. The arc for death  $(1^{\circ} = 1 \text{ year of life})$  is  $30^{\circ}27'$ . (See Figure 7 page 101.) and the state of the . : ···· - - - <sup>-</sup>

As Uranus is powerful when in Gemini, this may be the sign of his exaltation. Americans have good reason to remember the power of this planet, in 1775-1776, and again in 1860-1865, which were the last two of his periodical visits to Gemini, the sign ruling America.

4. The Earl of Roseberry, K.G., was borm at 3 o'clock precisely, in the morning of May 7, 1847, in London. This very interesting horoscope was given in STAR LORE, April 1897. The R.A. of M.C. is 269°10'42", the sign \* 29°42' culminating, and × 28°03' ascending, T being intercepted in the first house, or division of the heavens. Uranus is seen in the ascendant in T16°01', near to § in 20°42' of the same sign, the former planet being but 8°38' below the eastern horizon, measured in oblique-ascension, and both H and § are in sextile aspect with both 9 and 2 in the third house. This is a rare and very happy combination of auspicious influences, conferring clearness; depth, and breadth of intellect, eloquence, and good nature. A mediaeval author--Morinus--averred that Mercury in mutual sextile with both Venus and Jupiter gave "wisdom and eloquence, and ('a)proper person to be an ambassador or statesman." The noble Earl has suit evinced that independence of thought and judgment characteristic of



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proximate sextile aspect with both Venus and Jupiter. These configurations, and the entry of Mercury into the sign Gemini, within four degrees of the sextile of Mars, conferred together on the gallant General a scientific mind, an energetic and resolute nature, resourcefulness, high courage, and martial skill. Lord Wolseley entered the army in March 1852; he was severely wounded in the Burmese War, in his twentieth year (under the primary direction of Moon opposition Mars, mundo, 19°34'). At the siege of Sebatopol he was again so severely wounded in the face that he lost his right eye, and was at first thought to have expired. As a commander Lord Wolseley was particularly fortunate. "It is careers like his which lead men to believe in a lucky star," said a writer in the Review of Reviews on the gallant General's military career.

6. The late Prince Francis of Teck, the second son of the Duke and Duchess of Teck, and brother of Queen Mary, was born at 11 of clock in the evening of January 9, 1870, at Kensington Palace, as certified by the doctors Farre and Hill.

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The R.A. of M.C. is 94003'35" Cancer 3043' culminating and Libra 2051, ascending. Uranus is in the tenth house, in Cancer 20<sup>0</sup>01', in opposition to the Sun in the fourth house, in Capricornus 19033'49", and in quartile with the Moon (hyleg) in Aries 20°27' in the seventh house. The Moon is separating from conjunction with Neptune in Aries 16050'. The hyleg has no support from Jupiter, and her configuration with Venus is the semi-quartile. As in the case of F.D.'s infant, Uranus is afflicting both Sun and Moon, and in this instance, is in the tenth house elevated above the luminaries. The early death of the estimable Prince Francis, after an illness of a few weeks took place on October 22, 1910, from blood poisoning, following an operation on his throat, nine days beforehand. The arc for the fatal event is 40°48', and the primary direction of the Moon to the zodiacal parallel of Neptune, conversely, in the sixth house, measures closely thereto---40°39'---and is immediately followed by Ascendant opposition Venus, mundo, conversely, 41°21'. If the birth took place only two minutes before eleven o'clock, this direction would be brought up exactly to the terminus vitae, and Venus's influence when found in the fatal train of primary arcs is usually associated with poisoning in some form. The lamented Prince was forward in every good work, and he is sadly missed.

7. Prince Leopold, Duke of Albany, was born at 1<sup>h</sup>10<sup>m</sup> p.m., April 7, 1853, London. The R.A. of the M.C. is 33<sup>0</sup>03'30", Taurus 5<sup>0</sup>21' culminating, and Leo 20<sup>0</sup>03' ascending. The author gave the horoscope in Zadkiel's Almanac for 1885. Uranus was in the tenth house, in Aries 7<sup>0</sup>17', elevated above all the other celestial bodies, and but 2<sup>°</sup>01' from the upper meridian, his meridian passage taking place at 1:17 p.m. Saturn was in Aries 16<sup>°</sup>54'. This royal duke possessed great abilities, Mercury being in trine with Jupiter, and the Moon with Venus in the ninth House. A train of evil directions came into force in his thrity-first year, and his health failing, he was advised to go to the South of France early in 1884. On the 27th of March of that year the Prince was seized with giddiness while ascending some steps, fell, and struck his head; during the night he became rapidly worse and expired, at Cannes. The fatal primary directions were Sun conjunction Saturn zodiac,  $30^{\circ}47!$ (last contact), Midheaven conjunction Mars, zodiac, conversely,  $30^{\circ}50'$ , and Sun semi-quartile Mars, zodiac,  $31^{\circ}05'$ . Mars, Saturn, Uranus and the Sun were all in Aries, the sign ruling the head, and whether the rupture of a blood vessel in the head was the cause of the fall, or vice versa, a point on which the surgeons in attendance were not agreed, the death was of a martial (haemorrhagic) nature, and partly due to a fall, under Saturnine influence, and in a foreign land, as the hyleg (the Sun) and Mars were cadent in the ninth house.

8. A gentleman who was born on April 9, 1848, at 5<sup>h</sup>30<sup>m</sup> a.m., in lat. 55<sup>o</sup>15<sup>t</sup> N., and long. 2<sup>o</sup>11<sup>t</sup> W., had the Sun rising in conjunction with Uranus in Aries, and nearly in parallel declination with Saturn. He lost the sight of his right eye by an accident. He died suddenly on the 1st of November, 1875.

9. Prince Christian Victor was born at 5 o'clock p.m. of April 14, 1867, at Windsor Castle. Uranus is within two degrees (cadent) of the upper meridian (southing at 4:52 p.m.) in Cancer 4<sup>0</sup>50', and in quartile to the ascending degree (Libra 4<sup>0</sup>42!), Mars is in the tenth house, in Cancer 24<sup>0</sup>58', in quartile to the Sun. As neither Sun nor Moon occupied any hylegiacal place the ascending degree is hyleg. The Prince went out to South Africa in October, 1899, with his regiment, and, unfortunately, succumbed to enteric fever at Pretoria, in October, 1900. Mars and Uranus being in Cancer, the sign ruling Africa, and Saturn in Scorpio, which rules the Transvaal, the sad fatality is accounted for, astrologically speaking.

It may be of interest to students to note that Uranus was in the tenth house at the birth of Mr. W. E. Gladstone (whose horoscope was given in Star Lore, June, 1898), and at that of Ruskin (Star Lore, December, 1900). Uranus was in the fourth house at the birth of Bismarck, Cecil Rhodes, the Prince Imperial of France, and Mr. Lloyd George. Uranus was in the third house at the birth of Zola. Uranus was in the sixth house (in Aries) at the birth of Lord Randolph Churchill, (S.L. June, 1899).

It is remarkable that a transit of Uranus (in Gemini  $9^{\circ}$ ) over the Midheaven of the horoscope of the late Dr. Richard Garnett coincided with a sudden impulse on his part to study astrology as a key to mythology, in January, 1861. And in May, 1861, the author had his interest awakened in regard to astrology in connection with medicine and surgery, by a remarkable case of illness of a patient of his father's, when Uranus was in Gemini  $10\frac{1}{2}^{\circ}$ , in transit over the cusp of the seventh house of his (the author's) nativity, in trine aspect to the degree in the Midheaven and in opposition to the place of Mercury in his ascendant.

At the birth of the Pretender, son of James II, namely at 9<sup>h</sup>30<sup>m</sup> a.m. June 10th (old style), 1688, Uranus was close to the Midheaven in Taurus 20<sup>o</sup>. The astrologers of that day, being
unaware of the existence of Uranus, would pronounce his nativity a fortunate one, for the Sun and Venus were both entering the tenth house, and they would be at a loss to account for his misfortunes. The Pretender spoke of himself, so related Sir Walter Scott, in this wise: "that for him it was no new thing to be unfortunate, since his whole life, from his cradle, had been a constant series of misfortunes."

and the second and a state of the second second In like manner the nativities of Buckingham and Laud afford instances of the power of Uranus. Gadbury gave absurd rea reasons for their violent deaths.

.... If Uranus when close to the upper meridian happens to be in close trine aspect with the Sun, Moon, Jupiter, or Venus, there is every reason to anticipate success, in the long run, despite some occasional difficulties; and that even a serious crisis may eventually end successfully. The successfully and successfully

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FOOTNOTES (Construction of the construction of (1. Anacalypsis, Vol. I, page 208. It is the second 2. See Zadkiel's Almanac for 1891, p. 57. Almanac for 1891, p. 57. na a Béanna Alexandra an an an an an ann an Alexandra an an Merida. 3. The author gave the time of birth in Urania (April, 1880), p. 128, on the authority of Mr. A. G. Trent, who had examined the official record of it. Clat Toola of Ta · · . 

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What is a new generative of CHAPTER S XVI. I.L. • • the second second second second THE PLANET NEPTUNE "All Nature is but art, unknown to thee; All chance direction, which thou canst not see; All discord, harmony, not understood; All partial evil. universal good."----Pope.

(4) No. and the Advantage strange strain and the second strain. It having been observed for several years that the motion of Uranus was not always as it was calculated to be, after allowance had been made for all known causes of disturbance, Mr. Adams, of Cambridge, England, and M. Le Verrier, of Paris, began, unknown to each other, an inquiry into the source of this apparent anomaly. They soon arrived at the conclusion that a great planet revolved outside the orbit of Uranus. The difficult problem was to ascertain the position of such planet amongst the stars, with the view of discovering it by means of the telescope. Several eminent astronomers declared their opinion that the place of the latent planet could not be discovered by calculation. Adams and LeVerrier, however, finally succeeded in solving the problem, and assigned nearly the same position to the planet. Adams, however, did not announce his conclusions publicly, and much of the credit was given to the French Astronomer, who had declared the position of the new planet to the Academy of Sciences at Paris in the summer of 1846; and on the 25rd of September of that year, Dr. Galle, of the Royal Observatory, Berlin, acting upon the urgent representations of Le Verrier, contained in a letter received on that date, turned the great telescope of the Observatory to that part of the heavens indicated by Le Verrier, when a bright telescopic star appeared in the field of view at a point where no such object was marked in the map of that part of the heavens. It proved to be the predicted planet, named by the common consent of Le Verrier, Adams, and the chief astronomers of Europe --- the planet Neptune. Its period of revolution is 60,118 days, or a little over 164<sup>1</sup>/<sub>2</sub> years, which is twice the period of Uranus.<sup>1</sup>

It is claimed that the discovery of Neptune affords "a remarkable confirmation of the truth of the Newtonian laws of gravitation."

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In the first edition (1879) of this work, the author stated that: "Sufficient time has not yet elapsed to enable astrologers to determine the precise nature of Neptune's influence. Until more experience shall have been gained as to its influence, it may be accepted that its general character is fortunate, and that persons born under its sway are healthy and good-natured." •

. . . . . . . CASE 1.---Not long after the above sentence was published my attention was directed to the case of a male child born at 3:50 p.m., Greenwich Mean Time, at Edinburgh, July 13, 1879. R.A. of M.C. 165°36'. The Moon was then in Taurus 15°53' (and, having 4°56' north latitude was really above the western horizon) and separating from conjunction with Neptune in Taurus 11047! The child died five days after birth. The moon was hyleg, and was not afflicted by

#### LIEVA ABTRIAL

either Saturn, Mars, or Uranus, so that there is nothing to account, astrologically speaking, for the early death, unless Neptune is of malefic nature. The Sun had the quartile of Saturn, but was not in any hylegiagal situation; this might weaken the heart, but would not per se cause so early a death. It was owing to a malformation and internal obstruction that the child succumbed, and the sign Taurus, which contained the Moon and Neptune, is one connected with such congenital affliction.

the surgeon in attendance at the birth of this infant kindly furnished the particulars.<sup>1</sup>

Further investigation soon confirmed the view that Neptune's influence is quite as malefic as that of Uranus---when afflicting the Sun, Moon, or Mercury, and receiving no assistance from either Venus or Jupiter.

. . . . 2.---A youth, who was"born between 7:30 and 8:00 p.m., and most probably very close to the former time, of the 23rd of August, 1859, in latitude 52°05! N., and 9<sup>m</sup>20<sup>S</sup> W.," went to Bath, on a visit. in 1885, and was drowned on the 29th of November (1885), but how the sad event took place was never known. He left his brother at half-past nine o'clock, and said he would walk home in a few minutes. His body was found three days afterwards, washed on the bank of the river Avon, at Teverton. His watch stopped at ten forty-five. The arc for death 26°16'. Taking 7:30 p.m. Local mean time as the probable moment of birth, the R.A. of the M.C. is 264°4', Sagittarius 24°33' culminating, and Pisces 15'33' ascending at the birthplace. Neptune was alone in the ascendant, in Pisces 26027', retrograde, and in quartile with the Moon in the fourth house, in Gamini 29000', and in parallel with Mercury in Virgo 9°27' retrograde in the sixth house. The ascending degree is hyleg; and Neptune is 6033' below the eastern horizon, measured by oblique ascension, (thus: his semi-arc 93°22'---86°48', his meridian distance = 6033:). The death took place under the primary direction of Ascendant parallel Saturn, in the zodiac 26°25', followed by Ascendant square Saturn zodiac 27055'; Saturn being. at birth, in the sixth house, in Leo (the sign ruling Bath) 17°47', with Mars in 19030' of the same sign, the ruler of the eighth house (Scorpio being thereon), and with Venus in 20°38' of the same sign (Leo). A sign of the "watery triplicity" ascended at birth with Neptune therein in quartile with the Moon in the house of the grave, and practically in Cancer, a watery sign, and the third watery sign (Scorpic) is found on the cusp of the house of death; and the end of this youth's life was by drowning.

3.---The Duke of Brabant, first-born of King Leopold I of Belgium, was born at 4:30 a.m. of the 24th of July, 1833, at Brussels. He died on the 4th of May, 1834. The R.A. of the M.C. is 8°21', Aries 9°6' culminating, and Leo 2°12' ascending. The Sun had just risen in Leo 0°57', separating from parallel declination and opposition with Neptune in Capricomus 28°7', less than five degrees below the western horizon. The Moon was in the fourth house, in Scorpic 4°22', separating from quartile with both the Sun and Neptune. Zadkiel I gave this nativity in HOROSCOPE, June 7th, 1834, and Neptune not

having then been discovered, attributed the early death of the child to the mundane semi-quartile of the Sun (hyleg) with Mercury. The contra-parallel of the Sun with Neptune was very close, the Sun's declination being 19<sup>0</sup>58' N., and that of Neptune 20<sup>0</sup>7' S.

4.---Nata, November 28th, 1876, 8:45 p.m., in latitude  $51^{\circ}31$ ' N. and longitude  $0^{\circ}22$ ' W. The Moon in the tenth house in Taurus  $2^{\circ}21$ ' in conjunction with Neptune in  $3^{\circ}2$ ' of the same sign, and separating from opposition with Mars in Libra  $29^{\circ}34$ '. This young lady fainted and fell, and died immediately of heart-failure in February 1898. She had suffered from weak digestion and anorexia. The time of her birth was accurately observed and recorded.

5.---Nata, November 14th, 1851, 7:00 a.m. in latitude  $50^{\circ}51$ ' N. and longitude  $0^{\circ}28'$  E., Virgo  $6^{\circ}30'$  culminating, Scorpio 18<sup>°</sup>16' ascending, and Pisces  $6^{\circ}30'$  on the lower meridian, Neptune being in Pisces  $6^{\circ}28'$ , just within the fourth house, and in mundane quartile to the Sun in the ascendant, and in sesquiquadrate to the Moon near the cusp of the ninth house. This lady was seized with paralysis (partial) in 1888, and suffered for ten subsequent years from neuritis in her lower extremities, and if her feet were touched the pains were agonizing and like electric shocks.

6.---Nata, January 30th, 1847, 6:00 p.m., latitude  $52^{\circ}20^{\circ}$  N., and longitude  $1^{\circ}22^{\circ}$  W. The sign Leo  $24^{\circ}50^{\circ}$  ascending. Neptune in the seventh house, in Aquarius  $27^{\circ}10^{\circ}$ , only  $2^{\circ}57^{\circ}$  above the western horizon (measured by oblique descension), and in opposition to the ascending degree (the hyleg). Saturn was also in the seventh house, in Pisces  $0^{\circ}37^{\circ}$ , but was  $7^{\circ}55^{\circ}$  above the horizon. Mars was on the cusp of the fifth house in Sagittarius  $22^{\circ}26^{\circ}$ . This poor woman suffered from a large tumour which prevented her child from being born per vias naturales, and she died on February 3rd, 1880, two days after the Gesarean operation.

7.---Nata, September 27th, 1862, 11:51 a.m., Greenwich mean time, in latitude  $50^{\circ}40^{\circ}$  N. R.A. of M.C. 183°13', Libra 3°30' on the upper meridian, and Sagittarius 6°29' on the ascendant. The Sun in Libra  $4^{\circ}6'21"$  in opposition with Neptune in Aries 2°25' on the lower meridian (cadent only 0°25'), and supported by Jupiter in Libra 7°1', but afflicted by the zodiacal parallel of Mars. This lady met with an accident by falling on the ice in February, 1888, under the primary direction of Ascendant quartile Saturn 25°23', and has suffered, more or less, ever since, and has undergone a serious operation. Here the hyleg has both opposition and Mundane parallel with Neptune, a double affliction greater than his (the Sun's) parallel with Mars.

Although Neptune is more of a malefic than a benefic planet, it does not follow that when he is exactly rising at a birth, the child is of a nature more malefic than benefic; but, when at the same time the ascending degree is hyleg, Neptune does render the health more or less delicate.

In the chapter on Neptune, in the first edition of this work, the author (in 1879) gave the description (furnished by the husband) of a young lady who was born when Neptune alone was rising in  $17^{0}52$ ' of the sign Pisces, and in trine aspect with the Moon:---"Height, 5 ft,  $3\frac{1}{2}$  in.; eyes very large and of a blue colour; high forehead, oval face, light complexion; light brown hair; good figure, and, generally speaking, handsome; voice musical."

A young lady who was born when Neptune was in the ascendant in Aries 28°54', only five degrees below the horizon, the Moon in 25° 20' of Aquarius applying to sextile aspect with the planet, has black hair; very large eyes of a dark brown colour, almost black, and black eyebrows; slenderly built, and of good figure; and very prepossessing personality; and is in height 5 ft. 5 in. Her father had black hair, her mother dark auburn. Her father died when she was only four-anda-half years old under the primary direction of Ascendant conjunction Neptune in her nativity.

Neptune in the tenth house, near the meridian, and at the same time in quartile with Uranus, causes difficulties and changes in employment, business, or profession; and, unless the nativity is fortunate otherwise, loss of business or employment, with years of consequent troubles. Two notable instances of this effect have fallen under my notice, one sufferer having been born in June 1869, and the other in January, 1870. In the former case the mother died five years after the birth of her son, and in the latter instance, the mother very nearly died of fewer five years after the birth of her son, also.

Neptune in the second house of a nativity, unless very well configurated, usually involves the owner thereof in financial losses and difficulties from time to time, and brings heavy expenses upon him.

Neptune does not incline towards melancholy and despondency like Saturn; neither does he incline to excitability like Mars and Uranus. Neptune gives an inclination to scientific studies and pursuits, but not so much of the mechanical kind as Mars and Uranus do; and not so much ingenuity is conferred by Neptune, as by Mars and Uranus, when in conjunction or aspect with Mercury.

Again, Neptune usually inclines to foreign travel, and several Neptunians whom I have known have travelled almost to every civilised country. This propensity to roam abroad seems to be more pronounced in persons who were born when Neptune was rising or in the ninth house, in either the first or twelfth sign of the zodiac.

I have not found that Neptunians and Uranians are particularly inclined to occult studies and pursuits---not more so than are Saturnians---although occultists and psychics seem disposed to believe that the two most distant planets are of such nature. Uranus does, usually, confer independence and originality of thought and action, and inclines to romanticism.

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1. The above particulars were given in Dr. Hind's "Introduction to Astronomy;" London, Bell and Daldy.

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2. Vide URANIA, August, 1880, p. 237.

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## CHAPTER XIX

### THE FIXED STARS.

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The Fixed Stars are so called because they APPEAR to remain stationary, to keep the same distance from each other, and to have no annual revolution around the Sun. The stars have an apparent motion from east to west, in circles parallel to the equinoctial.

· · · When a star ascended with the Sun, or descended when the Sun rose, the ancient poets wrote of it as rising or setting cosmically. When a star rose at sunset, or set with the Sun, it was said to rise and set acronically. When a star first became visible in the early morning, after having been in such close proximity to the Sun as to be hidden by his rays, it was said to rise heliacally<sup>1</sup>; and when a star first became invisible in the evening, on account of its proximity to the Sun, it was said to set heliacally.

· · · The time of the rising and setting of the fixed stars varies according to the latitudes of the places of observation; and the refraction in high latitudes is very great.

The longitudes of the fixed stars increase at the annual rate of 50.25". Their latitudes vary but very little. The right ascensions and declinations of most of the principal stars are given annually in the NATUTICAL ALMANAC; and, by means of their annual differences their places may be used. differences their places may be readily computed for many years in advance. White's Ephemeris, from 1792 to 1839, gave the places of the principal stars. The stars of the first magnitude have the greatest power; those of less than the fourth magnitude (except when in a cluster, like the Pleiades) have no appreciable influence.

When a fixed star whose latitude does not exceed 8030' happens to be in conjunction with the Sun at birth, or when the Sun is directed to its conjunction, certain effects are distinctly traceable.

When a fixed star whose latitude does not differ greatly from that of the Moon or any planet which may happen to be in conjunction with it, certain effects are produced.

When a star of the first or second magnitude happens to be exactly culminating or ascending its influence is undeniable.

Stars having north latitude affect us most; and, per contra, stars having great south latitude affect the denizens of the southern hemisphere most. The Sun, the Moon, or a planet, may have the parallel of declination of a star with which, on account of its great latitude, it can never be in (zodiacal) conjunction. In such case---provided that the star's latitude be north---the effects of this parallel would probably be nearly as great as if the star were in the zodiac.

The conjunction, opposition, and zodiacal and mundane parallel should only be considered in regard to the fixed stars; they are said, in astrology, to cast no rays, i.e., they do not operate on the planets or angles of the heavens by sextile, square, trine, etc. Aldebaran, Regulus, "Rigel, Arista, Hercules, the North Scale, Fomalhaut, Antares,<sup>3</sup> or Orion's Shoulder culminating, give great honour, preferment, and good fortune; and the same in a lesser degree when they ascend. Rigel, or Orion's foot, is said to confer great and lasting honours, good fortune, and happiness. Although situated in the sixteenth degree of Gemini, it rises with 27° of Cancer and sets with 14° of Taurus. At the Prince Consort's birth Rigel was in the tenth house. 1. 152.

The Sun conjoined with Aldebaran, Hercules, Regulus, Antares or any eminent star of the nature of Mars, is said to threaten a violent death, or frequent sickness. These same stars are also said to bring the native military preferment, or distinction in surgery, but in the end to cause disgrace or ruin. 10 E -

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Napoleon I had the Sun with Regulus.

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441 (16) d <sup>2</sup> The Sun with the Pleiades, Hyades, Castor, Pollux, Praesepe, or the Asseli, is indicative of evil, and liability to violent death. The South Scale<sup>b</sup> and the Knee of Ophiucus are, when conjoined with the Sun, indicative of trouble and disgrace. The North Scale and Arista conjoined with the Sun give the most eminent and permanent good fortune. All eminent fixed stars with the Sun in an angle give advancement and success: those of the nature of Mars cause violent death, or ultimate ruin, in consequence of the native's own conduct; those of the nature of Saturn bring disgrace, ruin, and great calamity. The Pleiades and Praesepe with the Sun in an angle often produce blindness.

The Moon conjoined with Aldebaran or Pollux threatens a violent death; with the Pleiades, Praesepe, or Antares, blindness or injuries to the eys (when in an angle). When the Moon happens to be conjoined with Pleiades, and Saturn, or Mars with Regulus, and the Moon combust, total blindness sometimes ensues. The Moon with Antares, in opposition to Saturn with Aldebaran, threatens a violent death, maybe strangulation. If Mars, instead of Saturn be with Aldebaran, the death will be by a blow or fall---particularly if they are in an angle. The Moon with Cor Hydrae, and also in conjunction, parallel declination, square, or opposition with Mars or Saturn, death may be due to drowning or poison if Mars be angular. The Moon with Antares and Saturn, danger of drowning or assassination. The Moon with Aldebaran or Antares in the ascendant or mid-heaven, gives honours and preferment, attended, however, with danger.

In Zadkiel's Almanac for 1886 was presented "a chapter of accidents," in which I mentioned that the nativity of a child who died, at fourteen months old, from the effects ob being accidentally scalded, showed the Moon in conjunction with Mars in the midheaven and in parallel declination with Antares. The birth took place at 4:30 p.m. of the 28th of September, 1873, at Rishton (England). and the second set of the second s

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I .---- A List of EMINENT FIXED STARS Near the ECLIPTIC, with Their Longitude and Latitudes computed for January 1st, 1911. , **)**et 14

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The stars in the above list whose R.A. and declination are not given in the Nautical Almanac, are taken from the Catalogue of 1,500 stars presented in Dr. Loomis' "Introduction to Practical Astronomy."

Praesepe is described in the old works on Astrology as "in the Claw of the Crab." Even Wilson repeated this wretched blunder. The cluster is in the middle of the Crab and in Leo  $6^{\circ}$ .

II.---A List of MINENT FIXED STARS not Included in Table I., with Their Diurnal Semi-Arcs, computed for Greenwich, January 1st, 1911.

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a	Caput Andromedae	2.1	Ō	03	<b>4</b> 6 <sup>3</sup>	·. ·	28	36	01. N	132	52	21-9	
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b	Andromedae, Mirach	2.4	ī	04	44	•	35	09	04 N	151	28	Ŷ	
h	Andromedae, Almach	2.2	ī	58	25		41	54	22 N			Ç <sup>1</sup>	
b	Persei, Caput Algol	2.4	3	02	28		40	36	59 N		<u></u> `	<b>b-</b> 2	
a	Aurigae, Capella	0.2	5	10	07	. <b>.</b>	45	54	40 N	***		¥_7	
b	Orionis, Rigel	0.3	5	10	16		8	08	12 S	79	31	21-0	'
h	Orionis, Bellatrix	1.7	5	20	22	·	6	16	15 N	97	53	¥-0	
đ	Orionis	2.3	5	27	28		Ō	21	48 S	89	33	21-b	• (
е	Orionis	1.7	5	31	42		1	15	25' S	88	26	21 <b>-</b> o	
a	Orionis, Betelguese	1.	5	50	22		7	23	33 N	99	19	o-₽	?`
ъ	Aurigae	2.1	-5	5 <b>3</b>	61		44	56	29 N	· 		<b>d</b> - <b>Q</b>	
u	Geminorum	3.2	6	17	35		22	33	42 N	121	13	¥-9	
a	Canis Majoris, Sirius	1.4	6	41	14		16	35	32 S	6 <del>8</del>	11	21 <b>-</b> 0	
a	Canis Minoris, Procyon	0.5	7	34	39	. :	5	27	18 N	96	45	Ÿ−ď	
a	Hydrae, Alphard	2.2	9	23	13		8	16	13 3	79	33	<u></u> ν−₽	
ъ	Leonis, Denebola	2.2	11	44	31		15	04	09 N	109	38	h-9-₽	
n	Virginis	4.	12	15	21		0	10	17 S	89	47	Q-Q	
đ	Virginis	3.7	12	51	06	•	- 3	52	52 N	94	51	°-₽	
θ	Virginis, Vendemiatrix*	3.	12	57	44		11	26	1 <del>2</del> N	104	37	ħ-\$-\$	
a	Bootis, Arcturus	0.3	14	11	35		19	38	36 N	116	27	21 <b>-0</b>	
a	Coronae, North Crown	2.3	15	30	54		27	00	39 N	129	30	ý <b>_</b> ¥	
a	Serpentis	2.8	15	39	51	• .	6	42	13 N	98	26	h-2-0	
ď	Scorpii	2.5	15	55	02		22	22	08 ° S	59	06	ħ−₽	
d	Ophiuchi	3.	16	09	39		3	28	01 S	85	40	β <b>-</b> ₽	
a	Ophiuchi	2.1	17	30	46		12	37	19 N	106	13	₽ <b>₽</b>	
a	Lyrae, Vega	0.1	18	33	53		38	41	53 N			♀_♀	
a	Aquilae, Altair	0,9	19	46	<b>24</b>	•	8	37	50 N	100	55	'n <b>-</b> ₽	
Ъ	Aquarii	3.3	21	26	51		5	57	58 S	82	31	ħ	÷
a	Piscis Australis,	· ·	3		<i>.</i> .				••				
	Fomalhaut	1.3	22	52	43		30	05	56 S	43	41	Q-Q	•
a	Pegasi, Markab	2.6	23	00	18		14	43	32 'N	109	80	ď−Ÿ	
b	Pegasi, Scheat	2.3	22	59	26		27	36	Ol N	130	43	· b` ·	1

\*Vendemiatrix is placed, in Wilson's "Dictionary of Astrology, "in the eighth degree of Virgo, with 10° latitude South, whereas this bright star is really in the sign Libra, and has 16013! of latitude North. The lists of stars as given in the old works on astrology are all inaccurate.

In both Tables I and II the small letters before the names are symbols for the Greek letters as follows: a --- Alpha, b --- Beta, d --- Delta, e---Epsilon, h---Lambda, n---Eta, u---Mu 7 5 a standard a st

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Another instance of the influence of eminent fixed stars was given in the nativity of a gentleman who was born in 1846, his ascendant being Leo 21°53', Mercury in the ascendant was in 27°23' of the ascending sign very close to Regulus, and in opposition with Saturn in Aquarius 26°11' retrograde. The Sun in Virgo 14°06' was very near Mars in 15°10' of the same sign. This gentleman was nearly killed by a serious accident, in 1879, and was shot at only a few months previously, under the primary directions of Sun rapt parallel Mars 32°44', and Sun parallel Saturn 32°44'.

Variable stars exhibit periodical changes of brilliancy. The bright star Capella is believed to have increased in brightness during the last century. On the other hand, one of the seven bright stars of Ursa Major has diminished in lustre.

Professor Pickering showed that no theory hitherto advanced accounts satisfactorily for the variability of the lustre of such a star as Algol, except that of an opaque satellite.

The ancient astrologers declared that Algol is the most evil of all the fixed stars, and that when it is in the line of rightascension of the Sun or Moon in a violent nativity it pre-signifies "a murderer who will come to an untimely end!" In Robespierre's nativity (2:00 a.m. of May 6th, 1758, at Arras) the Sun in Taurus  $15^{\circ}24'$  was in the line of R.A. of Caput Algol, and in parallel declination with Aldebaran, and also in quadrature with Mars, which evil planet was in opposition to the ascendant, and Regulus also was in opposition to the ascendant. Here is an extraordinarily violent nativity, and Robespierre, af ter sending many victims to the guillotine, was himself executed, at the end of July, 1794, in the thirtyseventh year of his age.

Irregular or Temporary Stars have occasionally shown forth with a lustre far surpassing that of stars of the first magnitude, or even that of Venus and Jupiter, remaining for a short period, and then disappearing slowly. The most celebrated star of this kind is that bright one in Casiopaeia, one of the circum-polar constellations, which appeared in 1572, and was observed by Tycho Brahe, the famous astronomer and astrologer, who handed down to posterity a concise and valuable description of the various changes it passed through while visible. During the early part of its appearance it surpassed the brightness of Sirius. It was seen at noon by strong-sighted persons; and was at first white, then yellow, and finally very red in colour. It has been supposed to have heralded our Saviour's birth---the Star of Bethlehem---as its period was computed to be just about 315 years; and it was expected to re-appear in the year 1887, but has not yet been observed.

Another temporary star came suddenly into view in Ophiuchus in 1604, and was observed by the great astronomer and astrologer, John Kepler. It exceeded Jupiter in splendour. It did not change colour, and was always white. It remained visible until March, 1606.

Dante's declaration:---

They that be wise shall shine as the brightness of the firmement; And they that turn many to righteousness, as the stars for ever and na 1984 gen una de la companya per la presente a telorito de la companya de presente de la companya de presente is occasionally taken as a text by preachers, but to understand end explain its true meaning astrological knowledge is indispensable. The proficiency of Daniel in the interpretation of visions is directly attributable to the Almighty. In his visions we meet with several references to astrological ideas. The constellation-sign of the Rem is appropriately taken as typical of the Medo-Persian power. The mention of Gabriel, the angel of the Moon, the messenger, and Mikal, the angel of the Sun, the "prince" of Israel, is the outcome of the Chaldaean doctrine of the spirits of the spheres. The multitudinous celestial spirits were believed to have been the spirits of just men made perfect and received into the starry heavens, so that in Daniel viii. 10, we find stars == saints, and "they that be wise shall shine," etc., as already quoted ... Manilius held the Milky Way to be the souls of illustrious men, and Heraclitus is reported to have believed that the soul is a spark taken from the stellar essence. Modern popular theology has confounded the heaven of stars into which the early Christians believed that the soul is taken, with the New Jerusalem, which is merely an allegorical vision of the perfected Church.

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Let the religious world ponder over the fact that the crucifixion was accompanied by portents, and that the visit of the Magi--astrologers---was divinely guided by the Star of Bethlehem, and cease to neglect and ignore astrologia sana---divine study that it really is.

#### FOO INOTES.

and the process of 1. The ancients reckoned the commencement of the Dog Days from the heliacal rising of Sirius, and their length to be about 40 days. Hesiod says that the hottest season of the year (Dog Days) ended about 50 days after the Summer Solstice. Sirius rose heliacally at Alexandria in the time of Hesiod about four days after the Summer Solstice. The Dog Days now begin on July 3rd, or twelve days after the Summer Solstice. and end on August 11th; hence they nowadays have no reference whatever to the heliacal rising of Sirius, for this star rises heliacally at London about August 26th. At the beginning of the 19th Century our Almanacs made the Dog Days begin at the cosmical rising of Procyon, yiz., on July 30th, and continue to September 7th; but they are now made to depend upon the Summer Solstice. . 6. 15 . 14 (Mar 14)

2. Sir John Herschel gave the precession of the equinces as 50.1". From the declination of the Zodiac which La Gentil brought from India, it appears that the star Aldebaran was 40 minutes before the vernal equinox in 5012. Taking the precession of the equinoxes as 50.1" we shall find that the value obtained will differ only 39" from that given by the Indian astronomers--a fact which proves that their calculation was correct and founded upon observation.

3... This word is probably compounded of pro and Mars, signifying, Mar's deputy or lieutenant, or one acting for Mars. 4. The Pleiades are, I think, not so evil, their influence is "mild," as described in the book of Job. 5. I have repeatedly observed that persons born when the Moon was with the South Scale, were very unfortunate.

### CHAPTER XX

## THE IMPORT OF THE NATIVITY.

1.

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"In the eternal volume of the sky The stars displayed, are characters on high, Where man may read his future and his fate If dim the tale seem 'tis his sunken state Unfit by sin, that bright page to descry Writ by the finger of the Deity."L

The Map or Figure of the Heavens being drawn for the true moment of birth, the next proceeding is to form an opinion or judgment upon the indications afforded by the configurations and relative positions of the Sun, Moon and planets.

Ptolemy says,<sup>2</sup> respecting the "distribution of the doctrine of Nativities:"---

"The questions of the periods subsequent to the birth relate first to the duration of life (which is distinct from the question of rearing), then to the shape and figure of the body, to the bodily affections, and to injuries or defects in the members. After these, further inquiry is instituted as to the quality of the mind, and the mental affections; then as to the fortune, in regard to rank and honors, as well as wealth. In succession to these, the character of ' employment or profession is sought out; then the questions relative to marriage and offspring, and to consentaneous friendship, are to be considered; then, that concerning travel; and lastly, that concerning the kind of death which awaits the native. The question of death, although depending, in fact, upon the same influence as the question of the duration of life, seems yet to find its proper situation in being placed last in the series.

"On each of the foregoing points of inquiry, the doctrine and precepts to be followed shall be thoroughly and succinctly detailed; but all idle conceits, promulgated by many persons without any foundation capable of sustaining the test of reason, shall be utterly avoided, in deference to the only true agency, which is derived from primal Nature herself. It is only upon clearly effective influences that this treatise is established; and all matters which are open to an authorised mode of inquiry by means of the theory of the stars, and their positions and aspects with regard to appropriate places, shall be fully discussed here; but the divination by lots and numbers.<sup>3</sup> unregulated by any systematic causation, must remain unnoticed."

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"In conformity with nature," says Ptolemy, "the Sun and Saturn are allotted to the person of the father; and the Moon and Venus to that of the mother; and the mode in which these luminaries and planets may be found posited, with reference to each other as well as to other planets and stars, will intimate the situation of affairs affecting the parents." • • • •

If there happens to be a planet in the mid-heaven and, if neither the Sun nor Moon is there, it represents the mother; if there is a planet in the fourth house, it is the significator of the father.

Ptolemy says "That the degree of the fortune and wealth of the parents will be indicated by the doryphory, 4 or attendants of the luminaries. If the luminaries be accompanied (either in the same signs in which themselves are placed, or in the signs next following), by the benefics, and by such stars or planets as are of the same tendency as themselves, a conspicuous and brilliant fortune is presaged; especially should the Sun be attended by matutine stars, and the Moon by vespertine," etc. 

MARCH STREET The following observations respecting the mother of the native are from Ptolemy:--and the second second

"If Mars be succedent to the Moon or Venus, or in quartile or opposition to them, or if Saturn be similarly aspected to the Moon only, and both of them be void of course or retrograde, or cadent, adverse accidents and disease will attend the mother; should they, on the other hand, be swift in motion and placed in angles, they portend that her life will be short, or grievously afflicted. Their position in the oriental angles, or succedent houses, particularly denotes the shortness of her life; and in those which are occidental, her affliction. In the same manner, should Mars be thus aspected to the Moon (and should that luminary at the same time be oriental), the mother's sudden death or some injury in her face or eyes will be promother's sudden death, or some injury in her face or eyes will be produced; and, if the Moon be then occidental, death will be occasioned by miscarriage, in parturition, by inflammation, or by wounds. Such are the effects which ensue from these aspects made by Mars to the Moon; but, should he make them to Venus, death will then take place from fever, some latent disease, or sudden sickness. Saturn's aspect (quartile or opposition) to the Moon, when she is oriental, inflicts on the mother disease, and death, from extreme colds, or fevers; but, should the Moon be occidental, the danger arises from affections of the uterus, or from consumption." and the second . . . . .

My own experience has shown me repeatedly, that when the Moon is afflicted at the birth of a child, the mother has a bad time after her accouchement. This is the more likely to result when the Noon happens to be posited in the 18th or VIIIth house. and afflicted. For example:---

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Case 1.---A male child, "H.R.P." was born February 28th, 1875, lat. 54°54' N., long. 1°24' W. The Moon was in the IVth house, in 1309' of Sagittary, and less than 5° separated from the conjunction with Mars. The mother was seized with metritis, and her life was despaired of by her medical attendants and nurse, and she only recovered after being as near death as it is possible for any one to be without e actually succumbing. The short state and paraset with the

and the transformer and the state of the state of the state of the 2.---A male child (stillborn), April 30th, 1878, at 3:00 p.m., London. The Moon in the VIIIth house, in Aries, in aspect to Mars 

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(culminating) and Uranus. Venus setting, in conjunction and par. decl. with Saturn, and also in square to Mars. The mother suffered seriously from haemorrhage, and died, of fever, May 15th, 1878.

3.---A male child, "T.H.B.", was born April 24th, 1874, in Sunderland. The Moon was in the Xth house, in the 19th degree of Leo, in opposition to Saturn, and in square to Mars (in the VIIIth House). The mother died in April, 1877. The child died in August, 1874.

4.---A male child, "J.Y.", born October 26th, 1874, 5;25 a.m.,
in Sunderland. The Moon in square and par. decl. with Saturn, and in square to Uranus (in the Xth house). The mother died (of pneumonia) two days afterwards; the child lived only 35 hours.

5.---A male child, "A.", born February 16th, 1878, at 4:45 p.m., London. The Moon, in the VIIth house, in exact square to Mars in the IVth house. The mother died three weeks after the child's birth. She was a strong and perfectly healthy young lady, and had never been ill since childhood.

6.---A male child, "A.B."; born at 11:00 a.m., of April 4th, 1864, in London. The Moon conjoined with Venus, in the IXth house, applying to the square of Uranus and 150° from Saturn. The mother died in a few days, of fever.

7.---A female child, "D.", born March 10th, 1875, at 11:00 p.m., in Sunderland. The Moon in the VIth house, in sesqui-quadrate to Mars, and applying to the square of Uranus. The mother died in a fortnight, of fever.

8.---A female child, "R.", born November 18th, 1872, at 9:05 p.m., Sunderland. The Moon in the XIIth house, in opposition to Saturn; Venus in the Vth house, in square to Mars. The mother died in a fortnight, of puerperal mania.

9.---A male child, born February 16th, 1828, at 7:20 a.m., Rochdale. The Moon in square to Mars. The mother died January 29th, 1832.

10.---Miss C., born June 6th, 1843, at 4:03 a.m.; lat. 51<sup>0</sup>08' N., long. 1<sup>0</sup>12' W. The Moon in trine to Saturn, and applying to the opposition and par decl. with Uranus, and the square of Mercury. The mother died between two and three hours after the birth.

ll.---Mrs. H., born February 17th, 1824, at 6:52 p.m., lat. 53<sup>0</sup>40' N., long. 2<sup>0</sup>27' W. The Moon in conjunction with Mars, and in square to Uranus and Venus (conjoined). The mother died December 10th, 1829.

in opposition to Mars. The mother died May 25th, 1844.

13.---Miss S., born August 18th, 1838, London'. The Moon "under the Sun's beams," and in par. decl. with Mars. Venus in par. decl. , with Mars, and in (mundane) square to Saturn. The mother died,

May 31st, 1843. Now let us proceed to investigate the doctrine that the Sun and Saturn represent the father: ---

Case 14.---Dr. C.T.P., boin August 11th, 1815, at 7:00 a.m., In London. The Sun nearly in opposition with Saturn, and in trine with Mars; and Uranus close to the lower meridians. The father died in June, 1820.

15.---Dr. A., born February 3d, 1837, at 4:00 a.m., lat. 51°25' N., the Sun in square to Saturn, and in opposition to Mars and Jupiter. His father died during Dr. A's infancy,

16.---The Princess Beatrice, born April 14th, 1857, at 1:45 p.m., Buckingham Palace. The Sun in conjunction with Jupiter and Mercury, and applying to conjunction with Mars (within 14°). The Prince Consort died on December 14th, 1861.

17 .--- The ex-Queen Isabella of Spain, born October 10th, 1830, at 2:00 p.m. The Sun in par. decl. with Mars and Mercury. Her father died September 29th, 1833. 11

18 .--- Le Comte de Paris, born August 24th, 1838, at 2:45 p.m., Paris. The Sun in semi-quartile to Mars, and in opposition to Uranus. His father died July 13th, 1842.

19.---A male child, born March 9th, 1862, at 6:45 a.m., Hastings. The Sun in opposition to Saturn, and square to Uranus. His father, a fisherman, was drowned in the evening of the same day, while endeavoring to enter Portsmouth harbour during a gale. It will be observed that the Sun was in Pisces, a "watery" sign.

20.---E.M.H. born September 17th, 1822, at 9:37 a.m., near Rotherham. The Sun in sesqui-quadrate to Saturn (angular), in semi-quartile to Mars (angular), and applying to quartile with Uranus. Her father died June 28th, 1827.

21.---Mr. J. K. born January 4th, 1844, at 1:39 p.m., Liverpool. The Sun within 4° of the rapt parallel of Mars, and applying to conjunction with Saturn. His father died October 23d, 1847.

22.---Mr. D. Le V., born September 8th, 1828, at 4:00 a.m., Jersey. The Sun in semi-quartile to Saturn, in sesqui-quadrate with Uranus, and in conjunction with Mercury and Jupiter. His father died January 22d, 1834, 1834, and a start of the start of

23 to 25.---Three children born, respectively, May 7th, 1868, at 5:55 p.m.; November 9th, 1871, at 11:20 p.m.; and October 3d, 1869, at 5:40 p.m. In the nativity of the first-born the Sun in par.decl. with Saturn. In the Second, the Sun in semi-quartile with Mars and Saturn (conjoined). In the third, the Sun in square with Uranus. Their father died September 8th, 1873. . 5

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26. - Mrs. F., born April 6th, 1822, at 9:25 p.m. The Sun in par.decl. with Mercury and Saturn, in trine with Mars, in opposition with the Moon, and separating from the square of Uranus. The father died in February or March, 1829.

27.---A male child, S., born April 23d, 1877, at 10:25 p.m., Sunderland. The Sun in square with Mars and in trine with Jupiter. His father died September 23d, 1877.

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The foregoing nativities present a formidable array of facts in support of the aphorism of Ptolemy in respect to the probable fate of the parents, as indicated by the configurations of the Sun and Saturn in the one case, and of the Moon and Venus in the other. It cannot, however, be affirmed that the aphorism is always true, namely, that when the Sun and Saturn are afflicted the father will inevitably die early, and when the Moon and Venus are afflicted at the birth of a child, that the mother will soon die. The threatened evil may fall in some other way.

Medical men may take the horoscope of a child and consider it as a figure for the decumbiture of the mother, and watch the effects of the configurations of the Moon, her positions in the figure, and the aspects she forms on the critical days of the following four weeks.

I cannot coincide with Wilson's view that the luminaries are significators of the parents only in a general way; and that if the luminaries are in good or evil condition, the native and everything belonging to him will be the same. In some cases, the early death of the father may be a positive benefit to the child; and many people who have lost both parents early in life have prospered greatly through the kind care of relatives or friends. There can be no doubt that the mid-heaven of a nativity bears some relation to the parents; and in rectifying a nativity we have occasionally to take an evil aspect of Saturn or Mars to the ascendant or mid-heaven, to account for the death of a parent.

#### THE DURATION OF LIFE.

Ptolemy's rule in regard to children who are insusceptible of nurture, has been quoted already, in the eighth chapter. In regard to the probable duration of life Ptolemy says:---

"Of all events whatsoever which take place after birth, the most essential is the continuance of life; and as it is, of course, useless to consider, in cases wherein the life of a child does not extend to the period of one year, what other events contingent on its birth might otherwise have subsequently happened, the inquiry into the duration of life consequently takes precedence of all other questions. The discussion of this inquiry is by no means simple, nor easy of execution; it is conducted in a diversified process, by means of the governance of the ruling places."

The prorogatory, or HYLEGIACAL places are, says Ptolemy: ----

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"The sign on the angle of the ascendant, from the fifth degree above the horizon; to the twenty-fifth degree below it; the thirty degrees in dexter sextile thereto, constituting the eleventh house; also the thirty degrees in dexter quartile, forming the mid-heaven above the earth; those in dexter trine making the ninth house; and, lastly, those in opposition, belonging to the angle of the west."

"Among these places, the degrees which constitute the mid-heaven are entitled to preference, as being of a more potent or paramount influence; the degrees in the ascendant are next in virtue; then the degrees in the eleventh house, succedent to the mid-heaven; then those in the angle of the west; and, lastly, those in the ninth house, which precedes the mid-heaven."

Ptolemy says that "the Sun, the Moon, the Ascendant, and the Part of Fortune are to be considered as the four principally liable to be elected to the office of prorogator"---or HYLEG.<sup>6</sup> Zadkiel I held that "the Sun is always hyleg and has chief rule over the life, when in any of the hylegiacal places; but if he be not there, and the Moon be, then she is hyleg. When neither luminary is such, I prefer to consider the ascending degree as the hyleg."

I think it is very doubtful whether the Sun is hyleg when in the first half of the eleventh house. I prefer to consider the Sun hyleg only after he has passed his semi-quartile to the M.C. in the eleventh house. The same remark applies to the Moon.

The nativity of Philip III of Spain, computed by Placidus, . is mentioned by Wilson, 7 and he claims that the prolonged course of the disease of which that monarch died, and which he says was due to the direction of the Moon to the declination of Mercury seven years before his death, shows that, "there is a strong probability that the luminaries, and particularly the Moon, are at all times aphetical; and that there is more probability of their being so than even the horoscope." Nevertheless, Wilson admits that, "the direction of the horoscope to the square of Saturn was apparently the more immediate cause of death." Wilson also states that "the Sun in the nativity had the declination of Mars, and was in zodiacal square by the interchange of the evil effects of the two infortunes; and although they were both under the earth, I have no doubt that they were both hylegiacal." If the luminaries were both hylegiacal, how is it that Philip attained the age of 42 years 11 months? The Moon had the declination of Saturn and was hastening to the opposition of Mars; it is true that she had the sextile of Jupiter, but this weak aspect could not overcome either the affliction of the Sun or her own. •

The "Part of Fortune" is an absurdity in nativities, and it cannot be hyleg under any circumstances. Zadkiel I never regarded it 28 hyleg.

A modern writer propounded the absurd idea that the Sun is always hyleg in a man's nativity, and the Moon in a woman's; the ascendant never being hyleg under any circumstances whatever! Comment on such an absurdity would be superfluous; suffice it to say that no facts in evidence of its verity were presented for examination.

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na sense i transferio de la seconda de la My own experience leads me to believe that the limit of 5° above the ascendant, should be extended to 15° (measured by oblique ascension), as a hylegiacal place for the Sun. It certainly seems more in accordance with reason that the luminaries should be more hylegiacal when they happen to be above than when below the , horizon. We know that the Moon is the chief ruler over the physical faculties, and that in order to enjoy the possession of a perfectly sound and healthy "constitution," it is necessary that the Moon be absolutely free from affliction at birth.

What the birth of the late Prince Consort the Moon had the sextile of the Sun----a configuration of which Schiller writes thus:---. . .

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"And Sun and Moon, too, in the sextile aspect, The soft light with the veh'ment -- so I love it."9

This happy aspect, combined with the approximate parallel declination of the Moon and Venus, tended to strengthen the physique and vital stamina. The mundane quartile of Venus, the zodiacal quartile of Jupiter, and the zodiacal semi-quartile of Uranus to the Moon could produce nothing prejudicial to the health, beyond occasional attacks of malaise arising from plethora; and, in fact, the aspects of Venus and Jupiter to the Moon would help to fortify the constitution. But, on the other hand, both the Sun (hyleg) and the Moon had the quadra-sextile of Saturn; and the ascending planet, Mercury, had the quartile of Mars (in the mid-heaven) and Uranus (in the northern angle), and was applying to the opposition of Saturn (in the western angle), receiving assistance only from Venus by semisextile aspect. Hence the Prince succumbed in his 43d year to a malady (typhoid fever) plainly indicated by the affliction of Mercury in Virgo, and by the affliction of the Sun and Moon by Saturn. The affliction of Mercury was also indicative of the attacks of croup from which the Prince suffered in early life.

In the nativity of Goethe the Sun was hyleg, and, happily, free from affliction. The narrow escape, which Goethe himself records, from asphyxia at birth, was indicated by the evil Saturn ascending. 

The following cases will be found to illustrate the result of the hyleg being much afflicted at birth .---. . . .

Case 1.--- A male child, born February 2dy 1871, at 5:21 p.m., Sunderland. The Moon (hyleg) in the XIth house; in Cancer 10005' in opposition to Saturn (in Capricorn 5'59'), in square to Mars (in Libra 7055'), and having the par. decl. of Saturn, Jupiter and Uranus. The Sun had the trine of Jupiter. The child died on May 23d, 1873, of broncho-pneumonia. 

2:---A male child, born August 26th, 1873, at 10:30 p.m., Sunderland. The ascendant was hyleg. Uranus in conjunction with Mercury, on the nadir, in mundane square to the ascendant. Saturn and Mars in par. decl. with ascendant. This child died December 29th, 1874, of whooping cough and bronchitis, a and a start of the second start of the second start of the second second second second second second second s The second sec 

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3.---A female child, born December 15th, 1866, at 6:40 p.m., London..., The Moon (hyleg) on the zenith in mundane square to Mars (rising), in sesqui-quadrate to Saturn, in square to Uranus, and in sextile to Jupiter. The child died in January, 1871, of malignant scarlatina (a martial disease).

4.---A female child, born December 19th, 1869, at 7:35 a.m., Sunderland. The Sun (hyleg) rising in conjunction with Saturn, in opposition to the Moon, and having the parallel decl. of Mars and Uranus. This child died January 25th, 1872. Sixteen days before her death she was attacked with measles, erysipelac followed, and hydrocephalus supervened.

5.75-A male child, born June 9th, 1871, at 10:35 a.m., Sunderland. The Sun (hyleg) in square to Mars and the Moon, and in par. decl. with Saturn, Uranus, Jupiter, and Venus. The Moon, setting, in opposition to Mars. This child died of smallpox in July, 1871.

6.---A female child, born June 29th, 1871, at 2:45 a.m., Sunderland. The Sun (hyleg) in conjunction with Jupiter, in opposition to Saturn, in square to Mars, and in par.decl. with Seturn, Uranus, Jupiter, and Mercury. The Moon in semi-quartile to Saturn, in square to Venus, and in sesqui-quadrate to the Sun. The child aied of atrophy (congenital), August 31st, 1871.

7.---A male child, born July 4th, 1872, at 4:30 a.m., Sunderland. The Sun (hyleg) in opposition to Saturn, and in par. decl. with Saturn, Uranus, and Venus. The Moon in conjunction with Mars, in the XIIth house. Mercury rising in opposition to Saturn. This child died of phrenitis following measles, November 28th, 1873.

8.---A male child, born August 7th, 1973,9:05 a.m., Sunderland. The Sun (hyleg) in close square to Mars. The Moon in the IVth house in exact conjunction with Saturn. This child died of convulsions, August 14th, 1873.

9.---A male child, born September 1st, 1872, at 10.00 p.m., Sunderland. Mars and Uranus on the lower heaven in mundane square to the ascendent (nyleg) and Saturn in par.decl. with the ascendant. The child died of diphtheria, June 30th, 1874.

10.---A male child, born April 30th, 1875, at 1:40 a.m., Sunderland. The Moon (hyleg) in exact conjunction with Saturn, in the ascendant. This child died of marasmus and bronchitis, February 15th, 1876.

11.---A female child, born March 29th, 1859, at 7:00 a.m., London. The Moon (hyleg) in opposition and par. decl. with Saturn and in square to Mars (rising). The child died October 16th, 1864.

12.---A male child, born October 17th, 1836, 1:10 a.m., London. The ascendant was hyleg--the Moon being on the cusp of the VIth house, in conjunction with Jupiter and more than 6° separated from the opposition of Mars. Saturn was on the nadir, in mundane square, and also in par.decl. with the ascendant. The child died in convulsions, April 7th, 1867.

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13.---A female child, born May 7th, 1860, at 4:45 a.m., Northampton. The Sun (hyleg) rising in mundane square to Mars (on the zenith), in mundane square and zodiacal sextile to Jupiter (on the nadir and in opposition to Mars), and also in zodiacal square and in par. decl. with Saturn (in Leo). The Moon in opposition to Uranus. This child died of spinal disease, August 12th, 1862.

14.---A female child, born February 21st, 1876, at 11:15 a.m., Sunderland. The Sun (hyleg) in conjunction with Saturn, and in par. decl. with Mars. The Moon in the VIIIth house in square to Mars. Uranus on the nadir in mundane square to the ascendant. The child died of scarlatina, October 26th, 1876.

15.---A female child, born August 13th, 1878, at 0:17:16 a.m., Edinburgh, the Moon (hyleg) on the zenith eclipsed, in opposition to Uranus and Mars, and in semi-quartile to Saturn. This child died of diarrhoea, August 25th, 1878. The doctor describes her as of average size and healthy when born.

The foregoing cases are beyond dispute. The exact moment of birth was taken for the purpose of scientific inquiry, in every instance, by a medical gentleman. All the children--with one exception--were apparently healthy, and of average size when born. Cases of children born prematurely, and those whose moments of birth were not observed by a professional man, have not been given, or the list could have been considerably augmented. The sole aim being the elucidation of truth, all cases in which the data were open to any doubt, have been rigidly excluded. We wait with confidence for a thorough examination of this question. The result cannot be doubtful. Opponents of the ancient science of astrology never appeal to facts, but content themselves with empty declamation against what they term "superstition" of believing in it. If we ask one them to produce facts in proof of his assertion that it is a false science, he forthwith beats a retreat, and refuses to break a lance with us. To such a carpet-knight the words of the Marquis of Montrose are exceedingly appropriate:---

> "He only fears his fate too much Or his deserts are small, Who dares not put it to the touch To gain or lose it all."

#### FOOINOTES

1. "Fragment of Chaucer Modernised:" from MISCELLANEOUS POEMS, by R. J. Gilman, Esq. 2. Book III, Chap. iv. 3. This is an allusion to the ancient practice of divination by lots. Reference to Acts iv., 24 to 26, will show that the Apostles practised this form of divination. Joseph's cup, which was found in Benjamin's sack, was the silver cup used for divining, just as the Mussulmen in India, at the present day, practice divination. 4. This word has been heretofore rendered"satellitium", and "satellites", but as these terms do not signify the minor orbs which revolve round a principal planet, 124

I have ventured to Anglicise the Greek word, the usual signification of which is a "body-gard".---Note by Ashmand. 6. Vide "Star Lore," November 1897, art. "The Hylegiacal Places." 7. Dictonary of Astrology, page 312. 9. Schiller's Waller tein, Coleridge's translation.

(Note: It will be noted that Footnotes are numbered in sequence for each chapter, but in the original copy, some footnotes are not given even when so marked.)

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#### CHAPTER XX1

#### PHYSICAL CONSTITUTION AND TEMPERAMENT

"The stars ofer man's poor trivial body ride, And raise or lower it easier than a tide." ---THE ACHILLEAD.

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Ptolemy says:1

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The form and temperament of the body are to be judged, said the ancients, from the ascendant or planet rising at birth, and the Moon's position and configuration. The particular influences of the Sun, Moon, planets, and signs of the zodiac, and the effects imputed to them. respectively, on the form and temperament of the human body, have already been described. It now remains for us to consider how far the description given by the best authors may be relied upon. In regard to stature the testimonies are very conflicting.

"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 (or in obscure situations). It must also be seen whether the signs be right or oblique."

This aphorism cannot hold good in regard to the so-called "lord" of the ascending sign unless he happen to be within 5° above or below the Eastern horizon. Even in this case, I cannot, from my own experience, wouch for its accuracy; indeed I regard this question of stature as one that has never been satisfactorily solved. I have known tall men who were born with Cancer or Scorpio.ascending; and I have known men of very short stature who were born with Leo rising, whereas we are told that Cancer and Scorpio produce short stature, and that Leo produces tallness. I have never known but one very tall person born with Venus rising. Ramesev avers that "the Martialist doth seldom exceed in height," and is usually of low stature. I have known several Mars-mon who were tall --- one of them was born with Mars and Jupiter rising in Scorpio. Generally speaking, I have observed that the superior planets<sup>2</sup> give tall stature; Venus short stature; Mercury and the Moon, according to their configurations; and the Sun. usually, tall stature. . -

In judging of personal appearance, from the nativity, the difficulty lies in balancing fairly the opposing influences, and in comprehending the complex rules of the ancients. The ever-varying face of the heavens renders this problem, like every other in judicial astrology, very difficult of solution; indeed, when the fallible nature of human judgment is also considered, the wonder is, not that astrologers sometimes fail to correctly describe persons whom they have never seen, merely from an inspection of their nativities, but, rather, that they ever succeed. As Wilson observed: ---

"That the position of the heavens has such an effect is abundantly manifest, from the resemblance of children born nearly together, whereas the offspring of the same parents, born at a distant period under a

different constitution of the heavens, are essentially and sometimes wholly unlike both in body and mind."3 1013YH1

The difficulty lies in comprehending the rules of the ancients as handed down to us by Claudius Ptolemy, for he appears to revel in that mysticism of which the Magi were so enamoured.

The nativities of the late Prince Consort and the late King Edward VII are well marked, and are forcibly illustrative of the fact .that the ascending planet and sign impress their characters upon the and personmand nature. The structure and the second structure with a structure of

,这一个人,我们还能把这些外的人都是不是一个<sup>是</sup>你的。" E and the second Diseases and accidents are judged from the planets which may happen to be rising or setting, and those in configuration with the ascending degree or luminaries. Ptolemy tells us to consider also the . planets (if any) in the sixth house. His reason is that the VIth house, in nativities, is "inconjunct with the ascendant." The same remark would also apply to the eighth house. But since the quadra-sextile aspect (five houses, or 150° distance in longitude) has been discovered to have some influence, the cusps of the sixth and eighth houses . ... can no longer be considered as inconjunct with the ascendant. Any apparent effect arising from an infortune posited on the cusp of the - sixth would, therefore, be traceable to its mundane aspect to the -. ascendant; and, for the same reason, similar effects should be traceable to an evil planet located on the cusp of the eighth house.

Ptolemy held that oriental planets signify accidents rather than disease. The author's experience has shown that oriental planets sometimes produce diseases as well as accidents. For example:---

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"J.P.L.", born February 26, 1847, at 3:23 a.m., lat. 53°47' N. Mars was in the ascendant, at this man's birth, in the sign Capricorn, and in square to Uranus. He broke a thigh at twenty years old. Disease of the knee-joint came on in his twenty-third year, necessitating amputation.

In regard to blindness Ptolemy says:---

"Blindness of one eye will ensue, when the Moon may be in the ascendant or descendant, either operating her conjunction (with the Sun) or being at the full; it will also happen should she be configurated with the Sun in any other proportional aspect, and be at the same time connected with any one of the nebulous collections in the zodiac; such as the cloudy spot of Cancer, the Pleiades<sup>4</sup> of Taurus. the arrow-head of Sagittarius, the sting of Scorpio, the parts about the mane of Leo, or the urn of Aquarius. Moreover, both eyes will be injured should the Moon be in an angle, and in her decrease, and Mars or Saturn, being matutine, ascend in succession to her; or, again, if the Sun be in an angle, and these planets pre-ascend before him, and be configurated with both the luminaries; whether the luminaries be in one and the same sign, or in opposition; provided, also, the said planets, although oriental of the Sun, be occidental of the Moon. Under these circumstances, therefore, Mars will cause blindness by a stroke or a blow, or by the sword, or by burning; and, if he be configurated with Lercury, it will be effected either in a place of

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exercise or sport, or by the assault of robbers. Saturn, however, under the same circumstances, produces blindness by cataract, or cold, by a white film, or by other similar disorders.

Let us examine the truth of these remarks in the light of facts.

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Case 1.--The lady whose time of birth is given at page 118 (Case 13), had the Moon in Leo 11°10', with 4°08' N. lat., very near the Asselli, under the beams of the Sun (operating her conjunction), and in square with Saturn. Loss of sight of the right<sup>5</sup> eye resulted from a series of abscesses beginning in the 8th year.

2.---Mr. R. H., born June 2, 1826, at 7:00 p.m., Leeds. The Moon, on the cusp of the sixth in opposition with Mars and semiquartile with Saturn. This gentleman lost the sight of his left eye, but I do not know either the date or the cause of the privation.<sup>6</sup>

3.---Mrs. A.D., born March 17, 1817, at 0:28 p.m., in lat. 50<sup>0</sup>44' N. This lady became totally blind, gradually, from 48 to 54 years of age, and remained so until her death in 1878; she also suffered from cancer of the breast, the sign Cancer rising at her birth. The Moon, operating her conjunction, in Pisces, in semi-quartile with Mars, and in square with Uranus.

4.---The late King George V, of Hanover, born May 27, 1819, at 4:40 p.m., Berlin. The Moon in square with Mars; the Sun in semiquartile with Mars, and near the mundane square of Saturn. The Moon, \* moreover, was within 5° of the semi-quartile of the Sun. Mars was in the VIth house, and in Aries, which rules the head. The injury to the eye, in 1832, which eventually caused blindness, occurred under the primary directions of Sun semi-square Moon mundane, converse 13°19', and Sun semi-square Mars mundane, converse 13°24'. It must not be overlooked that Mars was in mundane parallel to Mercury, at birth, producing, as Ptolemy avers, "blindness by a stroke or a blow, in a place of exercise or sport." The injury occurred while the late king was playing with a purse, receiving a blow on the eye from it.

5.---Natus, May 29, 1812, at 2:00 a.m., in lat. 53<sup>0</sup>48' N. Saturn on the upper meridian in par. dec. with the Sun. The Moon separating from her conjunction with the Sun, and applying to conjunction with Mars. This man was born blind; and his lower limbs were defective from birth, being drawn up under him and paralysed (Saturn in Capricorn).

The next point investigated by Ptolemy is privation of the faculty of speech. He says: ---

"If Saturn and Mercury, in conjunction with the Sun, he in the before-mentioned angles, the native will have some defect in the tongue, and stammer or speak with difficulty; especially if Mercury be occidental, and both he and Saturn configurated with the Moon. Should Mars, however, be found together with them, he will for the most part remove the defect in the tongue, after the Moon shall have completed her approach to him." s de

A cousin of the author's was born (January 4, 1834, at 10:55 p.m., London) a deaf mute. Saturn was in the ascendant in square with the Sun, in the IVth house. Mercury was conjoined with Mars and Venus; and the Sun, Mars, Mercury, and Venus were in parallel declination with each other. Many physicians and surgeons were consulted, but none of them could effect a cure. His intellect was of a high order, and he possessed considerable mechanical skill.

Ptolemy next proceeds to instruct his disciples in the causes of paralysis, etc., thus: ---

"Should the malefics be in angles, and the luminaries, either together or in opposition, be brought up to them; or, if the malefics be brought up to the luminaries, especially when the Moon may be in her nodes, or in extreme latitude, or in obnoxious signs, such as Aries, Taurus, Cancer, Scorpio, and Capricorn, the body will then be afflicted with excrescences, distortions, lameness, or paralysis.

"If the malefics be in conjunction with the luminaries, the calamity will take effect from the very moment of birth; but, should they be in the mid-heaven, in elevation above the luminaries, or in opposition to each other, it will then arise out of some great and dangerous accident; such as a fall from some height or precipice, or an attack of robbers, or of quadrupeds. And thus, if Mars hold dominion, he will produce the misfortune by means of fire or wounds, through quarrels or by robbers; and if Saturn, it will be caused by a fall, by shipwreck, or by convulsive fits or spasms.

"Mercury, also, will contribute to the increase of the evil; thus, if he be in familiarity with Saturn, he will much augment the coldness, and promote the continuance of rheumatism, and the distrubance of the fluids; especially in the chest, throat, and stomach. If in familiarity with Mars, he will tend to produce greater dryness, and will increase ulcers, abscesses, loss of hair, erysipelas, tetters, blackness of bile, insanity, epilepsy, and similar disorders.

"Under the circumstances above detailed, the disease or hurt will be incurable, provided there shall be not one of the benefics in configuration with the malefics which effect the evil, nor with the luminaries posited in angles; and even though the benefics may be so configurated, the misfortune will still be incapable of remedy, if the malefics be well fortified, and in elevation above them."

Here we have some well-defined rules to guide us in our judgment in respect to disease; the question arises: Are they borne out by experience? Let us ascertain:---

Case 1.--James R.T., born August 13, 1861, at 0:30 a.m., Monkwearmouth. Suffered from epilepsy from birth; had been under medical treatment with no permanent benefit. Occasionally he became maniacal. The Sun in conjunction with Mars, in Leo, and in square with the Moon, in Scorpio. Mercury in par. dec. with the Moon, which luminary partakes of the nature of Mars and the Sun by reason of her configuration with them. Saturn vitiates both Jupiter and Venus by his conjunction with them.

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2.---"F.W.", born November 24, 1870, 6:00 a.m., London. The Sun in the ascendant, in conjunction with Mercury, and in par. dec. with Saturn and Uranus. Mars in the mid-heaven, elevated above all the heavenly bodies. The Moon in conjunction with Saturn, in square with Mars, in opposition with Jupiter, having the par. dec. with Mercury, Saturn, Jupiter, and Uranus. He suffered with attacks of epilepsy every fortnight, often coming on when he was asleep, Medical treatment proved of no avail.

3.---"E.M.", born November 11, 1857, at 5:00 a.m., Northampton. The Noon (hyleg) in conjunction with Mars. Saturn on the upper meridian, in mundane square with Venus, rising. The evil Saturn was elevated above all the heavenly bodies. This child died, May 23, 1861. He never had the proper use of his limbs, and he was so weak that he was always in the recumbent posture. He suffered much with his throat, being only able to swallow liquids (Uranus in Taurus, in the eighth house).

4.---"A.C.", born June 6, 1831, midnight, Northampton. Uranus conjoined with Jupiter, rising, in opposition to Saturn, setting; Mars in the sixth house in square with the Moon, and in par. dec. with the Sun. The Sun on the lower meridian in mundane square with Saturn (in Leo), Uranus and Jupiter (in Aquarius). He was paralysed from 3 years and 10 months old, when he had a severe fall and broke a thigh, and also lost his speech and hearing for eleven years.

5.---"B", born June 18, 1838, at 9:05 p.m., Northampton. Saturn on the upper meridian, in opposition with the Moon. She had paralysis of the lower extremities from birth.

6.---"A.D.M.", born August 7, 1855, at 2:40 p.m., South Shields. The Moon in Gemini, in par. dec. with Mars and Saturn. Mars had risen, in Cancer, just before birth, and Saturn was in Gemini, and in the XIIth house, receiving the application of the Moon. This young man was run over by an engine, on the Hartlepool line, and lost an arm and a leg. On the day of the accident (July 6, 1866), the Sun was passing over the exact place of Mars at birth. The "direction" operating was Asc. par. Saturn zod., con. 10<sup>0</sup>57'.

A young lady who was born when Saturn was exactly setting in the sign Leo, in opposition to the ascending degree (hyleg) suffered from birth until she was over ninetwen years of age, with a spinal complaint, which kept her lying down, and was pronounced incurable by several specialists who treated the case from time to time without success. The author encouraged the parents of the poor sufferer to hope for a cure being effected by the <u>vis medicatrix</u> <u>naturae</u> in her twentieth or twenty-first year, when she would have a long train of benefic primary directions coming into operation in her favour. She recovered at twenty years old almost suddenly, and is strong and well now.

The cases enumerated above furnish us with ample evidence of the truth of Ptolemy's observations respecting the major bodily diseases and accidents. It is open to the opponents of astrology to bring counter evidence---if they can find any. The important question of physical well-being as indicated, or contra-indicated, by the relative positions of the Sun, Moon, and planets, is deserving of the most extended observation on the part of philosophers and the medical profession.

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2. Saturn soletimes produces short stature, when rising at birth, owing to spinal curvature, or some defect in the legs; also, when in opposition to the Moon, and located on the upper meridian. A gentleman, well known to the author, who was born with Saturn rising in Cancer, is considerably above the middle height.

3. Dictionary of Astrology, page 151.

4. There is reason to doubt this effect, as far as regards the Pleiades.

5. The Moon is said to govern the left eye of a man, and the right eye of a woman.

6. Vide Star Lore, October 1897, p. 154 for this horoscope.

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CHAPTER XX11

### THE MIND AND DISPOSITION.

"How little do we know that which we are! • · · · How less what we may be!"---BYRON and a state of the second s Second second

Mercury has chief dominion over the mental faculties; the sentient, and also the passions, are governed by the Moon and the ascendant. The manners and disposition are also chiefly influenced by the ascendant and the Moon. ÷. A date of a

That the planet Mercury rules the rational and intellectual faculties has been recognized in all ages of the world, and it has ever been known that in order to be possessed of mens sana in corpore sano, both Mercury and the Moon must be strong, free from affliction, and connected either with each other or with the ascendant, and with Jupiter, Mars, or Venus.

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The mutual configuration of the Moon with Mercury is, undoubtedly, very desirable. The angular position especially in the ascendant is the best "dignity" that Mercury can possess. Experience teaches us that Mercury is stronger zodiacally, when located in either Gemini #r Virgo than when in other signs, but it by no means follows that he is weak when in Sagittary or Pisces. At Sir Isaac Newton's birth Mercury was in Sagittary and in quartile with Jupiter and Saturn conjoined in Pisces.

and the second second When Mercury and the Moon happen to be configurated with several planets, the person then born will (it is averted by some authors) be very unsettled and unstable in disposition -- "Everything by turns, and nothing long." Whether this is true or not, it is observed that such a variety of configurations confers versatility of talent, and a love of change of occupation.

The parallel of declination, the conjunction, the sextile, and the trine, are the happiest bonds of connexion between the Noon and Mercury, for they produce, more or less, according to the position and other configurations of these two bodies, good abilities, ingenuity, readiness of resource, a pretty wit, and energy. The square and opposition are better than no aspect between the Moon and Mercury, but they sometimes cause obstinacy, cynicism, and fickleness in addition to good abilities; chiefly if Mars or Saturn be evilly configurated with one of them. The "dispositors," or planets ruling the signs containing Mercury and the Moon, may be disregarded, unless they happen to be in configuration with one or the other; and the oriental position of one of them is better than the occidental.

The general influence of the signs---excepting the equinoctial strangely omitted by Claudius, Ptolemy --- when ascending, or, containing Mercury and the Moon, is thus described :---

Server of Laten and "The tropical signs (Cancer and Capricornus) generally dispose the mind to enter much into political matters, rendering it eager to engage in public and turbulent affairs, fond of distinction, and busy in

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theology; at the same time, ingenious, acute, inquisitive, inventive, speculative, studious of astrology and divination.

"Bicorporal signs (Gemini, Sagittarius, and the first half of Pisces) render the mind variable, versatile, not easy to be understood, volatile, and unsteady; inclined to duplicity, amorous, wily, fond of music, careless, full of expedients, and regretful.

"Fixed signs (Taurus, Leo, Scorpio, and Aquarius) make the mind just, uncompromising, constant, firm of purpose, prudent, patient, industrious, strict, chaste, mindful of injuries, steady in pursuing its object, contentious, desirous of honour, avaricious, and pertinacious."

the second se Ptolemy enjoins his disciples to consider "the configurations made with the Sun and the angles by stars bearing any relation to the point "in question," in addition to "such stars as hold any influence over Mercury and the Moon."

. . .

1. 11. 1. 1. 1. 1. 1. The retrograde position of Mercury is said by some authors to impair the native's abilities. That this aphorism is unsound can be proved by a reference to the Prince Consort's nativity, wherein Mercury will be found to be retrograde. The proximate quartile aspect of both . Mars and Uranus with Mercury in the same nativity supports the observation of Wilson, that he had "never observed that the nature of an aspect," to Mercury, "made much difference, whether a square or sextile." .. . . 

The abilities of a person born when Mercury is "combust" or "under the sunbeams," are also said, by some authors, to be impaired; and, on the other hand, that the abilities of persons born when Mercury is in "cazimi" (within 17' of the Sun's centre) are of the highest order.

<u>.</u> At the Right Hon. M. E. Gladstone's birth (December 29, 1809), Mercury was (at noon) in Capricorn 6°45', and the Sun was in Capricorn 7º27'; hence Mercury was combust. The great mental abilities of Mr. Gladstone cannot be denied, and this fact induces very grave doubt as to the truth of the axiom that the combustion of Mercury impairs the abilities of the native. . . . . . .

The Earl of Beaconsfield, K.G., was born December 21, 1804; Mercury (at noon) in Capricorn 13002', the Sun in Sagittarius 29031', .hence Mercury was under the subbeams. Moreover, Mercury had the close square aspect with both Saturn and Uranus (nearly conjoined in Libra).

According to the teachings of some authors the noble Earl should possess very mean abilities indeed, owing to the position and aspects of Mercury. In justice to Ptolemy it must be stated that he draws no distinction between the nature of the aspects to Mercury, for he uses only the terms "conciliated" and "connected," and nowhere speaks of any difference in the influence of the square and sextile. etc., in relation to Mercury.

n en na patro este esta de la carde da entre esta e At Goethe's birth Lercury was less than ten degrees separated from the Sun, and had the parallel declination of Saturn.

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At the birth of the late Sir Robert Peel, Mercury was only five degrees distant from the Sun, and in trine aspect with Jupiter.

At the birth of Napoleon I, Mercury was within seventeen degrees of the Sun, and in quartile with Uranus.

. . . .

At the birth of Lord Nelson, Mercury was less than fourteen degrees from the Sun.

Mercury when in conjunction, sextile or trine with Saturn, is said to indicate "sound judgment, and a careful, constant wit." Upon this aphorism, Wilson remarks: "I am certain the conjunction with Saturn would be productive of guite a contrary effect." In this opinion Wilson was decidedly mistaken, as reference to Goethe's nativity (wherein Mercury had par. dec. with Saturn) will prove. Any aspect of Saturn with Mercury contributes to solidity of intellect, and gives a love for antiquarian studies, patience, and laboriousness; and (if mixed with Jupiter) probably a tendency to asceticism. Jupiter in aspect with Mercury gives candor, generosity, and good abilities. Mars configurated with Mercury gives courago, self-confidence, mechanical dexterity, and sometimes rashness. Many eminent surgeons were born when Mercury and the luminaries were configurated with Mars. Unless Jupiter or Venus be configurated with Mercury, his familiarity with Mars is apt to produce want of tenderness, as in the case of vivisectionists.

The Sun in conjunction or parallel with Mercury, indicates pride, conscientiousness, and ambition.

Venus in aspect with Mercury confers taste, elegance, love of luxury, music, fascination of manners, and amiability; but if there are cross aspects of the infortunes to Venus and Mercury, the motives of the person then born are liable to misconstruction; and, unless Jupiter should be configurated with them or with the Moon, or predominant, the talents are liable to be perverted.

Uranus in configuration with Mercury, inclines the native to the study of astrology, astronomy, and applied sciences, and renders his mental abilities ingenious and original.

Neptune gives as much romance to the mind and nature, when configurated with Mercury, as Uranus gives, but loss ingenuity.

At the birth of H.R.H. the Duchess of Argyll, Mercury was retrograde, in Pisces, in close conjunction with Saturn, in square with Mars, and in trine with Jupiter. The Moon was in sextile with Jupiter, in square with Mars, in opposition with Mercury, and in par. dec. with Saturn. Venus was in square with the ascending degree. This amiable Princess, it is well known, is highly gifted.

In the nativity of George III, June 4, 1738, at 7:46 a.m., Mercury was conjoined with Saturn; Mars (on the upper meridian) was in square with the ascendant and the Moon, and the Moon and Mercury were neither connected with each other nor with the ascendant. Under evil primary directions the king became insane, and, but for Mercury

having the sextile of Jupiter, and the conjunction with Venus, he would have become insane much carlier in life. It is most important that Mercury and the Moon be connected either with each other or with the ascendant, for otherwise there is always a risk; temporarily at least, of insanity under the combined influence of a train of cvil Gally directions. Saturn inclines to melancholia, Mars to mania; and the combination of their evil influences induces etther epilepsy or alternate fits of melancholy and fury.

1.1.1.1.1 The observations of Ptolemy on diseases of the mind and body, 1f . . . are so confused that, although there is much truth in many of them, it is very difficult to sift the wheat from the chaff. It is just possible, however, that Ptolemy is not so much to blame for the confusion to be found in his writings, as handed down to us, for the Greeks and Romans corrupted the Egyptian astrology. The edition of the HIZEVIRS, dates in 1635, was printed in double columns, one containing Proclus' Greek paraphrase, the other the latin translation of Leo Allatius, a Greek by birth, celebrated for his works in both languages, who was appointed keeper of the Vatican Library, by Pope Alexander VII, with whom he was in high favour. Melancthon after having been at the pains of correcting and republishing, in 1553 (with his own 'emendations), the edition of Camerarius, containing the reputed original text, still deemed it advisable, in the following year, to edit Proclus' paraphrase.

A few cases have fallen under the author's notice. They are these: ---- in telle

Case 1 .--- Adah P., an idiot, born January 13, 1858, at 0:21 p.m., Northampton. Mercury on the upper meridian in opposition with Saturn, in square with Mars, and in par. dec. with Uranus (rising), and unconnected with the Moon. Saturn being in Cancer and opposed to the Sun, the child suffered from chronic dyspepsia.

• 2.---"B", born June 18, 1838, at 9:05 p.m., Northampton. This woman was idiotic from birth. Mercury in conjunction with Mars, and the Moon in opposition with Saturn (culminating).

3.---"J.N.S.", born September 24, 1843, at 7:00 a.m., London. The Moon and Mercury nearly conjoined, in the ascendant, in square with Saturn (in the northern angle). The Moon had the trine of Jupiter. The Sun in square with Mars, in opposition with Uranus, and in conjunction with Venus. This gentleman, who was well educated, and possessed good musical talent, fell a victim of melancholia, and died, of abscess of the brain, in a lunatic asylum, in his 31st year.

4.----"R.J.", born April 9, 1848, at 5:30 a.m., lat. 55<sup>0</sup> N. This gentleman who was highly educated, suffered with religious mania, and died suddenly, in a lunatic asylum, in his 28th year. Mercury was in conjunction and par. dec. with Saturn and Venus, in Pisces, and in square with Mars. The Noon had separated but 70 from the conjunction with Mars, and was applying to the conjunction with Jupiter. The Sun had just risen in close conjunction with Uranus. At the autopsy the the heart and lungs were found to be perfectly healthy (Moon conjunct Jupiter in Cancer); and the doctors said that he had died from exhaus-tion through having refused all kinds of food.

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"The diseases of the body act through the vital principle upon the mind." as Dr. Sharp wrote1; "and, on the other hand, the disorders of the mind act through the same medium upon the body. These are the only instances we are cognisant of in which matter and spirit meet and act upon each other; in all other cases, so far as we know, matter acts only upon matter, and spirit upon spirit."

Hahnemann, the founder of homoeopathy, observed that certain symptoms manifested themselves "at the new or full Moon," and some "when the moon is waning." Jahr<sup>2</sup> directs certain medicines to be given at the decline of the Moon, and others at the next full Moon. Dr. Sharp repudiated "the re-introduction of astrological considerations among the reasons for prescribing remedies for disease," but expressed himself as "ready to adopt whatever is demonstrated. or ..... concede whatever is rendered highly probable." Dr. Sharp admitted that, "for many centuries a belief had been maintained that the action of drugs is under the government of the Sun, Moon, and planets." Also that, "All the details of this misbelief are given with perfect good faith, and with entire confidence, so lately as the middle of the seventeenth century, in one of the most popular medical books of the time--by 'popular', I here mean among medical men; this is the Fharmacopaeia of John Schroder (1656)." If Dr. Sharp had carefully . compared the directions for the administration of herbs given in Culpeper's HERBAL, with the symptoms produced in the healthy and cured in the diseased by certain drugs, used by homoeopathic (and some allopathic) physicians, he could not have failed to be struck with the manifest correlation of the homocopathic with the astrological law. Medicine was invented by the Egyptians in order to overcome the apparently fatal influence of the evil planets, when in certain relative positions; and as Ptolemy relates, "they combined the medical art with astronomical prognostication." Since the spread of homeeopathy, and the improvement of the medical art generally, a knowledge of astrology and of the relation of certain drugs to the Sun, Moon and planets, is not so indispensable as formerly. Even at the present day, however. such knowledge would be of great use to the doctors, and of great benefit to their patients; and, in regard to the treatment of the insane, a knowledge of astrology would be found to be of immense service.

## The LANCET<sup>3</sup> once stated that:---

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"The progressive explorations of physiological and pathological science develop intimate bonds of union between mind and body hitherto undiscovered, and not even supposed to exist.<sup>4</sup> Mind and body are inseparable,<sup>5</sup> at least during life; they are mutually independent for energy; the strength of the one is the power of the other; the weakness of one is the impotence of both."

No better evidence of this truth can be obtained than that afforded by a study of the genethliacal branch of astrology.

In the ESYCHOLOGIE MORBIDE of Dr. J. Moreau (de Tours). Medecin de l'Hospice de Bicetre, the author thus speaks of two twin brothers who had been confined, on account of monomania, at Bicetre: -the end of the second second

" " "Physically the two young men are so nearly alike that the one is easily mistaken for the other. Morally their resemblance is no less complete, and is most remarkable in its details. Thus, their dominant ideas are absolutely the same. They both consider themselves subject to imaginary persecutors, the same enemies have sworn their destruction, and employ the same means to effect it. Both have hallucinations of hearing. They are both of them melancholy and morose; they never address a word to anybody, and will hardly answer the questions that others address to them. They always keep apart and never communicate with one another. An extremely curious fact, which has been frequently noted by the superintendents of their section of the hospital, and by myself, is this :-- From time to time, at very regular intervals of two, three, and many motnths, without appreciable cause, and by purely spontaneous effect of their illness, a very marked change takes place in the condition of the two brothers. Both of them, at the same time, and often on the same day, rouse themselves from their habitual stupor and prostration; they make the same complaints, and they come of their own accord to the physician with an urgent request to be liberated. I have seen this strange thing occur, even when they were some miles apart; the one being at Bicorte, and the other living at Saint-Anne."

There is another curious French case of insanity in twins, described by Dr. Baume, in the"ANNALES HEDICO-PSYCHOLOGIQUES." 6

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Trousseau gives a remarkable case, in his important work CLINIQUE MEDICALES, in the chapter on Asthma, of twin brothers "so extraordinarily alike," and who had "a yet more remarkable pathological resemblance." He says:---

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"These twins were also asthmatic, and to a frightful degree. Though born in Marseilles, they were never able to stay in that town, where their business affairs required them to go, without having an attack. Still more strange, it was sufficient for them to get away only as far as Toulon in order to be cured of the attack caught at Marseillos. They travelled continually and in all countries, and they remarked that cortain localities were extremely hurtful to them, and that in others they were free from all asthmatic symptoms."

Who will say that this is not strongly corroborative of the truth of astrology?

The similarity of twins is an incontrovertible proof of the influence of the ambient. If Mercury be strong in both nativities the countenance of twins born nearly together will be illuminated by wisdom, and vice versa. It is a mistake to think that either religion or education can ever change the original impress of nature. The leonine man will ever be leonine in the expression of his countenance, and in many of the traits of his character; the Saturnine man will never become jovial looking; the Mercurialist will always be mercurial. Lord Verulam once observed that "a fine person is a perpetual letter of recommendation." . The Almight, has, however, in some notable instances conferred the highest intellect upon men whose bodies and countenances could lay no claim to symmetry --- as was the case with Swift, Pope, Voltaire, Goldsmith, Johnson, and Aesop. Goethe tells

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us in his Autobiography that Lavater was to a certain extent disappointed with his personal appearance at their first interview.

The remarkable horoscopes of twins born on June 9, 1890, at an interval of one hour and a half, one dying in infancy and the other surviving that period, were given in STAR LORE, March 1897, pp. 32,33.

In FUTURE, August and September 1893, pp. 121, 130, there are some remarks on twins.

Emerson in his "Essay on Beauty" wrote that: ----

"Astrology interested us, for it tied man to the system. Instead of an isolated beggar, the farthest star felt him and he felt the star. However rash and however falsified by pretenders to it, the hint was true and divine, the soul's avowal of its large relations, and that climate, century, remote natures as well as near are part of its biography. . . a right and perfect man would be felt to the centre of the Copernican system."

Some persons born with either of the signs Aries, Taurus, Leo, Scorpio,<sup>7</sup> the latter half of Sagittary, and Capricorn, ascending (except when Mercury is in the ascendant and configurated with the Moon and the fortunes) have something nearly akin to the animal expression and character. When Mercury is powerful in a nativity, the cultivation of the mind and the subordination of the passions to reason will cause a gradual transformation from the human to the divine expression. The divine physiognomical expression pourtrayed by the Greeks as appertaining to their heroes and divinities, marks "how high progressive life may go," as Pope says.

#### FOO TNOTES.

1. ESSAYS ON MEDICINE, BEING AN INVESTIGATION OF HOMOEOPATHY and other medical systems. Leath and Ross. Tenth Edition, p. 137.

2. CLINICAL GUIDE, article, "Worm Affections."

3. July 22, 1876.

4. Except by Astrologers.

5. See THE HUMAN BODY AND ITS CONNECTION WITH MAN, by Dr. Garth Wilkinson; also by the same author, HUMAN SCIENCE AND DIVINE RELATIONS.

6. 4 Scrie, Vol I, 1863, p. 312.

7. Scorpio often gives features greatly resembling those of the eagle.

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#### CHAPTER XXIII

and the second second second second second THE FORTUNE OF WEALTH AND RANK. "Errors, like straws, upon the surface flow; He who would search for pearls must dive below." ----DRYDEN 

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and the second second of the second Napoleon I and Louis Napoleon III, by their wonderful careers, exemplified the pre-signification of the major planets rising or culminating at birth. They "achieved greatness," by the power of their stars and the force of their intellect, and they both fell from their exalted positions, were made prisoners, and died in exile! A fitting commentary is afforded by the eventful career of these monarchs, on the meridional position of the planet Saturn: for at their births, and at the birth of Louis Phillippe, also, was the greater infortune culminating! The nativity of Napoleon the Great was computed by Worsdale, who stated that :---Constant State Constant and the state of the state of

"The Emperor himself gave the time of his birth to an astronomer in Corsica, as having taken place at a quarter before ten o'clock in the forenoon of August 15, 1769, at Ajaccio." 👷 🖞 🖞 A Charles and an an an an an ann an Anna an an Anna The time of birth of Louis Napoleon was given in the - MONITEUR of April 21, 1808, as follows;---"Paris, le 20 Avril, 1808.---Aujourd'hui, mercredi 20 Avril, å une heure du matin, S.M. la reine de Hollande est heureusement accouchee d'un Frince."

For Louis Phillippe's time of birth the author cannot vouch, but it was given as 9040 a.m., October 6, 1773.

The great Solar Eclipse of October 9, 1847, fell close to the place of the Sun in the nativity of Louis Phillippe (in opposition to Uranus), and foreshadowed his downfall.

and the second state and the second state of the second state of the second state of the second state of the se Zadkiel I foretold the fate of Louis Napoleon, in his AIMANAC for 1853, in the following words: ---

. . . "But let him not dream of lasting honours, power, or prosperity. He shall found no dynasty, he shall wear no durable crown; but, in the midst of deeds of blood and slaughter, with affrighted Europe trembling beneath the weight of his daring, martial hosts, he descends beneath the heavy hand of fate, and falls to rise no more."

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King Francis I of France, born September 12, 1494, at 10:37 p.m., in lat. 480 N., whose horoscope was given by Placidus, had Saturn in the tenth house in Pisces 10°22' and in parallel of declination with the Moon, and Neptune on the lower meridian, fought against the Emperor Charles V of Germany, whose horoscope was also given by Placidus, and suffered a great overthrow, and was hinself wounded and taken prisoner by the victorious Germans. The German Emperor's nativity was the more fortunate one.

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Ptoleny directs us to judge of the fortune of wealth by the"Part of Fortune" alone; "the position of which," he says, "is, in all cases, always as far removed from the ascendant as the Sun is distant from the Moon.". This may have been an interpolation, however.

Wilson avers that the pars fortunae "is really nothing but a phantom hatched in the figurative brain of Ptolemy, which has no influence whatever, except influence can arise out of nothing." The author is in perfect accord with Wilson in this view.

Placidus once confessed that he had, with regard to the , Part of Fortune, laboured a long time, and had never been able to find any truth in it. 

The Part of Fortune is that point of the horoscope whereon the rays of the Sun and Moon converge, and where the Moon would be if the Sun were exactly rising. Effects (if any) connected with the Part of Fortune, are really traceable to the Sun and Moon. It must, therefore, be rejected from a rational system of genethlialogy.

If Venus, and Jupiter be strong, and in good configuration with either the Sun or Moon in a nativity, the person then born will become wealthy, either through inheritance or by means of his own industry. The angular position is the strongest that the luminaries and planets can have. The space extending from the cusp of the IId house to that of the IXth, via the ascendant, is the next best, and most fortunate for the luminaries and benefics to be placed at birth. The most powerful angle is the south, the next is the east, then the west; and the fourth is held to be weakest of four angles.

Saturn and Mars angular also give advancement, but it is almost invariably attended with risks and dangers, and with reverses towards the end of life.

The Sun and Moon afflicted and cadent in the VIth or IIId houses, and the planets weakly posited, threaten poverty, difficulties, and misery, difficult to overcome even by those who are gifted with indomitable resolution, and are blessed with health and strength.

Planets retrograde at birth are said to cause poverty and sickness, but this is very doubtful.

It is important that the Sun and Moon be in good aspect with each other --- sextile or trine --- and if one of them be on the upper meridian, so much the better for the native's fortune. For persons who continue to reside in or near the place of their birth, it is important that the Sun and Moon, Jupiter and Venus be above the earth, in order to afford a prospect of lasting prosperity. Saturn with the Moon, especially when angular, is one of the worst positions; and, unless the Moon be configurated with Jupiter, or that benefic be ascending, ruin or disgrace may ensue. Fixed stars of a fortunate nature (Arista, North Scale, Rigel, etc.) ascending, culminating or with one of the luminaries, promise riches or good fortune.

Saturn in benefic aspect with the Sun, Moon, and Jupiter

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gives riches by inheritance, gain by mines (if Saturn be in the fourth house), lands, legacies, agriculture, or navigation.

the state of the second sec Jupiter gives wealth by means of the church, the law, offices of state, or University appointments.

Mars gives riches by military preferment, surgery, and all mechanical trades in which iron and sharp tools are used. •

Venus gives wealth through the friendship or kind offices of ladies of position and influence and success in art, music, the drama, etc.

Mercury confers riches by means of science, art, literature, eloquence, travelling, etc.

..... From the position of the planets most strongly fortified in the horoscope, the direction, or part of the world in which fortune is most likely of attainment, may sometimes be known.

Too much stress has been laid on the position of Jupiter in the IId house of a nativity. Hopes have thereby been raised only to be disappointed, of "wealth beyond the dreams of avarice." If the Sun and Moon be evilly configurated with Saturn, and have no assistance from Jupiter, the accidental position of Jupiter in the IId house can be of little avail, and the native is more likely to meet with penury than wealth. The position of Jupiter in the IId house when happily configurated with the Sun, and receiving the bodily application of the Moon, especially in Cancer, Sagittarius, or Pisces, the luminaries being free from affliction, will bring a good estate, or good fortune in trade. The career of an individual may be advantageously altered, in some cases, by emigration, as before stated. For example: ---

"A gentleman, whose birth took place at midnight of September 29, 1816, in Scotland, met with but little prosperity in the United Kingdom. He removed to Australia, and there prospered to such an extent that he became one of the wealthiest and most highly respected citizens of Melbourne. At his birth the planets Mercury, Venus, and Jupiter, were located in the IVth house (the northern angle). By crossing the equator, and pitching his tent in a southern latitude (38°) he inverted his horoscope, and thereby brought the benefics nearly to the upper meridian of his nativity."

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Here is another instance, and of a different kind, of benefit by emigration:---

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"A gentleman, whose birth took place when the Moon was culminating in the sign Capricorn, in sextile to Jupiter (setting), and in trine to the Sun. He went to India (ruled by Capricorn), rose to distinction. and obtained a lucrative post under Government there."

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RANK .--- The Sun and Moon when angular, especially if, in Aries, Cancer, Capricornus, or Libra and well aspected by the benefics, or the benefics angular and well aspected by the luminaries, confer

power, distinction, and greatness on the native. On the other hand, the luminaries far below the horizon, afflicted by the malefics, and no benefic angular, poverty, obscurity, and adversity from which the . native will find it well-nigh impossible to emerge, at least in the hemisphere in which he was born, are likely to be endured. Facility (ct)

Rank and authority proceeding from Saturn, may probably be derived from the possession of land, houses, mines, etc.

Rank and authority proceeding from Jupiter and Venus are pleasurable, and accompanied with honour and riches.

Rank and authority proceeding from Mars, are derived from the command of armies, the gaining of victories by sea or land, dis-tinction in surgery, engineering, etc.

Rank and authority proceeding from Mercury arise from distinction in literature, arts, sciences, and in the direction or manices, and in the area agement of great companies.

Planets when rising before the Sun, and setting after the Moon, are held to possess more efficacy in the promotion of rank and wealth.

1. ... The configurations and positions of the Sun, Moon, Jupiter and Venus at the births of Her Majesty Queen Victoria, the Prince Consort, and King Edward VII, are eminently illustrative of the power of the heavenly bodies in nativities.

The nativities of the late German Emperor, grandfather of the Kaiser, and of King George III of Great Britain show the power of Mars when culminating at birth. and the second

The unfortunate nativities of the members of the Bourbon family<sup>2</sup> (with one exception), illustrate the power of the malefic planets, when evilly configurated with the luminaries and powerfully situated, to bring misfortune even upon royal families. The exception is the nativity of Louis XVIII, in which Jupiter was rising, and, therefore, after all his vitissitudes of fortune, he died upon the हिं की सित्र*म*्र जान throne

1 The mutual sextile or trine aspect of the Sun and Moon, when they are free from affliction, will give advancement, honour, dignity, and comparative wealth. On the other hand, the mutual quartile or opposition aspost of the Sun and Moon generally causes great difficulties and troubles to bar the way of advancement. Many great men have been born near full Moon, but then the fortunes have assisted the Moon, or have been angular at their births.

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"Had I faith in astrology, brother (which by the bye my father had), I would have sworn some retrograde planet was hanging over this unfortunate house of mige, and turning every individual thing in it out of its place. #--- Laurence Sterne (Tristram Shandy). 

"But there is a fatality attends the actions of some moniporter them as they will, they pass through a certain medium which so twists and refracts them from their true direction---that with all the titles to praise which a rectitude of heart can give, the doers of them are novertheless forced to live and die without it."----Sterne.

"I had never more need that the heavenly bodies should befriend me, for my earthly path is darkened and confused."--Leicester.

> "And shake the yoke of inauspicious stars, From this world-wearied flesh."---Shakespeare.

2. The times of birth, and the positions of the luminaries and planets thereat, were given in a letter to the SPECTATOR, and printed in the edition of that journal for February 22, 1862; they were also given in the authors' pamphelt, A DEFENSE OF ASTROLOGY, pages 24 to 26.

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# CHAPTER XXIV

# A SAME AND A SAME AND A SAME ON THE VOGATION

"They marked the influence, and observed the power Of every sign, and every fatal hour; What tempers they bestowed, what fortunes gave, And who was born a king, who doom'd a slave."----MANILIUS

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To those persons whose lot it is to labour for their daily bread, no question can be more important than that relating to the nature of the vocation best suited to their talents, and most favourable to their success. Many eminent men have been compelled to change their profession or business in consequence of the mistakes of their parents, or guardians, in having apprenticed them to trades or professions repugnant to their natures. Much light can sometimes be thrown on the natural bent of an individual, on the nature of the employment most fortunate for him, and, also, on the part of the world most favourable to his success, by a careful study of his nativity. It is not, however, always a point easily determined; there are, in some nativities, so many positions and configurations presented for consideration, that the induction 'by which method alone can a safe conclusion be gained) becomes very difficult.

If one and the same planet be in the mid-heaven, and making its oriental appearance nearest to the Sun, it alone should be taken as the representative of the nature of the profession or employment. But here, again, a pretty wide field of inquiry is opened up, for this same planet may bear rule over a variety of trades and professions. For example, let us suppose Mercury alone is the significator. We find that he produces writers, superintendents of business, accountants, teachers, merchants, and bankers; and all who live by literature and furnishing instruction, as well as by stipend or salary. If Mercury be badly afflicted, the profession followed may be that of an informer, or contributor to low-class journals.

If Saturn be in any way configurated with Mercury, persons then born will most probably become managers of the affairs of others, or employed in connection with places of worship.

If Jupitor and Venus be configurated with Mercury, persons then born will prosper as painters, artists, musicians, or jewellers. If Jupiter alone be configurated with Mercury, the legal or clerical profession will be well adapted to the genius of the person then born, or the woollen or grocery trade. If Venus be in conjunction with Mercury, a yaste for music, the drama, etc., may lead the native to devote his talents to the pursuit of one of them as a profession; or he may become an astronomer, or astrologer, or both.

If Saturn join Mercury and Venus, success is promised in the manufacture or sale of ornaments and garments for women.

If Jupiter be joined with Mercury and Venus, the person then born is well adapted for the office of a magistrate, judge, or tutor.

Should Morcury and Mars be joined together, the person then born will, probably, do well as a sculptor, surgeon, engineer, ironmaster or ironworker, shipbuilder, or in any trade in which " sharp tools are used. "If Saturn afflict these planets, and at the same time afflict the Sun or Moon, there is a danger of becoming dishonest. If Jupiter be joined with Mercury and Mars, the person then born will distinguish himself in honourable warfare, or in business; and he will be greatly disposed to engage in foreign trade.

Venus and Mars being joint arbiters of the employment, favour success in dealing in perfumery, dyes, drugs, etc.; and, also, in art and the theatrical profession. . . . . . . 

1.5 Saturn joined with Venus and Mars will incline people to be attendants on religious coromonies, undertakers, grave-difgers, etc. If Jupiter join Mars and Vonus, in signification, persons then born may become holders of sacred offices. 

Venus alone ruling the employment signifies dealers in perfumery, flowers, fruit, wines, colours, dyes, spices, and apparel (silk, especially, if Venus be in Libra).

The signs of the zodiac appear to have some general influence over the nature of the employment. The signs Gemini, Libra, and Aquarius, are hold to indicate scientific pursuits, Aries, Taurus, Loo, and Capricorn, give employment among metals, in business, trade, ".... housebuilding; and as smiths or mechanics. The tropical and equinoctial (1.e., the cardinal signs) give employment in matters of exchange, monsuration, agriculture, or roligion. The signs Taurus, Cancer, Virgo, Scorpio, Capricornus, and Pisces, incline to employment on the water, horticulturo, shipbuilding, and agriculturo.

The Moon regulating the 'emploment, and, separating from the Sun, forming an aspect with Marcury, inclines to the pursuit of travelling, or astronomy, or astrology, or toaching.

The magnitude and importance of the employment will be determinod by the power, elevation, and aspects of the ruling planet or planets. If they be angular, or oriental of the Sun, they usually give eminence and authority; but if under the horizon, or occidental, they often render the employment of a subordinate character. If the bonofics be rulers of the employment, or in aspect with the planet ruling, and clovated, they give important, lucrative, honourable, agreeablo, and conspicuous positions. If, on the other hand, the malefics be elevated above and in evil configuration with the ruling planot, the employment and position of the porson then born may prove to be uncertain, poverty-stricken, insecure, and, probably, unhealthy also. In such caso Saturn causes delay and difficulty; and, in some cases, through soveral pursuits being blended together. Mars preduces mischief by rash and reckless conduct. Both Saturn and Mars when evilly configurated with the ruler of the employment indicate several encmies conspiring against the owner of the horoscope, and seeking to oust him from his post; and (unless the Moon be configurated with Mercury) these planets may prevent proficiency as well as good reward. 

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In regard to the learned professions, we may be assured that in order to command success in the law, Jupiter and Mercury must be strong, and cither the Sun or Moon in conjunction, sextile, trine, or parallel, with Jupiter. To insure success in modicine, Mars must be strong in the nativity, and harmoniously configurated with either the Sun or Moon or Morcury. To succeed in the church, Jupiter, or one of the luminaries should be found in the ninth or tenth house of the nativity, and in harmonious configuration with Saturn.

In the remaining professions and trades, success may be prodicated in like manner. The parts of the world most favourable to the native's careor, may be judged according to the instructions given in the preceding chapter. and the second second

As a general rule the planet Mercury when in either the first, eleventh, tenth, or ninth house, bears chief sway over professions and trades. But, should another planot be making its oriental appearance nearest to the Sun, or be located in the tenth house, it must be taken to be the representative of the amployment. If one planet be making its oriental appearance nearest the Sun, and another planet be on the uppor meridian, that one must be taken which receives the application of the Moon. If both planets be configurated with the Moon, or if neither have any configuration with her, then that one which has the most fortunate aspects should be taken to represent the employment. If two or more planets be conjoined with Mercury, and have configuration with the Moon, the person then born will (especially if the Moon be angular) change his employment and residence, frequently.

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In Goothe's nativity both Morcury and Venus are near the Sun and the mid-heaven. Morcury is seen placed in the ninth house. oriental of the Sun, having the parallel of declination of Saturn, the trine of Mars, and the smi-sextile of Venus; and separating from the opposition of Uranus. Vonus is found in the tenth house, occidental of the Sun, having the parallol declination of the Moon, the opposition and par. doc. of Jupiter, and applying to the quartile with Mars. Vonus' position is, therefore, the strongest, and her configuration with Mcrcury inclined Goethe to follow the pursuit of literature, and he developed that dramatic and poetic genius for which he is so justly and doservodly famed. The angular positions of the Sun, Venus, the Moon, and Jupiter, together, constitute this nativity a fortunate one, and clearly point to his high talents and brilliant career. The connoction formed by Saturn and Uranus with Mcrcury, gave a mystical trait to his mind.

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In Uranis, May 1880, will be found a paper by a physician on "Successful Commanders," in which it was shown in the great majority of instances (cighteen) there was a trine aspect of the Moon with Mars on the birthday. In a few cases the trine had been completed on the day before the birth, and in others the day after. In the absence of information as to the natal hour it would be unfair to regard these cases as tolling against the theory of martial influence on the careers of generals. Next to the trine came the mutual sextile of Mars and the Moon. In Soult's case there was an opposition of these two celestial bodies, but the Sun was in Aries and in proximate sextile with Mars at that great general's birth. In the case of Lord Napier of Magdala,

the Moon was in opposition with Mars in the evening before his birthday, but the Sun in Sagittary was in sextile with Mars in Libra, and, probably, the birth took place about sunrise of December 6, 1810. The quartile of the Moon with Mars was only found on the birthday of Count Moltke. Frederic the Great had the Sun. Mercury and Mars in the tenth house, for he was born at noon.

The Emperor Frederic William of Gormany had the Sun in the martial sign Aries at his birth (two o'clock p.m.) and Mars in the tenth house. Moltke had the Sun in the martial sign Scorpio, and Prince Bismarck had the Sun in Aries, and Mercury in semi-quartile with Mars. No wonder that this triumvirate defeated Louis Napoleon in 1870, and consolidated the various kingdoms of Germany into a powerful, united Empire.

Lord Roberts had the Sun in close trine with Mars at his birth, and Mars nearly in parallol with Jupiter. Mercury, Venus and Jupitor word all in their respective chief dignities.1

On the birthday of Lord Kitchener the Moon was just soparating from the trine with Mars in Leo; and on his fiftieth birthday "Ohe (1900) the Moon was in conjunction with Mars. The second

The zodiacal sign containing the ruler of the vocation, . in especially if it be on the meridian of the nativity, and if the ruler be dignified in it---as the Sun is in Leo, the Moon in Cancer, Mercury in Gemini and Virgo, Venus in Taurus and Libra, Mars in Aries and Scorpio, Jupitor in Sagittarius and Pisces, and Saturn in Capricornus and Aquarius----may be of use in indicating the country or city in which eminence and success may be achieved in the vocation.

The gentleman, whose nativity was mentioned on page 141, who was born at 8:20 p.m. of September 6, 1840, in lat. 52°58' N., and long.  $6^{\circ}$  W., Capricornus  $19^{\circ}24$  on the upper meridian, and the Moon in 16<sup>0</sup>14' of that sign, in trine with the Sun in Virgo 14<sup>0</sup>16', and in sextile with Jupiter in Scorpio 14<sup>0</sup>15', went out to India (ruled by Capricornus) in October 1862, and succeeded well in that country. In this instance although the Moon is not dignified in Capricorn, she is well supported by the benefic aspects of both the Sun and Jupiter.

### FOOTNOTES

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### CHAPTER XXV

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Argood knowledge of astrology, and due regard being paid to its premonitions, might prevent many unhappy marriages, and thus help to reduce the ever-increasing number of appeals to the Court for Divorce and Matrimonial Causes. Claudius Ptolemy laid down some very clear and concise rules on this subject. He advised persons about to marry to have a care that the Sun and Moon in their respective nativities are in concord. It would be well if persons contemplating matrimony would see to it that the places of the Sun and Moon in the one nativity are in sextile or tine aspect to the places of these luminaries in the other. Ptolemy advised that "mutual reception" should also be sought, but this is of no material consequence. Astrologers generally consider that it is of the happiest augury when the Moon in the bridegroom's nativity happens to be in sextile or time to the Sun in the bride's nativity. On the other hand, the square or opposition aspect between the places of the luminaries in the two nativities, is too often associated with matrimonial strife; and the worst effects will follow, if at the same time the malefic planets afflict the luminaries in both nativities. Ptolemy says that if Venus be with the malefics, the separation will be on account of adultery, etc. Benefic planets partaking in the concord established between the places of the luminaries in both nativities, render the married pair happy and fortunate, 1 and if Mercury also partake in the happy configurations, their mutual affection will become notorious. If Venus in the one nativity be on the place of Mars in the other, the cohabitation (whether legal or illegal) will be lasting, and marked by entire love and concord. 

FOR WOMEN, the Sun is to be chiefly regarded in estimating their chances of marriage and happiness. If the Sun be oriental (i.e., between the ascendant and mid-heaven, or between the descendant and lower meridian) a woman will marry in her youth; or, when elderly, with a young man. If the Sun be between the descendant and the lower meridian she will marry late in life; or, when young, to an old man. If the Sun be in a double-bodied sign, or configurated with several oriental planets (in one sign) she will marry more than once. If Saturn be configurated with the Sun, the husband will be "stedfast, advantageous, and industrious," says Ptolemy. My experience has shown that when Saturn is in square or opposition with the Sun, the husband may prove unsteady and improvident. Jupiter configurated with the Sun gives a good, benevolent, and honourable husband. Mars, says Ptolemy, gives a severé husband, "void of affection and intractable." Venus gives an amiable husband of handsome appearance, but he may be too fond of pleasure. Mercury gives one who is provident and expert in his profession or business. and the second and the second second

The configurations formed by Venus must not be disregarded, for, says Ptolemy, "If Venus be found connected with Saturn, she will indicate dull and timid husbands; if with Jupiter, the husbands will

be good, just, and modest; if with Mars, hasty, and unfaithful; and if with Mercury, they will be very fond of children."

FOR MEN, the Moon must be chiefly considered, in regard to marriage. The Moon in her first or third quarter, at birth, the native will either marry when youn (under thirty); or, after having passed his prime, a young woman. "If the Moon be found under the Sun's beams and configurated with Saturn, she then entirely denies marriage," says Ptolemy. If the Moon be in a sign of single form, or configurated with only one planet, the native will marry but once; on the other hand, if she be in a bicorporal sign (Gemini, first half of Sagittarius, or Pisces), or in aspect with several planets (in one and the same sign), the man will marry several times.

If the Moon make application to the benefics, the wives will be good and true; but if she make application to evil planets, the wives may prove either unreliable or of a quarrelsome disposition. For example: If Saturn receive the Moon's application the wife will prove troublesome and morose, yet constant and industrious; if Jupiter receive it, the wife will be decorous, good, and economical; if Mars, autocratic and refractory; if Vénus, cheerful, handsome, and agreeable; if Mercury, sensible, prudent, and clever; if Uranus or Meptune, independent, and difficult to understand.

Should Venus be connected with Jupiter, Saturn or Mercury, she will render wives provident, and attached to their husbands and children; but, if she be found connected with Lars, they will be irascible, indiscreet, if not unsteady and inconstant.

Women, in whose nativities Venus is configurated with Jupiter or Mercury, are virtuous and well-conducted; but when Venus is with Mars only, they are liable to be led away, unless Mercury or the Moon is connected with Jupiter.

Saturn, Uranus, and Neptune<sup>2</sup> when in the seventh house of a nativity, bring either unhappiness in married life, or separation from or early death of the partner. The unhappiness may arise from poverty, and not from incompatibility of temper. The Sun afflicted by Saturn or Uranus in the nativity of a woman, and the Moon afflicted by either of these planets in the nativity of a man, usually brings some trouble and disappointment in love or matrimony.

DESCRIPTION OF THE MIFE OR HUSBAND.---If a planet happens to be located near the cusp of the seventh house, it may be taken (with the sign in which it is posited) to describe the partner in marriage, approximately. If no planet happens to be so situated, then that which receives the application of the Moon must be taken in a man's 'nativity; and that which receives the application of the Sun in a woman's nativity. In some cases the planet to which the Sun applies indicates the nature of the profession or trade followed by the husband. Fortunate planets in the seventh house, denote a happy marriage; evil planets therein, show either trouble or separation. Fortunate planets in the eighth house show that the wife or husband, as the case may be, will be rich; unfortunate planets therein show loss or diminution of the estate.

THE PROBABLE PERIOD OF MARRIAGE.---This is to be judged by the "directions." The planet to which the Moon applies is often the promittor. Venus does not always produce marriage, but she generally indicates a love engagement when the Sun, Moon, M.C., or Asc. is directed to her. Jupiter often brings marriage in the case of women, and so do the Sun and Mars by direction. In the nativity of H.R.H. the Duchess of Argyll, the Sun directed by converse motion to the place of Venus (Sun conj. Venus, m., con. 22°45' = Dec., 1870), and to the parallel of Venus in the zodiac (Sun par. Venus zod. 23°1' = March, 1871), operated to produce marriage, and the latter arc measured exactly to the period of the happy event.

"Love at first sight" is produced by the harmonious configurations of the luminaries and the concurrence of the benefics, or of Venus and Mars, in the two nativities. The beauty and fascination of the eyes, to which love at first sight is so frequently due, are produced by the position of Venus in the ascendant or in configuration with the ascending degree. Shakespeare has pourtrayed the beauty of Juliet's eyes, and the effect produced on her enraptured lover Romeo. Samuel Lover in Handy Andy, says:---

> "And as sages wise, of old, From the stars could fate unfold, Thy bright eyes my fortune told, Lady, lady, mine."

Venus ascending, or culminating, or in juxtaposition with either Sun or Moon, in the nativities of men, will render them great favourites with the fair sex. Goethe was born when Venus was cluminating, in parallel declination with the Moon, and in semi-sextile aspect with Mercury; hence he was a great favourite with the ladies, and so addicted to love-making that he averred that the happiest moment of a man's life was when an old love was terminating and a new love commencing!

Jupiter materially assists to bring marriage to women, particularly when approaching the meridian or in the seventh house, or receiving the application of the Sun or Moon. In such cases (unless Jupiter happens to be greatly afflicted, or the Sun afflicted by Saturn), the marriage usually proves happy and fortunate. The position of the Moon in the Xth house, and in trine aspect with Jupiter in the VIIth is equally fortunate. For example:--A lady, born May 14, 1845, at 5:00 p.m., lat.  $53\frac{10}{2}$  N., was married under the PRIMARY DIRECTION of M.C. trine Jupiter zod. The Moon was in the Xth house of her nativity, in Leo  $25^{\circ}09^{\circ}$ , and Jupiter was in the seventh house, and in Aries  $25^{\circ}56^{\circ}$ --a close trine aspect.

2.---A lady, born May 15, 1840, at 2:30 p.m. lat.  $52\overline{g}^{10}N$ ., was married under the direction of M.C. trine Jupiter m., on October 18, 1862, to a noble lord whose social position was far superior to that in which she was born. At her birth the Moon was in conjunction with Jupiter in the second house.

3.---Another lady who was born when Virgo 24<sup>0</sup>55' occupied the ascendant, Neptune being close to the cusp of the seventh, the house

of marriage, in Pisces 24°15', was compelled to divorce her first husband, and married a second time, but none too happily. Million and the second second second second

A lady who was born under Leo 18019, had Neptune in the seventh house in Aquarius 24°14' near the Moon in 24°37' of the same sign, and near Venus in 27050' also in the sign, was married to a handsome and kind gentleman, who unfortunately succumbed to fever less than eight years after the wedding day.

• 5.---A lady who was born when Venus in Libra 10032' was close to the upper meridian, and applying to conjunction with Jupiter in 16<sup>0</sup>22' of the same sign, in the tenth house, the latter benefic, being in applying to the trine aspect with Mercury, ruler of the seventh house, married at twenty-six and a half years of age a wealthy gentleman, under the primary are of direction of Sun conjunction Venus 26033', preceded by Sun sextile Jupiter 26<sup>0</sup>08'. She was widowed at 42 years of age under the primary direction of Sun parallel Saturn mundo 41056'. This lady was married a few years later to a nobleman, under Moon opposition . Venus and Jupiter by primary direction. In her nativity the Sun was in a sign of single form, in conjunction with Regulus, and applying to Mars by sextile aspect.

1.5 7.0 6 .--- A lady who was born under Leo 15024' had Neptune close to the cusp of the seventh house of her nativity in Aquarius 13°15', in proxmate sextile with Saturn in Sagittarius 15°10', in the Vth house, and in proximate quartile with Jupiter in 11012' of Scorpio, in the IVth house; the Moon in Pisces 14°40', separated from trine with Jupiter and applied to conjunction with Uranus; made an early and romantic marriage under the primary direction of Ascendant conjunction Venus. She was left a widow under the direction of Midheaven quartile Uranus in the zodiac, attended by Midheaven opposition Venus; and married a second

time under Midheaven sextile Sun in the zodiac.

It must be borne in mind by the student that marrying is a voluntary act, and not so unavoidable as are accidents and serious illness; and, therefore, the time of marriage is difficult to forecast, especially when several primary directions favouring courtship and marriage fall near together, that is to say, within the space of four or five years.

### FOOTNOTES

. . • 1. While Napoleon the Great had Josephine by his side, he was fortunate, but when he put her away, his good fortune left him.

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2. Unless well configurated with either Jupiter or Venus.

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## CHAPTER XXVI

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In estimating the probability of offspring, the Xth and XIth houses of the nativity are to be first examined; and if there be no planets located therein, then the opposite houses (the 1Vth and Vth) (1917) are to be considered. And for and the second s

it MANY to the Moon, Jupiter, and Venus are held to be givers of child-'ren; the Sun, Mars, Saturn, and Uranus are said to deny children, or allot but one or two, one being liable to early death or to become a source of trouble and anxiety to the parents. Mercury either gives or denies children, according to the planets with which he may happen to be configurated. If the planets promising offspring happen to be located in bicorporal (Gemini, first half of Sagittarius or Pisces) or in Cancer, Virgo, or Scorpio, they are said to give twins, which is incompatible with the very doubtful doctrine that Gemini and Virgo are "barren" signs, that will be a first the second state of the state of the second 

If no planets be located in either of the houses beforementioned, those that may happen to be in benefic aspect to the degrees on the cusps of those houses, must be considered. If the planets giving offspring be strongly situated the children born will attain to good positions in the world.

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It is of the greatest importance that parents should understand the bent of their children's minds. This can only be known, in many instances, from the children's nativities. Lord Beaconsfield observed:---

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"We are apt to believe that the character of a boy is easily read. Tis a mystery the most profound. Mark what blunders parents continually make as to the nature of their own offspring, bred too under their eyes, and displaying every hour their characteristics. How often in the nursery does the genius count as a dunce, because he is pensive; while a rattling urchin is invested with almost supernatural qualities. because his animal spirits make him impudent and flippant, "1

What has Horatio done," said the bluff sailor uncle of Lord Nelson, "that he, of all others, should be sent to rough it out at sea? But let him come, and the first time we go into action, a cannon-ball will knock off his head, and provide for him at once." There we have a notable instance of wrong judgment. The sailor uncle was unaware of the fact that the great Nelson was born with Mars rising in Scorpio, and that his stars indicated a brilliant and victorious career. 

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It is hardly possible to deny the usefulness of astrology in regard to directing as well as understanding the natural bent of children's minds; and in saving several years of unavailing efforts to excel in pursuit for which the youth is sotally unfitted by nature. Let us bear in mind the following words of Ruskin: ---

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"Every human action gains in honour, in grace, in all true magnificence, by its regard to things that are to come. It is the far sight, the quiet and confident patience, that, above all other attributes, separate man from man, and near him to his Maker, and there is no action or art whose mystery we may not measure by this test."2

. . . Ruskin was born at 7:30 a.m., February 8, 1819, in London. (2,3,1)R.A. of M.C. = 249°56', Sagittarius 11°28' on the upper meridian, and Aquarius 16<sup>0</sup>28' ascending. Jupiter had just risen in Aquarius 0<sup>0</sup>20', the Sun was in the ascendant in 18°46' of the same sign, and Saturn was also in the ascendant in Pisces 17005'. His horoscope was given in STAR LORE, December 1900. His biographer says that Ruskin had "a mood of playing with the occult, believing like so many that 'there is something in it, ' and he declared that Saturn presided at his birth; another way of saying that an unfortunate influence seemed to have predominated over his life. Neak health, especially, has to be set off against a fair share of wealth; a certain ill-luck in little things and personal aims against the supreme gift of genius. The violent reaction of a too sensitive nervous system discounted his keen capacity for enjoyment; and renovm, public notice, were much more trouble to him than it was ever worth."<sup>3</sup>

· · · · Aye, the nativity of Ruskin, whose fame will never die, affords good proof of the reality of the influence of the celestial bodies. As he wisely observed "there is something in it," nay, more, there is a great deal in it --- for it affects the greatest and meanest of mankind; at one time---"when the planets to disorder wander"---it shakes the earth with terrible effects; at another it brings glorious benefits. The following saying of John Ruskin is worthy of careful consideration by sceptics:---

"Astronomy--by her ancient name ASTROLOGY, as we say Theology, not Theonomy; the knowledge of so much of the stars as we can know wisely; not the attempt to define their laws for then---not that it is unbecoming of us to find out, if we can, that they move in ellipses, and so on; but it is no business of ours. What effects their rising and setting have on man, and beast, and leaf; what their times and changes are, seen, and felt in this world, it is our business to know, passing our nights, if wakefully, by that divine candlelight, and no other."4

The rules found in several modern books on astrology with regard to judging as to the number of children likely to be born to the husband, or by the wife; and the rules advanced as affording a reliable forecast as to the chances of life of the children, whether they will die in infancy or attain maturity; and the rules as to "fruitful" and "barren" signs (of the zodiac), are fanciful, and should be treated as unreliable by the student. Such rules could only be advanced by those practitioners who mix up horary with genethliacal astrology, a practice

which has brought great confusion into the study and pursuit of the ancient science. One such rule is that: "If an evil planet or planets be in the fifth house of a nativity, the native will have very few children, or if many, most of them will die early in life. It generally indicates a world of trouble caused by children. If the ruler of the fifth house is in the sixth, eighth, twelfth, or second house, especially if an evil planet, it causes unhappiness with children, or else most of them will die."<sup>5</sup>

I have examined many hundreds of horoscopes and cannot find any real evidence of the truth of this rule. One lady, who had Mars in the Vth house, has reared six children to maturity and lost none, and is on the happiest terms with all of them.

### FOOTNOTES

- 1. Coningsby, Vol. I.
- 2. Seven Lamps of Architecture, page 171.
- 3. "Life and Work of John Ruskin," by Rev. W. Gershom Collingswood.
- 4. "Mornings in Florence," the straight gate, fifth morning.
- 5. "Elements of Astrology," by L. D. Broughton, New York.

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CHAPTER XXVI.I FRIENDS AND ENEMIES

"Tell me, by what hidden magic Our impressions first are led Into liking or disliking, Oft before a word is said."

Friendship and ennity depend wholly on the concord or discord of the Sun, Moon, and planets in the nativities of two acquaintances. The benefics in the one nativity in the place of the Sun or Moon in the other, favour mutual friendship and esteem; and the person whose Sun or Noon is happily configurated with the benefic of the other, will benefit the more. On the other hand, the malefics in the one nativity in the place of the Sun or Moon in the other, some drawback is likely to result. Persons born under the same sign of the zodiac, or when the Moon occupied the same degree of longitude, often become very friendly, when they meet. Mars afflicting the luminaries causes misunderstandings. Saturn similarly placed is apt to give rise to some mistrust or dislike. Venus and Mercury, says Ptolemy, "produce communion by means of the arts and sciences, and by a mutual interest in literature," to which may be added, a mutual interest in sports and amusements.

The eleventh house of a nativity is believed to be symbolical of friends, the seventh of open enemies, and the twelfth of secret foes. This notion, so far as it relates to nativities, is very doubtful. The fact is that persons born when the Sun or Moon is afflicted usually meet with many enemies, and some mischief from them; whereas, those who are so fortunate as to be born when the Sun and Moon are happily configurated with the benefics, find troops of friends, and few enemies. In like manner, persons born when an ascending planet or planets meet with cross aspects are involved in misunderstandings, disputes, and quarrels which may be none of their seeking. The nativity of the Prince Consort is an instance of this, for the ascending planet Mercury is nearly in quartile with Mars and Uranus, and in opposition with Saturn. This accounts for the attacks of jealous and envious people, and of the Press, to which he was subjected at certain periods. The poet Keats was born when cross aspects prevailed; his fate was a melancholy one, for, being of a too sensitive nature, he could not survive the merciless criticism of which he was made the victim.

Fortunate planets ascending or culminating bring numerous friends. The signs containing the fortunes, or the angles in which they are located, will show in what part of the world the native will meet with the greatest number of friends who will advance his interests. The signs or angles containing the infortunes will show the parts of the world wherein the native would be likely to meet with the most inveterate opposition from public and private enemies.

Dr. Nobiling who wounded the Emperor of Germany, by shooting him in the neck, on the 2nd of June, 1878, was born on April 10, 1848. At his birth Mars was in the place of Saturn at the Emperor's birth; and the Moon was in opposition to her place at the Emperor's birth. ON June 2, 1878, Mars was passing over the Moon's place at Nobiling's birth

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"Nescio quid, certe est quod me tibis temperet astrum."

"What was the star I know not, but ceftainly some star it was that attuned me unto thee."

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"The Heavens give safety to your purpose! Lead forth, and bring you back in happiness." ---SHAKESPEARE

The relative position of the Moon is chiefly to be considered in regard to travelling. "Then she is "cadent" in the IXth or IIId house more especially the person then born travels much. The IXth house is considered as indicating long journies; and the IIId house short journies (such as are completed in a day). The Moon in a sign of the watery triplicity usually brings travelling by water; and when so located in the ninth or twelfth house, a sea voyage, early in life. When, however, the Moon is cadent at birth, and in a fixed sign (with the exception of Scorpio), the native does not usually travel much.

Claudius Ptolemy considered that Mars when occidental and declining from the meridian, and in quartile or opposition with the Sun or Moon causes travelling in foreign countries. This is doubtful, and the author's own nativity contradicts it, wherein Mars is in the IXth house in proximate mundane quartile with the Moon and exact sextile with the Sun.

If the benefics be configurated with the Moon, travelling is usually prosperous, profitable, and safe. If the malefics be evilly configurated with the Moon, they threaten troubles, losses, misfortunes, and bad weather in travelling.

The Moon located, at birth, in the sign Gemini, and oriental, gives a great propensity to travel. Both Mercury and the Moon cadent and in Aries, Cancer, or Capricornus, have the same effect; but when both are in fixed signs and angles there is little disposition to travel.

When either the Moon, Mars, or Mercury, is found, at birth, in the ninth or third house, a journey or sea voyage is made when the Moon or planet comes by primary direction (in mundo) to the cusp of that house.

Mercury ascending in Aries, Gemini, Cancer, Virgo, Libra, Sagittarius, Capricornus or Pisces, gives a disposition to travel, or trade, in foreign countries.

The parts of the world most fortunate for travelling in, may be judged either from the signs containing the Moon, Mercury, Jupiter and Venus. The signs containing Saturn and Mars show the countries unfavourable to any continued stay in.

In travelling for health, consider first the position of Jupiter, unless he is much afflicted; and, next, that of Venus.

It is averred that if the planet afflicting the Moon be in Cancer, Scorpio, or Pisces, danger of shipwreck will result; and, if other testimonies concur, death by drowning. The afflicting planet being located in the twelfth house, is aid to signify danger of being kidnapped or imprisoned.

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Mr. J. W., born 6:00 a.m., May 3, 1824, in lat.  $54^{\circ}51$ ' N., and long.  $1^{\circ}28$ ' W., was severely shaken by the terrible collision at Abbot's Ripton, January 21, 1876. At that period the following arcs were operating in his nativity; Sun par. Mercury zod.  $51^{\circ}46$ '; Moon square Sun zod.  $52^{\circ}08$ '; and Sun par. Uranus zod.  $52^{\circ}11$ '.

A relation of the author's at whose nativity the Moon was in the third house in Scorpio 9°22', separating from quartile with Saturn in Aquarius 8°21', always met with bad weather at sea, and more than once was nearly being shipwrecked.

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"There is no death----what seems to us transition, This life of mortal breath of Is but a suburb of the Life Elysian Whose portal we call --- Death . "--- LONGFELLOW .

The TERMINUS VITAE is sometimes clearly foreshadowed by the nativity. In forecasting danger, the Christian astrologer does not forget that the issues of life and eath are in the hands of our Creator, --without Whose knowledge not even a sparrow falls to the ground. It is not then, in any atheistic or fatalistic spirit that the astrologer gives warning of times of danger to life. King David prayed: "Lord, let me know mine end, and the number of my days; that I may be certified how long I have to live." The foreknowledge that in certain cases life was destined, astrologically speaking, to be short, may undoubtedis in the save much human misery. Too often does a sudden and unexpected ... death leave the widow and the fatherless in abject poverty; whereas, could the danger of it have been foreseen, adequate provision might have been made for them. The invention of the medical art, as explained in a previous chapter, was due to the desire for a means of overcoming the apparently fatal influences of the evil planets. How often in everyday life do we hear of medical men lamenting that the initial stage of a chronic and fatal malady had not been foreseen or detected early enough to admit of preventive treatment. Life might in many instances be prolonged if the insidious attack could be foreseen; change of residence, of occupation, and of climate could be advised, where necessary, and other preventive measures taken.

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. "A grand point in guarding against disease is that everyone should try to discover to what malady he is constitutionally most disposed, in order that this tendency may be destroyed, or at least that all opportunity of its being converted into disease may be removed. In this respect the ancients were more prudent than we are. They employed the medical art and physicians chiefly for determining their dietetic mode of life; and even their astrological, chiromantic, and other researches of like kind tended, at bottom, to define the moral and physical character of man, and to prescribe for him, accordingly, a proper mode of living and a regimen. They undoubtedly did much better in thus employing their physicians than if they had run to them every week to make them prescribe for them purgatives or emetics. But for this purpose a judicious, prudent, and acute physician is necessary; while, on the other hand, any empiric is capable of writing a prescription. These people, at any rate, had a surer means of distinguishing a false from a true prophet."

. . . . Claudius Ptblemy says that had the ancients been of opinion that all expected events are unalterable and not to be averted, they would never have instituted any propitiations, remedies, and preserva-. tions against the influences of the ambient, whether present or approaching, general or particular.

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# XIXX DETEMAN

Goethe was seized with smallpox very early in life---the planet Mars being in stmi-quartile aspect (in mundo) to the ascendant at his birth. But inasmuch as the hyleg was not afflicted, he did not die of that attack, and his health was not prejudiced by it in after life. Astrologers find that unless Mars afflict either the ascendant or luminaries; at birth (or in the fatal train of directions) there is liftle, if any, liability of smallpox. The doctors are wrong in assuming that every child born will, if it live, certainly contract smallpox sooner or later if it be not vaccinated in infancy; and Parliament is not justified in passing penal laws, and retaining them on the Statute book, to enforce vaccination<sup>2</sup> to support a medical dogma based on a delusion, and on incomplete statistics manipulated by fanatical believers in the practice of the rite.

The inexorable logic of facts is against the practice of vaccination.

The kind of death depends chiefly on the nature of the planets whose "directions" operate to cause death (astrologically speaking). The signs in which such planets were located at birth may be considered in forecasting the nature of the fatal illness, and the part of the body attacked.

Uranus threatens nervous breakdown, and a sudden death, of a peculiar nature.

Saturn indicates death by falls, crushing, or suffocations, when close to the ascendant or in the mid-heaven; and by chronic diseases arising from rheumatic fever, and its effects upon the heart, low or continued fever, ague, paralysis, epilepsy, or melancholia, when occidental. In a fixed sign and afflicting the hyleg cancerous disease.

Jupiter (when much afflicted in a nativity) may become a promittor in death, in such cases he signifies quinsy, apoplexy, pleurisy, inflammation of the lungs, liver-disease, spasms, and failure of the heart.

Mars indicates death by acute or eruptive fever, bronchitis, pneumonia, haemoptysis, and all kinds of hoemorrhage; and (in women) abortion, and surgical extraction of the foetus. When oriental, Mars signifies burns, scalds, incised and gunshot wounds.

Venus (when much afflicted at birth and concerned in the train of fatal directions) signifies death by poison, diseases of the stomach or liver, and excess in eating or drinking.

Mercury indicates death (when oriental) by accidents of the nature of the planet with which he is in aspect (at birth); when occidental, by brain-disease, nervous disorders, whooping cough, etc., according to his configurations with the malefics. If with or afflicted is div by Mars and Saturn, by assaults of robbers.

The Moon signifies death by surfeits, obstructions, etc., according to her familiarity with the malefics. When in a watery sign and evilly configurated with Saturn, death may take place by drowning.

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The Sun, when afflicted at birth and in"quartile or opposition to the Moon or ascendant, whichever may be hylegy causes death by apoplexy, paralysis, or fever. 23.3522.51 HERE A STA

Death occurs by violence when Mars and Saturn and evil fixed -and stars afflict the hyleg, and are in mutual quartile or opposition. Saturn, in such cases, particularly when in Taurus, indicates death by hanging, or suffocation. Saturn in opposition to either the Sun or Moon rising, is said to threaten death in prison. Venus and Mercury conjoined with Saturn, the last-named afflicting the hyleg, death is - threatened from pison, or through the treachery of a woman. Saturn in Virgo, and afflicting the Moon (hyleg) death will be caused by drowning or suffocation .. If found near Argo, by shipwreck. If Saturn be in a tropical or guadrupedral sign, and the Sun be in conjunction or opposition, or Mars be so, death will be caused by the fall of buildings; and if Saturn be in the mid-heaven and so configurated with the Sun or Mars, death will result through falls from heights or precipices, especially if he be in an airy sign.

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- Saturn and Mars in Gemini, Virgo, Aquarius, or Sagittarius, and in square or opposition with the Sun or Moon threaten death by violence, in battle, or by suicide. If Mercury also be evilly configurated with Mars, death will be caused by highwaymen or burglars. Mars near Caput Medusae is said to threaten death by decapitation or mutilation. If Mars be in Taurus or Scorpio afflicting the hyleg, death may result from surgical amputation, burning, or scalding, or by smallpox. If Mars be in opposition to the ascendant, and in Aries, Leo, or Sagittarius. it threatens death by fire or gunshot wounds, especially if near the Asselli; if In Aries, Taurus, Leo, Sagittarius, or Capricornus, and so situated, by falls or fractures. If Jupiter bear testimony, and be also afflicted "death may ensue from the wrath of princes and kings, and from judicial condemnation," wrote Claudius Ptolemy.

In the nativity of John Baptist Cardan (son of the great Cardan), who was beheaded on the scaffold by an executioner of justice for destroying his wife by poison, Jupiter was afflicted and aspected by Mars, and the Moon was afflicted by the parallels of the Sun and the infortunes,<sup>3</sup> and the Sun and Moon were with violent fixed stars. "Death will occur in foreign places," wrote Ptolemy, "when the planets controlling the anaretic places, 4 may be in cadent houses, and especially if the Moon be in one of the said places."

At the period of death a train of evil directions is usually found to be in operation, one evil direction, however powerful, rarely destroys life. When the Moon is h yleg, and is directed to the conjunction of an evil planet, if her latitude, when she completes the aspect, differs greatly from that of the planet at birth, life will generally be saved, although a dangerous illness may result. If there be a direction of Jupiter or Venus to conjunction or trine, or parallel declination with the hyleg in the train of otherwise evil directions, or within two degrees thereof, life will be saved, provided that Jupiter of Venus be not badly afflicted at birth. Even a sextile of one of them has sometha an a times saved life. . ..

The following cases are interesting and instructive:---

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Case 1.2--"H.L." a fieutenant in a native infantry regiment of Bengal, was killed in a sortie from Lucknow, July 16, 1857. He was born precisely at noon of November 5, 1826, at Gloucester. At his birth Capricornus ll<sup>o</sup> was rising, Mars, Uranus, and the Moon being conjoined in that sign. The Sun was on the meridian, and in mundane square with Saturn. Saturn, Mars, and Uranus were in parallel declination with the ascending degree. Any student who will take the trouble to cast this figure will find that the following directions correspond without the period of death: Sun par. Saturn zod. 30°35", Sun par. Uranus zod. 30°42'. The sign Capricornus rules India, and the death took place in that country. (N.B.--The nativity requires no "rectification," and the time of birth is given just as the author received it from the sister of the unfortunate officer. The R.A. of the M.C. was 224°10'.)

3.---"C.D." born October 18, 1838, at 6:00 a.m., Sunderland, At the birth, Mars was in the Xth house, in opposition to the Moor, and in par. dec. with both the Sun and Moon. The Sun was hyleg. This gentleman broke a blood vessel in January 1866, under Asc. square Mars, m. 27<sup>0</sup> 15'. He died in the spring of 1869, of consumption, under the following train of evil directions: Sun square Mars zod. 30<sup>0</sup>10', Asc. square Moon m. 30<sup>0</sup>24', and Sun conjunct and par. Saturn m. d.d. 31<sup>0</sup>08'.

4 --- Czar Alexander II was born at 10:00 a.m. April 29, 1818, at Moscow; Leo 4°42' ascending. The Sun (hyleg) was in the Xth house in . Taurus 8°21', in mundane semi-quartile aspect with both Mars and Saturn (the latter planet being ruler of the Viiith, the house of death), and the mundane parallel of Saturn. The Moon was afflicted by the sesquiquadrate of Mars, the mundame parallel of Uranus, and was in opposition to the martial star Regulus. The Asselli were very near the ascending degree, which had the sesquiquadrate aspect of Uranus. The primary direction of Sun rapt parallel Mars 63°12' = July 1881. As Zadkile I and the author have observed and maintained (for years previous to 1881) all directional parallels operate, as a rule, several weeks before they are exactly due. Moreover, if the Sun's semi-diameter 0°16' be subtracted from the arc of 63°12', we have 62°56' = March 1881, as the arc of first contact of the Sun's limb with the parallel of Mars (the direcwrition being computed to the Sun's centre) and the Czar was cruelly assassinated on March 13, 1881, by the explosion of a bomb thrown at his feet by the assassin. Moreover, the dangerous direction of Sun parallel Saturn, in the zodiac, conversely, 63°23' closely followed the before-- mentioned\_rapt parallel. It was the train of five evil directions (620 20' to 63°52') which led the author to foretell that; #The czar of Russia will be in some personal danger about the 6th of March, 1881," and to say that "He will do well to prepare for the dread summons."<sup>5</sup> This warning

was written in July 1880, and published five months before the tragic . . death of "Alexander the Liberator" took place. ب يترج

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5.---King Humbert, of Italy was born at 10:30 a.mr, March 14, 1844, at Turin, according to the official Bulletin. R.A. of M.C. 329037'. This horoscope was given in STAR LORE, May 1897. The Sun in Pisces 23°57' was in semi-quartile with Mars in Taurus 7°05', and was separating from conjunction with Jupiter in Pisces 13035' and applying to Uranus in Aries 1°46'. The Moon was in mundane quartile with Mars and applying to conjunction with Saturn. Regulus was close to the lower meridian. An attempt was made to assassinate King Humbert in April, 1897, when Sun parallel Saturn, zodiac, first contact, was operating in his nativity, by primary direction. In the evening of July 29, 1900, and anarchist shot the king, who died of his wounds ere he could be carried to the Palace. The author wrote, twelve months beforehand, that in August 1900, the kind would be "plagued by insidious foes and should beware of anarchists." The arc for death  $(1^{\circ} = 1 \text{ year})$  is 56°22', and the primary directions then operating were; Sun parallel Urahus, m., con. 56<sup>0</sup>14', Mercury conjunction Mars, m. 56<sup>0</sup>16', Mercury conjunction Mars, zodiac, 56°25', and Ascendant par. Sun zod. con. 56°29'. The nativity shows Mars close to (above) the cusp of the Kiith, the house of secret enemies. Mercury, ruler of the ascending sign, was ruler of the nativity, being in the Xth house, elecated above the rest of the celestial bodies.

6.---Dr. D., born at 9:00 p.m., November 26, 1860, at Warsaw. R.A. of N.C. = 20<sup>0</sup>57', Aries 22<sup>0</sup>39' culminating, and Leo 10<sup>0</sup>53' ascending. The Sun in the Vth house in Sagittarius 4050', in quartile with Mars in the VIIIth, in Pisces 3°41', in par. decl. with Moon in the Xth house, in Taurus 15°37'; and applying to quartile with Saturn in Virgo 9°03', and to opposition with Uranus in Gemini 10°17'. This learned and successful (in cure work) physician lost his valuable life during the \*\* revolutionary outbreak in Russian Poland in the year 1907, by assassination! He was a diligent student of astrologia sana, and wrote in a medical periodical very highly of (the first edition of) the "The Text Book of Astrology."

The sceptic may remind us that the great majority of diseases premature death, and deformity, are due to the violation of natural laws, A pure atmosphere, a plain and nourishing diet, plenty of out-door exercise, early hours, personal cleanliness, abstinence from excessive indulgence in stimulants, and a cheerful temperament, are undoubtedly, the best means of preserving health and of preventing disease. Nevertheless, it is a fact that the diseases to which an individual is liable, or those which he inherits, are as a rule plainly indicated in the face of the heavens at the moment of his birth.. It is the Martialist who rushes into danger, or excesses, who brings diseases or wounds upon himself. It is the Saturnine man who mopes and frets, and thereby renders himself liable to liver-disease, to melancholia, and suicidal mania. It is the Mercurial man who exhausts his nervous energies by that restless activity so characteristic of modern life. It is the Saturnine man who is liable to catarrhs that despite his daily use of the cold bath and the exercise of most unceasing vigilance, he "catches cold" from the slightest "draught of air," or the slightest wetting, and is the ready prey of the germs of phthsis. It is the Martialist who becomes the

victim of acute fevers. It is true that people who are blessed with the greatest amount of vitality--due largely to their having been born when Jupiter or Venus, or both, were rising, or supporting the Sun and Noon--the greatest power of resistance, and who observe the conditions of health nefore-named, are almost proof against the attack of any kind of disease, and pass unharmed through the city decimated by yellow fever, plague, cholera, diphtheria, etc., as the case may be. But then it is also true that the face of the heavens as constituted at birth of such persons, harmonises with the possession of so enviable a store of vitality and stamina. There are others who are born to a different fate, for they take whatever disease happens to be epidemic. It is a fact well-known to astrologers that persons born under the sign Sagittary have (unless the hyleg happens to be afflicted), a great love of outdoor exercises and sports, and enjoy good health, strength, and vitality.

In the year 1588 the Duke of Guise, a few days before he and his brother were murdered, had a presentiment of personal danger; afterwards, a more direct caution warned him of the existence of a plot against his life. It was, however, the general opinion that no such attempt would be made. On December 22d, as the Duke sat down to dinner, he saw a note in his napkin. Opening it he read, "Take care; an evil turn is about to be played on you." He wrote underneath it, "They dare not," and flung the paper under the table. On the same day the Duc d' Elboeuf told him there would be an attempt on his life the next morning, upon which Guise said, smiling, "I see, cousin, you have been looking at your ALMANAC. All the Almanacs this year are stuffed full of such threats."

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1. Hufeland's ART OF PROLONGING LIFE, edited by Erasmus Wilson, F.R.S.; translation of 1794, pages 250, 251.

FOO TNOTES ...

2. But for the terror caused by exaggerated statements as to the fatality and sequelae of smallpox, and but for the fear of pitting, people would never submit to the insertion of lymph, taken from a diseased calf, into their system. The asserted modifying power of waccination is, to say the least, open to grave doubt. In smallpox as in measles and scarlatina there are several varieties, and while one person takes the disease in a mild form, another takes it in a malignant form. Jenner, in 1798 (in his INQUIRY INTO THE CAUSE AND EFFECTS OF THE VARIOIAE VACCINAE, pages 54,55) recorded that, "About seven years ago a species of smallpox spread through many of the towns and villages of this part of Glocestershire; it was one of so mild a nature that a fatal instance was scarcely ever heard of." This was before vaccination was practised.

3. See OPUS REFORMATUR, by Dr. Partride, Physician to Queen Mary II, London, 1693.

4. The VIIIth and IVth houses. If no planet be located in the VIIIth house, if there be one in the IVth, the latter often partakes in the signification of the kind of death. The presence of Jupiter in the VIIIth does not promise a painless and natural death, if the hyleg is afflicted by Saturn or Mars.

5. Vide Zadkiel's Almanac for 1881, pages 9 and 12, and 1882, pp. 53-63. Punch was candid and kind enough to acknowledge that the above forecast was a case of "hitting the bull's eye."

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# ON BRIMARY DIRECTIONS

Primary Directions are arithmetical computations of the apparent motion of any point in the heavens or of any heavenly body, from the situation which it occupied at the moment of birth until it meets with the conjunction, parallel of declination, or aspect of some other body or point. The value thus obtained is termed the "arc of direction," and it is converted into time by allowing every degree of arc to represent one year of life, and every five minutes over and above the number of degrees to represent one month.

All directions of the midheaven are measured by an arc of right ascension. All directions of the ascendant in mundo by the semiarc of the body direct, and in zodiaco by oblique ascension.

All the directions of the Sun, Moon, and planets are computed by means of their semi-arcs. Those directions which are taken in the zodiac, and for the sake of classification called zodiacal, are really mundane. 

Primary directions are due to the revolution of the earth on its axis, and all those to be computed for a hundred years are formed within, comparatively, a few hours of the moment of birth.

The place of a heavenly body in a nativity is considered as if it were the body itself, for the various celestial bodies are found to impress their respective natures on the places held by them at the moment of birth as fully as if they were always located therein. although. by their proper motion, they may have passed (in the heavens) away from their respective places several or many degrees when the significator 2 (the body directed to those places) arrives --- thus, if the Sun be directed to conjunction with Jupiter, we mean to the radical place of Jupiter.

. . . The speculum, or table of the latitudes, declinations, rightascensions, meridian distances, and semi-arcs of the Sun, Moon, Mercury, Venus, Mars, Jupiter, Uranus, and Neptune must be carefully computed, as directed in the seventh chapter, before any primary directions can be calculated. In fact, the "horoscope" is not complete without the speculum, and without it no proper judgment as to its import can be safely given.

The mundame directions of the Midheaven and ascendant should be calculated first, for they give the distance of each celestial body from the cusps of the various houses, and thereby facilitate the working of the mundane directions of the Sun, Moon and planets.

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Many practising astrologers of the present day ignore mundane directions -- no doubt because they are either too lazy to compute them or so imperfectly educated that they cannot understand the method of computing them. Students who read only such publications on astrology as omit all instruction in the Placidian system of directing, and substitute the old Arabian method of "secondary directions," only waste their time. The errors of such instructors is all the more glaring in

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that they fail to see and comprehend that the "Tables of Houses" --and the very ASCENDANT of the figure of the heavens which they cast by the aid of such tables --- are really MUNDANE!

NUNDANE DIRECTIONS OF THE MIDHEAVEN Rule 1 .--- To find the Conjunction of a celestial body with the Midheaven (M.C.), take its distance therefrom --- or meridian distance--as the ARC OF DIRECTION, if such body is between the ascendant and midheaven. This is termed a DIRECT direction.

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2.---If the celestial body is between the midheaven and the descendant, its meridian distance is the ARC OF DIRECTION of Midheaven conjunction with such body CONVERSELY. · . :: 1. . e t

3.---For the SEXTILE aspect (two houses), if the celestial body is in the twelfth house, subtract two-thirds of its semi-arc from its meridian distance to find the arc of direction of the sextile. 

If the celestial body is in the first or second house, subtract two-thirds of its diurnal semi-arc from its distance from the upper meridian. This is a DIRECT direction. and the second second second second second

N.B.---The DIURNAL semi-arc of a body so placed may be found by subtracting its nocturnal semi-arc from 180 degrees.

and the seventh house, subtract twothirds of its semi-arc from its meridian distance. This is a CONVERSE direction. 

4.----To find the SEMI-QUARTILE, subtract one-half of the semi-arc of the body directed from its meridian distance. If, however, the celestial body is less than half-way between the ascendant and midheaven at birth, subtract the meridian distance from two-thirds of its semi-arc, to find the arc of direction --- a CONVERSE one.

If the celestial body is between the upper meridian and the descendant (i.e. in the ninth or first half of the eighth house) subtract its meridian distance from two-thirds of its semi-arc. If it is near the cusp of the eighth or in the seventh house, subtract two-thirds of its semi-arc from its meridian distance, to find the ARC of its semi-quartile to the M.C., CONVERSELY.

5.---For the OPPOSITION to the N.C. take the planet's distance from the lower meridian as the ARC OF DIRECTION, if it is between the cusp of the seventh house and the lower meridian. If the celestial body is in the third, second, or first house, its meridian distance (from the I.C.) is the ARC OF DIRECTION of its OFFOSITION to the M.C., CONVERSELY. •••• x ttaart tu . e \* . . .

6.---For the TRINE, if the planet is in the third or second house, subtract its meridian distance from two-thirds of its semi-arc. If in the first house, subtract two-thirds of its semi-arc from its meridian distance to find the ARC OF DIRECTION, CONVERSELY. and the second second

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If the clestial body is in the sixth house subtract twothirds of its semi-arc from its meridian distance. If in the seventh or eighth house, add one-third of its nocturnal semi-arc to the arc for its opposition to the ascendant.

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# MUNDANE DIRECTIONS OF THE ASCENDANT.

RULE II.--For the CONJUNCTION of the Sun or Moon or planet with the ASCENDANT:--When the cleatial body is in the third, second, or first house, subtract its meridian distance (i.e. from the lower meridian, or I.C.) from its semi-arc to find the ARC OF DIRECTION. If the celestial body is in the fourth, fifth or sixth house, ADD its meridian distance to its semi-arc to find the ARC OF DIRECTION, because it has to pass the lower meridian.

2.---For the OPPOSITION:---When the clestial body is in the ninth, eighth or seventh house, subtract its meridian distance from its semiarc, to find the ARC OF DIRECTION. If it is eastward of the upper meridian, ADD its meridian distance to its semi-arc.

3.---For the SEXTILE, of the ascendant:---When the planet directed is in the third house, subtract its meridian distance from one-third of its semi-arc, to find the ARC OF DIRECTION. If it is in the second or first house, subtract one-third of its semi-arc from its meridian distance to find the arc of direction, CONVERSELY.

4.---For the TRINE aspect:---If the eelestial body is in the sixth or fifth house, subtract one-third of its semi-arc from its meridian distance, to find the ARC OF DIRECTION. If the heavenly body is in the seventh or eighth house, add two-thirds of its NOCTURNAL semi-arc to the arc of its opposition to the ascendant, to find the ARC OF DIRECTION. If it is in the ninth or tenth house, add one-third of its semi-arc to its meridian distance, and the sum is the arc of direction. If it is in the ninth house, subtract its meridian distance from one-third of its semi-arc. If it is in the eighth or seventh house, subtract onethird of its semi-arc from its meridian distance, to find the ARC OF DIRECTION, CONVERSELY.

5.---The sesqui-quadrate above the horizon, in the eighth house is the same direction as the semi-quartile already formed to the Midheaven. To find the arc of direction of the sesqui-quadrate in the fifth house, if the celestial body is in the sixth house (at birth) subtract half of its semigarc from his meridian distance. If in the seventh or eighth house, add half of its nocturnal semi-arc to the arc of its opposition to the ascendant. If the celestial body is in the fourth house subtract its meridian distance from half of its semi-arc, and the sum is the sesqui-quadrate, conversely. If in the third house, add half of its semi-arc to its meridian distance.

HULE III.--To direct the Sun, Moon, and planets to (mundane) PARALLELS FROM THE meridian.

1.---Say: As the semi-arc of the Sun, Moon or planet, is to the semi-arc of the celestial body directed, so is its meridian distance to the sdcond distance (of the body directed) from the meridian.

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2.---Then: Take the difference between the second distance of the body directed so found from its meridian distance (at time of birth), and the remainder is the ARC OF DIRECTION.

N.B.---If the body directed has to pass the meridian in order to form the parallel, then its second distance must be added to its first distance, and the sum is the ARC OF DIRECTION.

RULE IV .--- RAPT PARALLELS .--- These are formed 'by the rotation of the earth on its axis. They require careful consideration. In the first place, the planet approaching the upper or lower meridian when the parallel is completed, must be directed.

1. Say: "As the sum of the semi-arcs of both bodies is to the semi-arc of the celestial body directed, so is the difference of their rig ht-ascensions to the second distance of the body directed."

2.---The difference of the first and second distances of the body directed, is the ARC OF DIRECTION.

(Note .--- When the body directed happens to be in the opposite • hemisphere to that in which the other body is located, the opposite place of the latter must be worked with as if it were really there. In such case its semi-arc will, of course, be the same; but its right ascension will require either 180° added to or subtracted from it--according to whether it is greater or less than half the circle---to obtain the value of the R.A. of its opposite place in the zodiac.)

In ascertaining the difference of right-ascension between the . two celestial bodies, care must be taken to compute it in the order of the signs, adding the circle when necessary. For example: Let the Sun be in the third house with 332<sup>0</sup>10' of R.A., and Saturn in the fourth house with 8°17' of R.A.; in order to find the difference of their right ascensions 360° must be added to that of Saturn, and the resulting difference will be 3607'.

If the celestial body directed is below the ascendant and has to rise before it can complete the rapt parallel with the one in the seventh or eighth house, the diurnal semi-arc of the former must be taken. In like manner if a celestial body in the seventh or eighth house at birth has to set before it can be directed to the rapt parallel with one in the first or second house, the nocturnal semi-arc of the former must be taken.

**.** . (It is usually best to work with half of each quantity, and then to double the product.)

MUNDAME DIRECTIONS OF THE SUN, MOON, AND PLANETS.

RULE .--- 1. Say: "As the semi-arc of the fixed body is to that of the body directed so the distance of the latter from the cusp of the house to which it is nearest, to its second distance from the cusp of the house in aspect to the former."

2.---Subtract the second distance from the primary distance, and the difference will be the ARC OF DIRECTION.

(Note .--- The body to be directed is always that one which 'by the diurnal revolution of the earth) will arrive at the aspect of the other.

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When the body directed has to cross the horizon to form the required aspect, its opposite semi-arc must be taken.)

In enumerating these directions of the Sun, Moon, and planets, write the symbol of the Sun or Moon first; and those directions in which the planet's semi-arc is employed in the first position, term CONVERSE, and append this word, or its abbreviation con., to such directions. For example, the Sun directed to the mundane parallel of Saturn in the nativity of the Prince Consort (see speculum p. 47) should be described as Sun par. Saturn m., con. But, on the other hand, when Saturn is directed to the mundane parallel of the Sun, in the same nativity it should be described as Sun par. Saturn m., d.d.

The Sun and Moon may be directed to aspects of their own places by taking the proportional parts of their semi-arcs when these aspects are formed in one and the same hemisphere.

The Sun and Moon may be directed to their own mundane parallels by doubling their meridian distances when East of the M.C., or in the IVth house. (1) A second structure state and state and second structures of the second structure state and second structure states and second structure structures.

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EXAMPLES OF RULES FOR WORKING MUNDANE DIRECTIONS MUNDANE DIRECTIONS TO THE ANGLES Example 1.---Required the arc of M.C. in the nativity of the Prince Consort.1 1.1 Right Ascension of H . . . . . . . . . Right Ascension of lower meridian. . . . . . Arc of Direction. . . . . . . 15011 Example 2 .--- Required the arc of Asc. & h, in the same nativity. Sémi-arc of b Leridian distance of b 86053 64 12 Arc of Direction. 22 (N.B.---This is bringing b to the cusp of the VIIth house.) 22041 t gen have Example 3.---Required the arc of M.C.  $\Delta$  h in the same nativity. One-third of the semi-arc  $(nocturnal)^2$  of b. .  $31^{\circ}02'$ Distance of from cusp of VIIth house (plus). 22 41 Arc of Direction. 53.43 Example 4.---Required the arc of M.C. ss h in the same nativity. One-sixth of the semi-arc (nocturnal) of b. . 15°31 Distance of from cusp of VIth house (plus) . 43 Arc of Direction. 69°1止 Example 5.---Required the arc of Asc.  $\triangle$  24 in the same nativity 1. A. 1. A. Meridian distance of 2 . . 67059 Example 6.---Required the arc of M.C.  $\sigma$  in the same nativity. Right ascension of L.C. • • • • • Arc of Direction or Leridian Distance of o 18°18' Example 7 .--- Required the arc of M.C. & D CONVERSE, in the same nativity. Right ascension of lower meridian '. . . . . 244.28' 1. See page 47. 2. This is found by taking the semi-arc diurnal of h from 180°. The second s

DIRECT DIRECTIONS TO THE SUN AND MOON.---When the planets are directed to the places of the Sun and Moon, the process is called "direct direction." When the Sun or Moon is directed to the planets, it is termed "converse direction." The latter is the more powerful.

Example 1.---Required the arc of  $\odot \triangle 24d.d.$ , in the nativity of the Prince Consort.

• • •

In this instance 2 will have to be brought up to a distance outside the Vth house, from its cusp, proportionate (according to their semi-arcs) to the distance of the Sun outside the 1st house (which is in trine to the Vth). The distance of the Sun outside the first can be found by taking his meridian distance from his semi-arc, thus: 103°11'-89°37' = 13°34', which is Asc. & O conv. Then:--

The distance of 2 from the cusp of the Vth house is  $29^{\circ}57'$ (Asc.  $\triangle$  2). Then  $29^{\circ}57'$  plus  $15^{\circ}00' = 44^{\circ}57'$  the ARC OF DIRECTION of  $\bigcirc \triangle 24$  d.

Example 2.---Required the arc of  $\odot$   $\bigtriangleup 4$  d.d., in the nativity of the Prince Consort.

Constant log. <sup>3</sup> of O.		0.88114
Log. of semi-arc diurnal of $\frac{1}{2}$ 89 <sup>0</sup> 17'	•	30450
Log. of second distance of $\stackrel{\texttt{V}}{=}$ 11 <sup>0</sup> 44' · · · ·		. 1.18564

The distance of  $\stackrel{\vee}{2}$  from the ascendant (asc.  $\stackrel{\vee}{4}$ ) is 17°09'. Then 17°09' plus 11°44' = 28°53', the arc of direction.

(N.B.--In this case the diurnal semi arc of  $\forall$  is taken in the second term because must pass the horizon in order to arrive at the Sun's place. This conjunction is also the (mundane) parallel of  $\Theta$  and  $\forall$ .)

# CONVERSE DIRECTIONS OF THE SUN AND MOON

Example 1.---Required the arc of )  $\triangle$  2 converse, in the nativity of the Prince Consort. As the semi arc of 2 114°06'. log. a.c. 9.80201

As	the	semi	arc	of 4	114°0	)6',	log.	a.c.	• •		9.80201
·To	the	semi	arc	ofD'	10703	52'.			• •	•	.22373
So	the	dist	ance	of	from	cus	o of	VIth,	8 <sup>0</sup> 051	•	1.34768
	Te	o the	seco	ond di	stand	e of	CD 7	°371.	• •	•	1.37342

The Moon has to pass the cusp of the IId house to form the trine aspect with Jupiter's place outside the cusp of the VIth. The Moon's distance from the cusp of the IId house is  $36^{\circ}51$ ' (N.C. Therefore,  $36^{\circ}51$ ' plus  $7^{\circ}37$ ' =  $44^{\circ}28$ ! the arc of direction of D  $\triangle$  24 conversely.

3. Found by adding the log. (a.c) of the semiarc to the log. of the meridian distance of O.

When one arc is computed, others may be obtained from it by merely adding or subtracting; as the case may be, the proportional part of the semi-arc of the body directed, provided that they are formed in the same hemisphere as the first. For example, the of D to 4 may be found by subtracting one-third of the semiarc of D from the previous arc, thus:  $44^{\circ}28' - 35^{\circ}51' = 8^{\circ}37'$ , the arc of D  $\Box$  2 converse. The sesquiquadrate may be found by adding one-sixth of the semi-arc of D to the arc of the  $\Delta$ , thus: 44°29' plus 17°56' = 62°24' the arc of D ss  $\Box$  24 conversely. and the second second ••• · · · · ·

## PARAILEIS DIRECT AND CONVERSE.

Example 1 .--- Required the arc of parallel h direct direction, in the nativity of the Frince Consort.

С. с. А. а. +	i`.	10201.9	i/s I log a	o		9.75834
Tot	he semi arc	(nocturnal)	of h 9300	71		28625
So t	he meridian	distance of	⊙ 89°37'		•	
To t	he second d	istance of $h$	80 <sup>0</sup> 52'	•		34747

The primary distance of h from the lower meridian is 115°48', ergo 115°48' - 80°52' = 34°56' the arc of O par. h m. d.d.

In this instance b forms the parallel (below the horizon) in the VIth house, therefore the nocturnal semiarc of h is taken in the third term; and, of course, the parallel of the  $\odot$  and h is  $\odot$   $\delta$  h also.

Example 2.---Required the arc of D parallel 2 conversely in the same nativity.

$\mathbf{As}$	the so	emi arc	of 4	114°06'	log. a.	C		•	•	9.80201
To	the se	emi arc	of D	107 <sup>0</sup> 33'	• • •	• •	•	•	•	.22373
So	the me	e <b>r</b> idian	dist	ance of	67 <sup>0</sup> 59 '	•	٠	•	•	.42287
То	secon	d dista	nce o:	f D 64°04	<u>1</u> ' • • •	•	•	٠	•	.44.861

Then  $64^{\circ}04' - 34^{\circ}50'$  (primary meridian distance of D) = 29<sup>0</sup>14' the arc of direction of D par. 24 conversely.

Example 3.---Required the arc of D parallel H direct direction, in the same nativity.

> As the semi arc of D 107°32', log a.c. . . 9.77627

To form this parallel H has to pass the lower meridian, therefore the second distance must be added to the primary distance of H from the nadir, thus :  $15^{\circ}11'$  plus  $39^{\circ}15' = 54^{\circ}26'$ .

### RAPT PARALLELS.

Example 1.---Required the arc of  $\mathcal{D}$  Rapt Parallel  $\mathcal{Q}$ , in the nativity of the Prince Consort.
F1 - - -Semi arc of D . 107932' R.A. of 9. . . 142°58' يەر ئ ق Semi arc of \$ 109 52 R.A. of & D. . . 29 38 •. • • • • ~ 2)113°20 2)217024 • 10801 56°40 240 As  $\frac{1}{5}$  semi arcs 108°42' log. a.c. . . . . . . 9.78098 ٠. To  $\frac{1}{2}$  semi arc of 54°56' .51544 .79836 To  $\frac{1}{2}$  second distance of  $\frac{9}{28}$  28<sup>0</sup>38' . . . . . 2 Second distance of  $2 = \frac{57816}{7830}$ Arc of Direction 21014 (Note .-- In this instance the opposite place of the Moon is taken, as if she were in the IXth house, because the planet is applying to the upper meridian.)  $\sim 32$  ,  $\sim 10^{-3}$   $M_{\odot}$  ,  $\sim 10^{-3}$   $M_{\odot}$ na na shine na na shine na shine na shine na shine na shine na shine na shine. Na 2948 na shine na s A start st Start st Start st Start st Start st Start st Start st Start st Start st Start st Start st Start start and the second and the second of the second A Martin Contractor and the Martin States of the second second For a second state of the second state of t 1 and the second 1. J A STATE AND A STATE AND A STATE AND A STATE and the second strategies of the state of the strategies of the second strategies. and the second second

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#### CHAPTER XXXII

#### ZODIACAL DIRECTIONS

Directions in the zodiac are of two kinds---"direct" and "converse." When they are made in the order of the signs they are terms <u>direct</u>; and when contrary to the order of the signs, they are termed <u>converse</u>. In the latter case the place of the moderator is supposed to be carried in a retrograde manner by the rotation of the earth on its axis. These zodiacal converse directions were formed shortly before birth.

#### TO DIRECT THE MIDHEAVEN IN THE ZODIAC.

RULE: -- Find the right ascension of the place of the aspect or parallel declination, and, if the direction be <u>direct</u>, deduct the R.A. of the N.C. from it; if <u>converse</u>, take the R.A. of the aspect from that of the M.C.

TO DIRECT THE ASCENDANT IN THE ZODIAC.

RULE:--Find the oblique ascension of the place of the aspect or parallel declination, and, if the direction be direct, deduct the oblique ascension of the ascendant (which is to be computed by adding  $90^{\circ}$  to the R.A. of the N.C.) from it. If the direction be <u>converse</u>, take the oblique ascension of the aspect from that of the ascendant.

TO DIRECT THE SUN, MOON OR PLANET FORWARDS IN THE ZODIAC.

RULE 1.--Find the right ascension, the meridian distance, the declination, and the semi arc of the place of the aspect.

2. Say: As the semi arc of the Sun is to the semi arc of the aspect so is the meridian distance of the Sun to his second distance.

3. The sum or difference of the primary and secondary distances of the aspect will be the arc of direction, according to whether the aspect falls on the same side of the meridian as the Sun is or the other side.

TO DIRECT THE SUN BY CONVERSE MOTION IN THE ZODIAC.

RULE 1.--Find the right ascension, meridian distance, declination, and semi arc of the longitude in which the aspect falls.

2. Say: As the semi arc of the aspect is to the semi arc of the Sun so is the meridian distance of the aspect to the second distance.

3. The sum or difference of the first and second distance of the Sun will be the arc of direction.

# TO DIRECT THE SUN, MOON OR PLANET TO A PARALLEL OF DECLINATION BY DIRECT MOTION.

RULE 1.--Find the longitude corresponding (in the Tables of Declination) to the declination of the celestial body to the parallel of which the Sun is to be directed.

2. Find the right ascension, meridian distance, and semi arc of the parallel, and

3. Say: As the semi arc of the Sun is to that of the parallel so is his meridian distance, to the second distance.

4. The sum or difference of the first and second distances will be the arc of direction.

TO DIRECT THE SUN TO A PARALLEL OF DECLINATION BY CONVERSE MOTION.

RULE .-- 1. Find the longitude corresponding to the declination of the body to the parallel of which the Sun is to be directed. 2. Find the right ascension, meridian distance, and semi arc of the parallel, and

3. Say: As the seni arc of the parallel is to that of the Sun so is the meridian distance of the parallel to the second distance.

be the arc of direction.

TO DIRECT THE MOON OR PLANET TO ANY ASPECT IN THE ZODIAC, BY DIRECT MOTION, WITH LATITUDE 

RULE 1 .-- Find by reference to an Ephemeris for the year of birth, the latitude the Moon or planet will have when the aspect is formed.

2. Find the right ascension, declination, and semi arc corresponding to the longitude and latitude the Moon will have when she reaches the aspect.

3. Say: As the semi arc of the Moon or planet is to the semi arc of the place of the aspect, so is the meridian distance of the Moon or planet directed to the second distance. 1. . . .

4. The sum or difference of the first and second distances of the aspect will give the arc of direction. 1.22 2.3

TO DIRECT THE MOON OR PLANET TO A PARALLEL OF DECLINATION BY DIRECT MOTION, WITH LATITUDE

• • RULE 1 .-- Find by reference to an ephemeris for the year of birth, the longitude and latitude the celestial body has when it reaches the parallel of declination to which it is directed.

2. Find the right ascension, meridian distance, and semiarc of the parallel.

3. Say: As the semi arc of the loon is to the semi arc of the parallel, so is the meridian distance of the Moon (or planet) to the second distance.

4. The sum or difference of the first and second distances will give the arc of direction.

TO DIRECT THE MOON (OR PLANET) TO A PARALLEL OF DECLINATION BY CONVERSE MOTION

RULE 1.--Find the longitude (without reference to latitude), in the ecliptic, corresponding to the declination of the body to the parallel of which the Moon (or planet) is to be directed. 141 2. Find the right ascension, meridian distance, and semi arc

of the longitude obtained. and the second 3. Say: As the semi'arc of the parallel is to that of the Moon

or planet, so is the meridian distance of the parallel to the second the Assessment of the Eliteration distance.

4. The sum or difference of the first and second distances of the Moon (or planet) will give the arc of direction required,

Formerly the Sun and Moon were directed under their POLES, and this method is taught in ZADKIEL'S GRAMMAR OF ASTROLOGY, as well as the method already given of directing those bodies by means of their ..... HALL FRE LLE SEL THE SECOND SHE HERE IN THE

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semi arcs. The latter is the simpler method, and I advise the student always to follow it. The "crepusculine" and "obscure" arcs of Placidus and Wilson should be disregarded. The <u>semi arc</u> method is the true motion in Nature. (See pages 34 and 35)

The pole of the Sun, or Moon, is a certain elevation it has from the meridian towards the horizon; hence, if one of them happens to be exactly on the meridian it has no pole, and the arc of direction must be found by right ascension, as already shown in the method given for directing the mid-heaven in the zodiac. If the Sun or Moon be exactly on the horizon, it will have the polar elevation of the horizon, which is the latitude of the birthplace, and it must be directed by oblique ascension in the same manner as that given for directing the ascendant in the zodiac. Placidus, taught that the Sun is to be directed by right ascension when within  $2^{\circ}$  of the meridian at birth; and when within  $3^{\circ}$  of the ascendant (measured by oblique ascension) he advises that the Sun be directed by oblique ascension; and when within  $3^{\circ}$  of the western horizon, by oblique descension, and I advise students to follow his precept.

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EXAMPLES OF BULES FOR COMPUTING ZODIACAL DIRECTIONS

ZODIACAL DIRECTIONS OF THE MIDHEAVEN.

Example 1. Required the arc of the Midheaven directed to the square of Saturn, in the zodiac, in the nativity of the late Prince Consort (see page 47).

. .. :

1.1

The square aspect of Saturn falls in Gemini  $29^{\circ}13'$ . Reference to the "Tables of Right Ascension" will show that the 29th degree of Gemini (without latitude) gives  $88^{\circ}55'$ , and the 30th degree gives  $90^{\circ}00'$ . Then say: "As 60' of longitude are to 65' of R.A., so are 13' (difference of longitude) to 14' (difference of R.A.)." Add 14' to  $88^{\circ}55'$  and write down the sum as the R.A. of the aspect, viz.,  $89^{\circ}09'$ . From the R.A. of the aspect subtract the R.A. of the Midheaven,  $64^{\circ}28'$ , and the arc of direction of M.C. square Saturn is found to be  $24^{\circ}41'$ .

(Editor's Note: Excellent Tables of R.A., together with many other valuable tables, will be found in CON PLETE METHOD OF PREDICTION by Robert DeLuce, MAFSA, price \$3.00, postpaid \$3.10. It may be ordered from the National Astrological Library, 1520 28th St., SE., Washington, D.C.)

Example 2. Required the arc of M.C.  $45^{\circ}$  Sun, zod. in the same nativity. This aspect falls in Cancer  $17^{\circ}06^{\circ}$ .

 R.A. of Cancer  $17^{9}6'$   $108^{0}32'$  

 R.A. of M.C.
  $64^{0}28'$  

 Arc of Direction
  $44^{0}04'$ 

ZODIACAL DIRECTIONS OF THE ASCENDANT

Example 1. Required the arc of direction of Ascendant opposition Saturn, in the nativity of the late Prince Consort.

The opposition falls in Virgo  $29^{\circ}13^{\circ}$ , the R.A. of which is  $179^{\circ}17^{\circ}$ , the declination  $0^{\circ}19^{\circ}$ , N. Then:--

Log. tangent of 50 <sup>0</sup> 18'	10.0805519
Log. tangent of 0°19'	7.7424841
Log. sine of asc. diff. $0^{\circ}23^{\circ}$	7.8230360
R.A. of Virgo 29 <sup>0</sup> 13'	179 <sup>0</sup> 17' 0 <sup>0</sup> 23''
Oblique ascension of opposition	178 <sup>0</sup> 54'
Arc of Direction <sup>1</sup>	24°26'

Example 2. Required the arc of the Ascendant directed to the parallel of Saturn, in the same nativity.

The declination of Saturn being  $2^{\circ}35!$  the parallel falls in Libra 6°30', the R.A. of which point is  $185^{\circ}58'$ . Then:--

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....!

To the R.A. of Libra $6^{\circ}30'$ $185^{\circ}58'$ Add the Ascen. Diff. of Saturn. $3^{\circ}07'$ Oblique Ascension of parallel $189^{\circ}05'$ Oblique Ascension of Ascendant. minus $154^{\circ}28'$ Arc of Direction $34^{\circ}37'$	• • • • • • •	
Oblique Ascension of parallel	To the R.A. of Libra 6 <sup>0</sup> 30'. Add the Ascen. Diff. of Saturn.	185 <sup>0</sup> 58 ' 3 <sup>0</sup> 07 '
Arc of Direction $34^{\circ}37'$	Oblique Ascension of parallel Oblique Ascension of Ascendant minus	189 <sup>0</sup> 05' 154 <sup>0</sup> 28'
	Arc of Direction	34037

Example 3. Required the arc of the Ascendant directed to the quartile of Uranus, in the same nativity.

This aspect falls in 77 irgo  $20^{\circ}30'$ ; the R.A. of which point is 171°07', the declination 3°46! N., and the asc. diff. 4°33'. Then:--

	From the R.A. of Virgo 20030'	•		171 <sup>0</sup> 17'
	Subtract the ascensional difference	•	•	4033'
	Oblique Ascen: of the aspect	•		166 <sup>0</sup> 44'
• •• 1	Oblique Ascen. of the Ascendant	•	•	154 <sup>0</sup> 28'
·	Arc of Direction	•	•	12 <sup>0</sup> 16'

Example 4. Required the arc of the Ascendant directed to the sesqui-quadrate of Saturn in the zodiac, <u>conversely</u>, in the same nativity.

This aspect falls in Leo  $14^{\circ}13'$ , the R.A. of which is  $136^{\circ}42'$ , the declination  $16^{\circ}35'$ , and the asc. diff.  $21^{\circ}01'$ . Then:--

R.A. of Leo 14 <sup>0</sup> 13'	136041
Asc. diff minus	<u>21°01'</u>
Oblique Asc. of aspect	115 <sup>0</sup> 40'
Oblique Asc. of Ascendant	154028'
Arc of Direction	38 <sup>0</sup> 48'

THE SUN'S DIRECTIONS IN THE ZODIAC.

Example 1. Required the arc of the Sun directed to the parallel of Saturn in the nativity of the late Prince Consort.

The parallel falls in Libra  $6^{\circ}30'$ , the R.A. of which is  $185^{\circ}$  58', the meridian distance  $121^{\circ}30'$ , and the S.A.  $86^{\circ}53'$ . Then:--

THE MOON'S DIRECTIONS IN THE ZODIAC.

Example 1. Required the arc of the Moon directed to the quartile of Venus, in the nativity of the late Prince Consort.

The aspect falls in Scorpio  $20^{\circ}12'$ , on reaching this longitude the Loon had  $3^{\circ}13'$  S. lat. The R.A. of  $20^{\circ}12'$  Scorpio with  $3^{\circ}13'$  S. lat. is  $226^{\circ}49'$ , the meridian distance  $17^{\circ}39'$ , the declination  $20^{\circ}54'$  S., and the S.A.  $117^{\circ}22'$ . Then

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1.1

As Moon's S.A., 107 <sup>0</sup> 33' (a.c.)	9.77627	
To S.A. of aspect, 117 <sup>0</sup> 22'	.18573	
So. Moon's M.D. $34^{\circ}50'$	.71328	
To second distance of aspect, 38°01'	.67528	

Then, the second distance of aspect 38°01' minus 17°39' (the primary meridian distance) equals 20°22', the Arc of Direction.<sup>2</sup>

Example 2. Required the arc of the Moon directed to the opposition of Saturn, by <u>converse</u> motion, in the nativity of the late Prince Consort.

The opposition falls in Virgo  $29^{\circ}13^{\circ}$ , the R.A. of which is 179°17', the M.D. 65°11', the declination 0°19',N., and the S.A. 89°37'.

Then, the second distance of Moon  $78^{\circ}13'$  minus the Moon's M.D.  $34^{\circ}50'$  equals  $43^{\circ}23'$ , the arc of direction.<sup>3</sup>

Example 3. Required the arc of the Moon directed to the parallel of Mercury by converse motion in the same nativity.

This parallel falls in Virgo  $28^{\circ}30'$  (without latitude), the R.A. of which is  $178^{\circ}38'$ , the M.D.  $65^{\circ}50'$ , and the S.A.  $89^{\circ}17'$ .

 As S.A. of parallel 89°17' (a.c.).
 9.69550

 To S.A. of Moon 107°32'.
 .22373

 So M.D. of parallel 65°50'
 .43683

 To second distance of Moon 79°29'.
 .35606

Then,  $79^{\circ}17'$  minus  $34^{\circ}50'$  (the Moon's M.D.) equals  $44^{\circ}27'$ , the Arc of Direction.

#### THE PLANETS' DIRECTIONS IN THE ZODIAC

Example 1. Required the arc of Saturn directed to the parallel of the Sun, without latitude, in the nativity of the late Prince Consort. This parallel falls in Aries 27°54', and the R.A. of this point of the ecliptic is 25°55', and its M.D. 38°33'.

Example 2. Required the arc of Saturn directed to the parallel of the Sun, with latitude, in the same nativity.

When Saturn arrived at the parallel of the Sun's declination,

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(in Nay, 1822) his latitude was 2915"S., and his longitude was Taurus 4000'. This gives the R.A. as 32030', and the M.D. 31058'. . . . . . As Saturn's S.A. 86°53'(a.c.). . . . . . 9.68366 .24166 minus 31058' Arc of Direction . . .  $\overline{44^{\circ}17'}$ . . . . Example 3. Required the arc of Saturn directed to the opposition of the Moon, in the same nativity. The opposition falls in Taurus 2°29', on reaching which longitude Saturn had 2°15' S. lat. R.A. was 31°04'; M.D. 33°24'; declination 10°15' N., and his S.A. 102°34'. Then: --As Saturn's S.A. 85°53' (a.c.) . . . . . 9.68366 So Saturn's M.D. 64<sup>0</sup>12'.... .44774 To the second distance 75°47'. . . . . . .37567 . . Then, the second distance 75°47' minus 33°24' equals 42°23', the Arc of Direction.<sup>4</sup> · · · · · Example 4. Required the arc of Mars quartile Moon in the zodiac, without latitude, direct, in the same nativity. The quartile of the Noon's place falls in Leo 2030'. The R.A. of this longitude (sine lat.) is 124°47'; the declination is 19°37'; the S.A. is 115°24'; and the M.D. is 60°19'. As Mars' S.A. 120<sup>0</sup>59' (a.c.) . . . . . . . 9.82745 To S.A. of the aspect 115°24'..... .19307 So Is Mars' M.D. 18<sup>0</sup>18'. . . . . . . . . . . . . .99282 To the second distance 17°27'. . . . . . . 1.01334 60<sup>0</sup>19' Arc of Direction . . .  $42^{\circ}52'$ FOOTNOTES 1. This arc coresponds exactly with the arc for the father's death--24<sup>0</sup>25<sup>+</sup> This arc corresponds closely to the period of the Prince Consort's 2. engagement. 3. This arc falls in the fatal train. 4. This arc measures to within one month of the period of death, arc -a state of the second 42<sup>0</sup>18'. 

(Editor's Note: Logarthimic tables of Sines, Cosines, Tangents, Cotangents, and Ternary Proportional Logarithms have been prepared for astrological students by the National Astrological Library, price \$1.35 postpaid in the United States)

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#### CHAPTER XXXIV

ON EQUATING ARCS OF DIRECTION "A year for a day, and a day for a year."

Various methods of equating arcs of direction have been suggested and adopted by different authors. The Ftolemaic measure of time is the most correct, viz.: one degree -- one year of life, and one-twelfth part of a degree (5')--one month. The author adopted this measure--at the suggestion of Zadkiel I--in the year 1862, and his experience afforded by the calculation of several hundreds of nativities proves that it comes nearer to the truth than any other.

The method of Flacidus was this:---"Add the R.A. of the Sun to the arc of direction; the sum will be the right ascension of that part of the zodiac which when reached by the Sun (as shown in the Ephemeris for the year of birth) the direction comes into force, and the time must be equated by allowing a year for every day the Sun takes in reaching that point, and a month for every two hours."

The method of Naibod was to allow "for every degree of arc, on year, five days, and eight hours; and for every minute six days, four hours."

Maginus recommended (on the authority of Dr. Dee, who was a good mathematician) that the arc of direction should be considered as right ascension, and measured according to the Sun's motion, in right ascension, at the time of birth.

Some artists divide the arc by the Sun's mean motion; others by the rate of the Sun's motion on the day of birth.

It is no small recommendation in favour of the Ptolemaic measure that Zadkiel I after having adopted the measure recommended by Placidus (termed by Wilson as the "most rational"), and followed it for many years, was compelled by the results of his great experience to discard it in favour of the Ptolemaic question.

Example 1. His late Royal Highness the Duke of Edinburgh and of Saxe=Coburg-Gotha was born at Windsor Castle on the sixth day of August, 1844, at 7:50 a.m., Greenwich mean time.

				11	m	3
Sidereal time at noon, August 6th		•	•	8	56	32.62
Add time elapsed		•	•	19	50	
Add diff. mean and sidl. time	٠	•	٠		3	15.49
				28	49	48.11
Subtract longitude Windsor Castle		•	•	-	2	20.30
Subtracting the circl of 24 hours	•	•	•	4	47	27.81

The Sidereal Time is found to be equivalent to 71°51'57", which is the right ascension of the meridian at the moment of birth stated in the official bulletin. The apparent obliquity of the ecliptic was then 23°27'31.4". The exact longitude of the upper meridian may be readily found as follows:--

Subtracting 60°, for two signs of the zodiac, we have 13°16' 39" of Gemini to enter on the midheaven, or cusp of the tenth house. By means of the rule "Oblique ascension given to find the ecliptic longitude," given in the Appendix to this work, the ascendant is found to be Virgo 17013' .-- The obligne ascension of the ascendant is found by adding to the R.A. of the midheaven ninety degrees, thus 71°51'57" plus 90° equals 161°51'57". + 18 of and the El

A 18 18 The horoscope was given at page 101 of the first volume of FUTURE. The longitudes of the Sun and plents were respectively: --Sun in Leo 13<sup>0</sup>52'23". Monn in Taurus 15<sup>0</sup>52'10". Mervury in Leo 29<sup>0</sup>19'. Venus in Cancer 23049', retrograde. Mars in Leo 13020'. Jupiter in Aries 3°41', retrograde. Saturn in Aquarius 3°13', retrograde. Uranus in Aries 6°01', retrograde. Neptune in Aquarius 22°38', retrograde. The Moon was hyleg, and she was in quadrature with both the Sun and Mars, and in mundane sextile with Venus. The Sun was only half-a-degree past conjunction with Mars. This rendered the Royal duke liable to feverish allments, and his first attack of fever took place in February, 1863, arc 18°30', under the operation of the primary direction of Noon rapt parallel Mars 17°50', and Sun rapt parallel Moon 18°20'.

-In December, 1862, Prince Alfred was elected King of Greece, but he declined the honour of becoming the monarch of that country, on the advice of his illustrious parents and the British Government. This honour was proffered under the influence in the nativity of the second son of Queen Victoria, of Ascendant parallel Jupiter, zodiac, 18<sup>0</sup>31'.

Early in the year 1868, the young prince visited Australia, and on March 12th a dastardly Fenian attempted to kill him by shooting him in the back. Zadkiel I foresaw the danger and foretold that "the 12th of March (1868) is evil for a great personage." This narrow escape of death at the hands of an assassin was incurred under the primary directions of M.C. parallel Mars, zodiac, conversely, 23°29', and Moon parallel Saturn, mundo, converse 23°46'. The arc for this dangerous experience is 23°36'. It is noteworthy that in the nativity the Sun and Mars were together in the sign Leo, which from time immemorial has been held by astrologers to rule the back of the body and the spine.<sup>1</sup> At the 23d Solar rebolution the Sun was in quartile and the Moon was conjunction with Saturn, which malefic planet was in opposition to the place of the Moon at birth.

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. . . On January 23, 1874, the Royal Duke was married at St. Petersburg, to the Grand Duchess Marie, daughter of the Tsar Alexander II; the arc for the happy event 29°28', and the arc of direction of Midheaven conjunction Moon, mundo, convorsely, is 29009', and that of Moon sextile Sun, zodiac, is 29°47'.<sup>2</sup> If we subtract 0°16', the Sun's semi-diameter, from this arc we shall bring it up, for first contact, closely to the arc of marriage, thus 29°47' minus 0°16' equals 29°31'. · · · ·

The second attack of fever was suffered in April 1889. The Prince was stricken with Naltese remittent fever--the 'evil planet

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as were saturn then being in transit over the places of the Sun and Mars in his nativity; and, moreover, Saturn was stationary in Leo 13025' on the 14th day of that month. The following primary direction was then find in force: Ascendant quartile Moon, zodiac, conversely, 44035', the

ll arc for the illness being 44°41'.

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, I 48.0 The author warned the Prince of this attack of fever, as follows: "April, 1889. Our Sailor Prince will be troubled by Saturn's stationary position so near the places of the Sun and Lars at his birth; he will do well to avoid staying in unhealthy places where fever lurks."3 Certain Press-scribes, anxious to discredit astrology, endeavoured to belittle this warning by saying that "England has more than one Sailor Prince," but this futile boomerang of theirs only recoiled to themselves, for, in their ignorance, the forgot that only one, and that one Prince Alfred, had both the Sun and Mars in the fourtmenth degree of the sign Leo at his birth, and that the Sun could only be in that degree on the 6th day of August, 1844, and not at the birth of any other Sailor Prince of England.

A train of evil directions brought on a malignant affection of the larynx, at the root of the tongue, and the Royal Duke succumbed to a sudden seizure with failure of the heart on July 30, 1900, at 56 years of age all but eight days. The arc (10--1 year of life) measures 55°59'. The following directions measure closely thereto: Moon quartile Uranus zodiac, 55°45', Moon parallel Uranus, zodiac, conversely, 55°49'. 

It is remarkable that the Asselli are close to the Midheaven by primary direction: M.C. conjunct North A sellus, in the zodiac, 55°51'.

The Moon, being hyleg and in Taurus, the sign ruling the throat, and afflicted by Mars and the Sun, at birth, accounts for the fatal illness, and Uranus being the afflicting planet, by direction, accounts for the suddenness of the demise.4

The late King Edward VII, was born at 10:48 a.m., November 9, 1841, at Buckingham Palce, London. At that moment of Greenwich mean time and at the bifthplace, the sidereal time was 14<sup>h</sup>l'8.76"--210°17'11" in arc of T.A. This gives Scorpio 2°29' on the Midheaven, and Sagittarius 27<sup>0</sup>42'45" ascending. The geocentric latitude of the birthplace is 51°18'36" N., and the longitude is 0°36' W., of the Royal Observatory, Greenwich. The ascending degree is computed for this latitude, and the semi-arcs of the celestial bodies also.

The horoscope of King Edward was gast by Zadkiel I within three hours of the time of birth being officially stated, and was published in the second edition of his Almanac for 1842. The learned editor remarked that as Lars was in the first house and in mundane quartile with the Sun (hyleg):--1. J. 

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"We cannot hope that the child's constitution will be free from liability to feverish complaints. This excepted, the hyleg (Sol) is strong, having the mundane parallel of Venus, and we doubt not this scion of our Royal House may live to sway the sceptre of this realm.

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"The Moon in good aspect (sextile) with Mercury gives him a shrewd and clever turn of mind with good natural talents, and he has Jupiter so strong that he will become a mild and benevolent sovereign,

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oblique ascension), but his Majesty escaped serious injury thereby in most instances, because the benefic planet Jupiter was but 7°36' above the ascendant, and strong in his chief dignity the sign Sagittarius. Very early in life he had a narrow escape of being shot; he rolled down the almost perpendicular side of a mountain, owing to a slip of his foot, and escaped with a few severe bruises; he came very near to being crushed by the fall of an enormous chandelier, when at Heidelberg, in September 1861; he fell into deep water, when touring in Palestine: he nearly fell into the flames, through a floor giving way, while helping firemen to extinguish the fire at Marlborough House, in July 1865; he fractured the patella of one knee by slipping on a staircase in July 1908; he had a fortunate escape from assassination in Belgium, in April 1900, and injured a foot, while out shooting, in November 1905. · · · · · ·

though firm and positive in opinion."

Again, in Zadkiel's Legacy (1842) it was stated "the Prince of Wales shall be called 'The Wise King.' The potent position of Jupiter renders him liberal. frank, brave, benevolent, and calculated for government; fond of sport and exercise; amiable, gracious, noble and brilliant. He will sway the sceptre of this realm in moderation and justice --- a gracious and merciful sovereign."

This was a very true forecast of the talents, tact combined with firmness, graciousness, benevolence, of his Majesty; and of that wisdom displayed in his unceasing efforts to secure peace to his Empire, and his wonderful faculty for saying the right thing at the right moment; of S. A. his high courage and keen zest for sport.

> King Edward VII incurred a liability to accidents from the proximity of Saturn to the ascendant (only 1°26' below the eastern hori-

zon, measured by

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When Mars arrived at the ascendant, by primary direction--Asc. conj. Mars mundo 20°30', preceded by M.C. par. Uranus zodiac, conversely 19°58'---the King suffered the sad bereavement by the death of his talented and affectionate father, in December 1861, in which fatal month a lunar eclipse took place whereat Mars was exactly in transit over the place of the Sun at his Majesty's birth. Under this martial direction, he went for his tour in the East.

His Majesty's marriage with the charming Frincess Alexandra of Denmark, took place March 10, 1863, under the happy influence of Moon sextile Venus, zodiac, conversely 21°02', and Venus parallel Moon, zodiac, conversely 21°50', by primary direction.

As the Sun arrived at the parallel declination of Saturn, by primary direction, his Majesty was attacked with enteric fever,, which so nearly proved fatal in December 1871. The arc for the crisis of this dangerous attack is 30°04'. That of Sun parallel Saturn, zodiac, first contact is 29°42'. It is computed in the following manner:--Saturn's declination 22°43'56.3"-+16'10.6" (Sun's semi-diameter) = 22°27'45.7" which the Sun's limit attains on reaching longitude Sagittarius 13°40'36". The R.A. is 252°17'38", and meridian distance 42°00'37". The second distance of the Sun (as computed by the rule already given) is 12°18'44", which is to be subtracted from 42°00'27", and the quotient is the arc of Sun parallel Saturn, first contact, 29°41'43".

The direction of the Sun's centre to the parallel of Saturn in the zodiac measures 32°22'16", and its operation coincided with his Majesty's narrow escape, in a collision of his yacht, in 1873 (attended by M.C. conjunct Moon mundo, conversely, 32°28').

At the King's 30th Solar revolution, the configurations of the Moon pre-signified illness, and Zadkiel I directed attention to this pre-signification in his Almanac for 1871, thus:--

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"On the 9th of November 1871, the Moon is afflicted by a square of Mars and Saturn, which bespeaks serious losses and troubles for all persons born that day, be they prince or peasant."

The author, in an annual (1871) which he then edited, wrote: --

"At the Solar eclipse of December 22, 1870, Saturn is in transit over his own place at birth of H.R.H. the Prince of Males. This transit taken into consideration with the fact that the eclipse falls in the place of Saturn at birth, and in square to the Moon's place, indicates trouble and ill-health---further than this we may not say but 'the wise' will understand."

This was written in July 1870, sixteen months before the serious illness began (November 1871). The effect of the Solar eclipse of December 22, 1870, was retarded until the primary direction of Sun par. Saturn came into operation, when the combination of these evil influences very nearly ended the valuable life of the Prince of Wales. The eclipse lasted for four hours and twenty-eight minutes, and its rule, therefore, continued for nearly four years and a half. It was total, and was visible as a partial eclipse in the United Kingdom. In the autumn of 1876, his Majesty went to India, and in December of that year met with an accident there, and was on one occasion in some danger from the charge of a tiger. As both Mars and Saturn were in Capricornus, and in the ascendant, the author wrote (in July 1875, when the visit to India was announced by the Prime Minister, in the House of Commons'): "But for the generally fortunate character of the directional influences operating during the period of his Royal Highness' projected visit to India, one would be apprehensive for his personal safety in that country. Care will have to be taken to avoid accidents" etc.<sup>5</sup> The primary directions then operating were Asc. 45° Mars, zodiac, conversely, 34°52', Sun parallel Jupiter, zodiac, 35°07', Sun squartile Moon, mundo 35°09', and Sun sextile Jenus, zodiac, 35°53'.

In July 1898, his Majesty's accident to his knee took place under the primary direction of Asc. parallel Neptune, zodiac, conv. 56°45', closely followed by Asc. conjunction Uranus mundo 56°58'.

Sipido's abominable attempt to assassinate his Majesty at the railway station at Brussels on April 4, 1900 (when Saturn was in Capricornus 4°58' the sign ruling Brussels), was, Providentially, unsuccessfal. The arc for this danger is 58°24', and that for the death of Prince Leopold is 58°43'. The primary directions then operating in the royal nativity were:--Sun 135° Saturn, zodiac, conversely 58°18', Asc. sesqui-quadrate Mercury, mundo, 56°33', Sun opposition Neptune, zodiac, conv. 58°40'. His Majesty's health was not good, at the time.

In 1901, at the age of 59 years and two months (arc--59<sup>0</sup>12') on the demise of his beloved mother, Queen Victoria, the Prince of Wales acceded to the throne, under the following train of primary directions:

The directions of Saturn to the Lidheaven, in the zodiac and in the world, account for the accession to the throne in a time of war and national trouble. As, however, the Sun, lay by direction, in the parallel of Jupiter, an honourable peace in South Africa was soon concluded<sup>6</sup> and a brilliant, although too short a reign of nine years and four months followed.

The effect of the fourth direction in the preceding list, namely the opposition of the Moon to the ascendant, in the zodiac, 59°29'--May 1901, was also manifest in the very narrow escape his Majesty had of a dangerous accident, on May 22, 1901, by the fall of the mast of the yacht Shamrock II, due to a sudden gust of wind. Had the snapping of the mast happened ten seconds later, the boom would have been right aboard, and would have fallen on the deck. At the time of

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the accident the King was standing in the companion-way.7 This direction is said to presignify "misfortunes at sea," as was stated in the "Grammar of Astrology" (1840), and at p. 235 of the first volume of "The Text-Book of Astrology," first edition (1879).

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On June 14, 1902, his Lajest felt indisposed, but insisted that the troops at Aldershot should not be disappointed of his presence, and therefore travelled thither to attend the tattoo that evening, which unfortunately was very rainy. After dinner the King began to suffer much pain. On the 16th his physicians advised his return to Windsor. On the 19th his condition improved, and continued to June 23d, when his Majesty proceeded from Windsor to London; but that evening fever returned, and the swelling in the right iliac fossa rapidly increased. The King received the information that a purulent inflammation had occurred with his usual courage and equanimity, and expressed the greatest distress that his people should be disappointed, for the coronation would, necessarily, have to be postponed. On June 24th Sir F. Treves performed the operation for appendicitis. A rapid recovery followed, after the 26th. The Coronation of the King and Queen took place at Westminster Abbey on August 9th. This critical and dangerous illness was due, astrologically speaking, to the primary direction of Sun parallel Saturn, first contact, 59°36', followed by Asc. 135° Sun, zodiac  $60^{\circ}32'$ . The arc for the illness and operation is  $60^{\circ}36'$ . 

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It has already been shown that the attack of typhoid fever in December 1871, was due to the first contact (of the Sun's limb) of Sun parallel Saturn in Sagittarius 13°40'36". When the Sun again reached the parallel of Saturn, last contact in Capricorn 16019'24", the King's life was soon after, again endangered, and this time by appendicitis.8 At birth the Sun was in Scorpio 16054'18" in zodiacal sextile and mundane quartile with Lars, and thereby takes the nature of the ruddy planet; and this accounts for the dangerous purulent inflammation necessitating the surgical operation. The Sun (hyleg) lay in the parallel of Saturn's declination, by direction from June 1901 to June 1904. Moreover, another evil direction interposed to increase the suffering and danger to life, namely, that of Midheaven conjunction Regulus, mundo, conversely (which is the meridian distance of that wholly martial star at birth) 60°18'. At the King's 60th Solar rebolution the Moon was in Scorpio 2°45', exactly on the midheaven of the nativity: and on April 22, 1902, she was totally eclipsed in Scorpio 1°42'. At the 60th lunar progress (7:16 a.m. September 16, 1846) the Sun was within two degrees of exact conjunction with Mars in Virgo (in the eighth house), in opposition to the place of Uranus at birth, and in parallel declination with both Mars and Uranus.

The King's grandson, now the Prince of Wales, had the Sun in conjunction with both Mercury and Neptune at his eighth Solar revolution, June 23, 1902. Accordingly the author wrote (in July 1901) that: "The 23d of June brings a crisis" --- and his grandfather became alarmingly ill on that day.

The passing of King Edward VII took place at 11:45 p.m. of 3~ May 6, 1910, to the intense grief and consternation of his loyal subjects throughout the British Empire. His Majesty left England for Paris at 9:30 p.m. March 6, 1910, and contracted a chill en route. The arrival at Biarritz, on the 9th, was soon followed by a state of health which

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caused anxiety to his physicians--"the brinchitic attack, raised temperature, accelerated pulse and respirations." This attack lasted ten days. The train of adverse primary directions falling due in his Majesty's sixty-ninth year gave rise to serious apprehension, and led the author to issue this solemn warning:---

"If the King's physicians would pay attention to astrological science, they would not advise his Majesty to travel abroad either this spring, or summer, in view of the first, fourth and seventh of the primary directions operating in this year (1910), and the meridional (proximate) position of Saturn at the 68th Solar revolution.<sup>10</sup> May they (the favourable influences) entirely neutralise the unfavourable arcs:"

Alas! the King's physicians permitted, if they did not advise, his Majesty to travel abroad at the beginning of March 1910, and to return to this country on April 27th. The first direction was Mercury parallel Sun, zodiac, conversely 68°22'--March 1910. The fourth was Moon parallel Mars, mundo, conversely, 68°38'; the seventh was Moon quartile Uranus, zodiac, cum lat. 68°53'. The sun being hyleg the first direction was a serious one for health; the fourth was one calculated to excite inflammation, threaten failure of the heart, and to render travelling afar very risky, just as the first would.

During his last illness, his hajesty showed as indomitable a courage as on previous occasions. Although he had not shaken off the depressing effects of his dangerous attack of bronchitis at Biarritz, which was so near being fatal, he faced the risk of returning to London and Sandringham ere the cold winds of an English spring had subsided, making a hurried and exhausting journey without breaking it, anxious as to the Constitutional crisis then existing, and working to the last for the good of his subjects.

#### FOOTNOTES.

1. Lord Mayor, Viceroy of India, who was assassinated by being stabbed in the back also had Mars in Leo at his birth, and in opposition with the Moon. He was born February 21st, 1822, and died on February 8, 1872. 2. This direction is computed in R.A., as it falls within one degree of the Midheaven of the Frince's nativity Thus: R.A. of Gemini  $13^{\circ}52'$ ,  $72^{\circ}30'-42^{\circ}43'$ , the Moon's R.A. =  $29^{\circ}47'$  the arc of direction.

3. Vide Zadkiel's Almanac for 1889, page 11.

4. In Zadkiel's Almanac for 1900, p.23, will be found the following forecast: "Our Royal Family will be involved in some grief, in the first half of July, we regret to foresee."

5. Vide Zadkiel's Almanac for 1876, pp. 50, 51.

6. Peace was signed at 10:30 p.m., May 31, 1902, at Pretoria.

7. Vide Star Lore, June 1901, and December 1902.

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8. The student can readily compute this primary direction as follows:-As Seun's S.A. is to the S.A. of the parallel 57°59'23" so is the Sun's M.D. to his second distance 12°07'05", which subtracted from the M.D. of the parallel, 71°43'16" = 59°36'11" the arc of direction.
9: Vide Zadkiel's Almanac, 1902, p. 21.

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9: Vide Zadkiel's Almanac, 1902, p. 21. 10: Vide Zadkiel's Almanac for 1910, p. 79, and for 1911, pp. 81-84.

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### ON RECTIFYING A NATIVITY

. When the time of birth is only known approximately, no observation of it having been recorded, an attempt to determine the true moment of birth can only be made by means of the Placidian system. An error of four minutes will throw out the primary directions of the Ascendant and Midheaven a whole year, and mundane parallels two years. more or less. An error of eight minutes, or more, will accelerate or retard the directions of the Sun or Noon, according to whether the error is later or sooner than the true moment of birth, by weeks or : months. · ; 2 a the second second

an dh' an tha Before railways were made, local time was kept in all towns remote from London, in England and Vales and Scotland. Since the middle of the nineteenth century "railway time"---that is to say, Greenwich mean time---has been kept throughout the United Kingdom, except in Ireland, where Dublin time is kept. For every degree of longitude west of Greenwich "railway time" is four minutes in advance of local mean (or clock) time; and for every degree east, it is four minutes later. Before the railway era, time was kept in many country places by means of the sun-dial. It is, therefore, important to learn whether the stated time of birth, in a country place, is local or railway time. Abroad, standard time is kept, which differs considerably from local time in places remote from the standard in each country. The following Standard times, referred to the Leridian of Greenwich, have been adopted for railway and other purposes:--

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Mid-Europel	East	New South Wales	10 East
East Europe 2	East	Queensland	10 East
India $5\frac{1}{2}$	East	Tasmania	10 East
Burma 62	East	New Zealand	112 East
Hong Kong 8	East	AMERICA	
Japan 9	East	Atlantic	4 West
South Africa 2	East	Eastern	5 West
West Australia 8	East	Mountain	7 West
South Australia 92	East	Central	6 West
Victoria	East	Pacific	8 West

Before computing the nativity the student should carefully ascertain whether the time of birth furnished is standard (or railway) time, as shown by the clock or watch by which it was noted. Paris time was synchronised with Greenwich time on March 10, 1911

An additional source of error frequently arises from the excitement in the household wherein the birth takes place. Indeed, except when the first act of respiration, or first cry of the infant is noted by the doctor, or for astrological purposes, a guess is usually made some minutes after the event as to the nearest minute, which may differ from five to ten minutes from the true moment.

When the exact moment has been correctly observed and recorded, the student will find the arcs of primary direction, equated by the Ptolemaic method  $(1^{\circ} = 1 \text{ year of life})$  will approximate very closely to

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the periods of important events in the life of the owner of the horoscope to be computed, especially in the case of directions of the angles to the conjunction, opposition, trine, and quartile of Mars. As already stated, parallels, whether mundane or zodiacal usually begin to operate some weeks in advance; and so do the mutual directions of the Sun and Moon, in the zodiac.

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A most misleading and unwarrantable assertion was made about thirty-two years ago, by the writer of an astrological primer, that "the exact moment of birth (always so difficult to get at) is of no vital importance whatever." The same writer also asserted that astrology does not consist of the casting of horoscopes "and the working out of directions, but the judgment of the horoscope and the effects of directions." He also deprecated mathematics as applied to astrological calculations, and exalted the judgment of persons of such imperfect education that they cannot compute horoscopes or planets' places nearer than to degrees! He would be a sorry specimen of an astrologer who cannot compute horoscopes, planets' places, and primary directions correctly.

Several methods have been propounded for rectifying approximate times of birth. The only true process is by computing arcs of primary direction for past events of importance---such as serious accidents, dangerous illness, death of father or mother, emigration, etc.---and comparing the arcs of such directions as may fall due near the periods of such events and harmonise with the natufe of them. For this purpose the speculum must first be computed. If a direction of the ascendant or midheaven, satisfactory as to its nature corresponding to that of the selected event, is found to measure within a degree, more or less, of the arc for such event, it may be taken as the argument and a tentative rectification made by means of it. Thus if it differs one degree of arc late, add four minutes to the estimated time of birth; if one degree too early, subtract four minutes<sup>1</sup>, and its arc will then be found to measure the same as that of the event.

It is usually found that directions of Mars afford the most reliable means of rectifying an uncertain estimate of the birth moment; especially in the case of an acute fever, or an accident causing much loss of blood, or necessitating a surgical operation, or the sudden death of a parent.

The date of marriage, if already entered upon, will sometimes be useful to this end, especially in the case of a real love-match, of happy and advantageous nature; in such case a direction of Venus may fall a little earlier than the arc of marriage, thereby accounting for the fascination leading up to the engagement and wedding.

. . . . . . .

When rectification cannot be made by means of directions of the ascendant or midheaven, those of the Sun and Loon, in the zodiac and in the world, may enable it to be effected. In such case the following rules, given by Oxley and Zadkiel I (in the first half of the last century) must be followed:--

Rule 1.--Reduce the meridian distance of Sun or Moon, whichever is directed, into minutes of a degree, and call it the first position; then add to this meridian distance one degree, reducing it also to minutes, and call it the second position. Then, opposite the second position, place the error of the arc of direction, multiply them together, and call the amount A. Work the same direction with the altered meridian distance (taking care to correct by one degree the meridian distance of the planet employed also); find the error of the arc of direction and place it opposite the first position, Multiply them together, and call the amount B.

Rule 2.--If both errors be greater or less than the arc of the event, find the difference between the errors, make it a divisor; find also the difference between A and B, and make it a dividend; the quotient will be the true meridian distance of the Sun or Loon at the moment of birth, the difference between which and the amount of the meridian distance which was made the first position, is the error of the R.A. of the Midheaven at the estimate moment of birth.

Rule 3.--But if one be greater and the other less than the arc of the event, take the <u>sum</u> of the erros for a divisor, and the sum of A and B for the dividend; and the quotient will give the true meridian distance as before stated.

The rectification having been effected, the horoscope and the speculum must be re-calculated to the corrected R.A. of the Midheaven, and the directions employed in the process of rectification must be re-calculated also; and all directions for future years must be computed to the rectified R.A. of M.C.

The Nativity of H.R.H. the Late Prince Consort (p.47) requires a rectification of three minutes and twenty-four seconds later than the hour (6:00 a.m.) given in his biography, to bring up the arcs of direction more closely to the following chief events of his lamentably short life of forty-two years:---

#### R.A. of M.C. = $64^{\circ}28'18''$

Events

. .

#### Directions

Death of mother, Aug.30, 1831	Ascendant 🗋 🙀 zodiac 12 <sup>0</sup> 16'
Accident to a knee, Dcc. 1837	M.C. of o'mundo, 18°18' Asc.7 of mundo, 18°18'
Engagement, 0ct.15, 18392008'	<pre>) [] 9 zodiac, dir. 20°22' ) rapt parallel 21°14'</pre>
Death of father, Jan. 29, 1844-	M.C.* () mundo, dir. 20°50' Asc.& h zodiac, dir. 24°26'
24025'	M.C. h zodiac, dir. 24°41' • quadra-sextile mundo conv.42°17'
Died, Dec.14, 186142 <sup>0</sup> 18 <sup>1</sup>	) rapt parallel \$ 42°21' h & Dzodiac, dir: 42°23' d [] Dzodiac, dir: 42°52'

Had the malefic, Mars, Saturn, and Uranus not been in angles and afflicting Lercury in the ascendant, and had not Mars been elevated above the Sun, Loon, and the benefic planets at the moment of birth, and had the Sun (hyleg) been supported by Jupiter and Venus, the Prince Consort would, probably, not have succumbed to the fever which attacked him in December 1861, in his forty-third year.

That a dangerous crisis was about to take place in the forty-

third year, was foreseen by Zadkiel I, who, in a guarded manner, expressed his anxiety for the health of the Prince, at pages 41 and 45 of his Almanac for 1861. Commenting on the nineteenth Solar revolution of the heir-apparent, Zadkiel said: "1861 is evil for the father of the Prince of Wales." Again, in his judgment on the lunation nearest the Vernal Ingress of 1861, the following remark was made: "The stationary position of Saturn in the third degree of Virgo (the degree held by the Sun at birth) following upon this lunation (whereat Saturn was in the ascendant as at the vernal ingress) will be very evil for all persons born on or near the 26th of August; among the sufferers I regret to see the worthy Prince Consort of these realms."

Alderman Humphrey, of London, in announcing from the magisterial bench the demise of the Prince Consort, mentioned, as a remarkable fact, that Zadkiel (I) had expressed in his almanac great anxiety as to the state of His Royal Highness' health in the year 1861. This announcement caused a great sensation, and, as a matter of course, the worthy alderman as well as Zadkiel, was roundly abused in the newspapers the following day, with one or two honourable exceptions. The writers of the disgraceful abuse looked rather foolish when it soon afterwards transpired that the Prince Consort had taken some little interest in scientific astrology.

Well may Tennyson have written of the talented Prince as:--

"Vearing the white flower of a blameless life Before a thousand peering littlenesses."

It may be mentioned that the Prince Consort, by falling through the ice when skating, caused Queen Victoria some alarm, under the operation, in his nativity, of a Neptune primary direction.

#### NATIVITY OF HIS MAJESTY KING GEORGE V.

In the year 1868, the nativity of Prince George of Wales, together with that of his elder brother, the late Prince Albert Victor of Wales, was presented by the author in an annual which he wrote (from 1868 to 1871 inclusive) in 1867. The following judgment was appended to the diagram:--

The regal sign Aries occupies the eastern horizon, and Mars, the ruling planet of the ascending sign, is in Leo, also a regal sign. The benefic Jupiter, strongly posited in his own sign Sagittarius, is within six degrees of the upper meridian. Venus is in her chief dignity Taurus, and in the ascendant. Saturn is in the seventh house in his exaltation (Libra). So that in this truly royal nativity we find three planets dignified, the glorious Jupiter close to the midheaven, the Sun and Moon nearly in mutual trine aspect, a royal sign ascending, and Mars and Jupiter in royal signs. From these positions we may conclude and predict that this Prince will, if he live, become King of England under the title George V.

Let us now consider the question of vitality. The Moon is hyleg, being within five degrees of the western horizon (cadent, by oblique descension  $4^{\circ}13^{\circ}$ ), within three degrees of the quartile of Uranus applying to sectile with Mars, and in parallel of declination with

а. Х. Neptune (The Moon also is in mundame trime with the Sun, arc  $2^{\circ}25'$ ) There is nothing to indicate either an early death or a delicate constitution. The Prince will suffer occasionally from cough or chest affection, but these may be easily remedied, under God's blessing, by skilful treatment; and may be also troubled with headache at times. If Neptune have benefic influence, as is supposed (Later experience shows that the influence of Neptune is not benefic), his exact parallel of declination with the Moon should strengthen the physical constitution.

The Moon and Mercury are both "disposed" of by Venus. Venus being dignified, according to Claudius Ptolemy, "renders the mind and disposition benignant, good, copious in wit, fond of dancing, abhorring wickedness, delighting in the arts, affectionate, refined in taste, easily reconciled, tractable, and entirely amiable." Venus in par. dec. Mercury will render the Prince "philosophical, of scientific mind and good genius, poetical, delighting in learning and elegance, luxurious, intelligent, emulous of worth, delighting in exercise, judicious, and high-minded."

It will be seen from the foregoing judgment that the Prince will, in mind and taste, greatly resemble his grandfather, the good and great Prince Albert. Indeed, England will be proud of her fifth King George and his fame shall descend to posterity as one of the wisest and best of monarchs.

Let the student watch the development of character in this Prince, for the nativity is especially interesting from the fact that Neptune, whose influence is little understood, occupies the proud position of the ascending planet. The position of Jupiter pre-signifies a very prosperous and peaceful reign; the good is somewhat marred by the opposition of Uranus, but this cannot seriously interfere with the happy influence of the glorious Jove.

The horoscope was computed for the time stated in the official bulletin, namely 1:18 a.m., and it was again given in FUTURE, March 1892, and in Zadkiel's Almanac for 1911.

However, if the time be rectified to 1:15 a.m., the arcs of the primary directions operating near the period of the accession to the throne will be brought up much more closely. As it very frequently happens that, astrologically speaking, the true moment of birth---that at w which the infant's first breath is drawn---is found to be from two to five minutes earlier than that observed, no objection can be raised to His Majesty's true moment of birth being rectified three minutes earlier. The diagram here presented is drawn for 1:15 a.m. of June 3, 1865, Marlborough House, in latitude 51°30'16" N., and longitude (in time) 37" W.

		h m s
Sidereal time at Greenwich mean noon	٠	. 4:43:52.13
Add time elapsed	•	.13:15
Add difference mean and sideral time 13 <sup>h</sup> 15	•	. 2:10.59
		18: 1: 2.72
Subtract longitude of birthplace 37" West.	•	. 37.00
R.A. of L.C. is 270°6'26"	•	.18:00:25.72



The arc of accession to the throne, at 44y. llm., is 44°55'. The following train of primary directions will be found to approximate closely thereto:

44°21 ' ⊙ ° D, mundo, conv. 44047 1 MC  $\triangle \odot$  , zodiac, dir. 44<sup>0</sup>57' ⊙□ h, zodiac, dir. Asc. P. 24, zod., dir. 45°03' Asc. P. 24, zod., conv. 45°16' D semi □ Qzod., conv. 45°21' 450271 2 & b, zodiac, conv. ⊙ sesqui∏ o', zod., conv.45°33'

By rectifying the time of birth from 1:18 a.m. to 1:15 a.m., the arc of  $\bigcirc \square$  h zod.conv. is brought from 45°36' to 44°57', as close as is necessary to the arc for the demise of the father and his Majesty's accession to the throne, May 6, 1911. Again, the arc of M.C.  $\triangle$   $\bigcirc$ zodiac is brought from 44°2' to 44°47', and that of Asc. P. 2, zodiac, direct, from

44°18' to 45°3'.

	Lat.	Declin.	R.A.	. M. D.	S.A.	and that of the
O D Q Q Q Q	2 <sup>0</sup> 27 <sup>1</sup> / <sub>2</sub> 'S 3 17 <sup>1</sup> / <sub>2</sub> S 1 30 S	22 <sup>0</sup> 17'59"N 2 39 54 S 14 10 15 N 13 16 59 N	70 <sup>0</sup> 57'25" 179 57 45 46 57 13 37 43 27	19 <sup>0</sup> 19'01" 89 51 19 43 9 13 52 22 29	58 <sup>0</sup> 57'26" 93 21 19 71 29 20 72 43 56	same direction conversely, from 46°l' to ^5°l6'. These three last
റ്	126 N	20 16 34 N	128 19 54	38 13 28	62 19 16	nemed directions
2	0 26 <u>늘</u> N	22 56 30 S	265 17 31	<b>4</b> 48 55	57 50 42	are powerful for
þ	2 40 N	6 51 24 S	203 15 39	66 50 47	81 18 14	pre-signify a
ΪĦ	0 12 N	23 39 12 N	88 30 3	1 36 23	56 34 59	fortunate and
Ψ	1 29불 S	2399N	9 55 1	80 11 25	86 39 38	prosperous reign.

S.A.

It has been said that as Jupiter was retrograde and in opposition to Uranus, near the lower meridian, at the birth of King George V, the prospects of a long reign are not good, and that loss of inheritance is threatened. (This statement was made on a post-card sent, anonymously, to the author on January 5, 1911, by a disloyal Socialist, who disgraced himself by writing very disrespectfully of his gracious Majesty. Evidently the wish was father of the thought. He laid stress on the accession taking place coincidently with the direction of  $\bigcirc \square$  b. But he forgot that Queen Victoria acceded to the throne in 1837, under the primary direction, in her Majesty's nativity of  $\odot c_{ii}$  18°3', ettendsd by  $2 par. \odot 18^{\circ}37'$ ; and the Victorian reign was a brilliant one, and continued for sixty-three years (1837-1901). He also said that "Neptune's influence is better understood now than in 1865," but did not acknowledge that the author was the first to discover and demonstrate that Neptune's influence is more evil than good.) Jupiter is

elevated above Uranus and all the other celestial bodies, and very near the upper meridian, and is in Sagittarius his chief dignity. His retrogradation matters not. As far back as 1878, in which year the first edition of this work was published, the author wrote: "Planets retrograde at birth are said to bring poverty and sickness, but this can only apply to the infortunes"---Mars and Saturn. Again, in the first edition of the "Science of the Stars" (1881) this was reiterated as follows:---

RETROGRADATION.--An apparent motion of the planets cont rary to the order of the signs and to their orbital motion. In nativities it was formerly held that a retrograde planet can do little or no good unless well dignified. It is an absurd notion and is now abandoned."

This royal horoscope is rendered additionally strong by the mundane sextile of the Sun to the ascendant, the position of the benefic Venus in the ascendant and in her chief dignity the sign Taurus, the proximate mutual trine aspect of the Sun and Moon (Sun trine Moon mundo, conv.  $2^{\circ}43'$ , and in the zodiac  $6^{\circ}34'$ ), and the proximate trine of Mars to the ascendant ( $2^{\circ}14'$ ). Neptune, although in the ascendant, is deprived of most of his power to do evil by reason of the sextile aspect of the Sun, and Saturn's evil influence is greatly mitigated by the sextile of Jupiter. In fact, there is no valid reason for qual ifying the opinion expressed by the author forty-four years ago, namely that his Majesty's reign would prove to be very prosperous and peaceful.

The rectification adopted is supported by the primary directions measuring to the period of his Majesty's marriage, July 6, 1893, arc 28°5':--

Moon sextile Sun, zodiac conversely 27<sup>0</sup>42' Ascendant sextile Venus, mundo, conversely28<sup>0</sup> 8'

The Sun directed to the sextile of Venus in the zodiac, 29°16' followed, and closely coincided with the birth of the Prince of Wales, June 23, 1894---29°3'.

The longitudes placed on the XIth, XIIth, IId and IIId houses were computed by means of the formula Oblique Ascension given to find ecliptic longitude given in the appendix. The poles of those houses were first computed, the pole of the XIth and IIId houses being  $23^{\circ}39'6"$ , and that of the XIIth and IId houses being  $40^{\circ}45'4"$ . The oblique ascension of the XIth house is found by adding  $30^{\circ}$  to the right ascension of the meridian thus:--  $270^{\circ}6'26"$  plus  $30^{\circ} = 300^{\circ}6'26"$ . In like manner, adding  $60^{\circ}$  to the R.A. of M.C. we have  $330^{\circ}6'26"$  as the O.A. of the twelfth house.

With the foregoing examples of rectifying, when necessary, the stated time of birth, the student should soon become expert in the process. It is a difficult task at first, especially when the time of birth is not known nearer than within fifteen or twenty minutes, when a sign of short ascension rises, or half an hour or more when a sign of long ascension may occupy the ascendant.

That great astronomer Kepler devoted much time and labour to rectification. One astronomer opposed to astrology did not scruple to insult the memory of that genius by writing that Kepler "though on behalf of the world he worked at astronomy, for his own daily bread he was in the employ of astrology, making almanacks and drawing horoscopes that he might live." Max Muller wrote of Kepler that:---"The torch of imagination is as necessary to him who looks for truth, as the lamp of study; Kepler held both, and, more than that, he had the star of faith to guide him in all things from darkness to light." "Kepler helieved that a man brings the celestial influences on himself by his own deeds, often to acceleration or retardation. In his opinion a marriage and its attendant circumstances depend on our own action. But a dangerous illness, a severe accident, and any unexpected important event, may be due to planetary influence. Such events as these last were only made use of by Kepler for the purpose of rectification of a doubtful or inexact statement of the moment of birth." Here follows his method of rectification in his own words:---

The horoscope of Wallenstein was computed by Kepler; the statement of the great general's birth being "September 14, 1583, at Prague about 4:30 p.m." Wallenstein having suffered from illness "aetatis 22, anno 1605, in January"---the Hun arian sickness or plague-the "directionis Ascendentis ad corpus Saturni" probably was the cause, for Nature takes her modos et leges de directionibus. Therefore the Ascensio obliqua Saturnis must be taken sub altitudine poli 51°. (N.B.-the latitude of Prague is 50°5'16", as lately determined.) Oriente circiter 22° of Pisces est angulus orientis 15°36'. The latitude of Saturn meridiana est 2°27', differentia igitur coorientaria 8°47', et Saturn oritur cum 27°47' Pisces circitur. Laboriosus igitur luriando hunc coorientem, angulus apud illum est 15°29'; differentia coorientaria 8°50'. Ita Saturn oritur cum 27°50' of Pisces.

Et quia Jovi latitudo meridiana est  $1^{\circ}37'$  eodum angulo. Ergo differentia coorientaria 5°50', et Jupiter oritur cum 28°33' Pisces. Sic etiam, quia oppositi Mercurio puncti latitudo cit 1°46' angulo eodem. Differentia ejus coorientaria 6°23' quare occidit Mercurius cum 28°58' Virgo.

31
30'
34 '

Therefore the three directions fall within half a year, whilst the fourth---Ascendant opposition Sun---will operate the next year. What is very remarkable, while Saturn may have given the Hungarian sickness, Mercury the plague, we find Ascendant conjunct Jupiter as a saving direction after the rules of astrology. Now if we take the middle, 359°30', 269°30' culminavit, or Sagittarius 29°22', and compute the course of the Sun for 21 1/3 days = 21°7', which must be added to the place of the Sun for 21 1/3 days = 21°7', which must be tracted from 269°20' gives the rec‡ified time of birth 69°8' or 4:36<sup>±</sup>/<sub>2</sub> p.m. The true M.C. is 69°8' plus 180°44' = R.A. 249°52', or Sagittarius 11°25', the true ascendant of Aquarius 17°.

Kepler predicted serious effects from "the transits and the five oppositions of Saturn and Jupiter from 1632 to 1634, which affect first the locus directionis Solis, and will operate in 1634;

on the radical places of Saturn, Jupiter, and Mercury; whilst in March 1634, Mars will oppose the Sun, Venus and Mercury will form a curious cross, for which time it will again come to my prognostication already given" (in the horoscope in 1608) "as far as may be expected, terrible entanglements in the country, connected with the fortunes of Wallenstein." , ·.

Wallenstein was murdered on February 25, 1634; the political .... troubles were prognosticated by Kepler exactly by means of the abovenamed transits. •

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Dr. Struve writes of Kepler that "thousands of schemes"--er horoscopes --- "which must be dated, from the handwriting, prior to 1608, and for which Kepler could not have been adequately remunerated by persons who consulted him, constitute a testimony to his great pains and labour to discover a connexion between the events in the lives of men and the primary directions in their nativities. It is clearly to be recognised that his laborious calculations must have occupied an immense amount of his time."

If there were no truth whatever in astrologia sana, and if the pursuit of it were a delusion, as its enemies, who are utterly ignorant of it, inanely aver, so honest a man as Kepler could never have practised it in any way. His genius would soon have pentrated its falseness, and he would have published the result of his long investigation as proving that it was unreal and unw orthy of serious study. But neither Kepler nor Tycho Brahe ever gave such a verdict, nor did the author of the Novum Organum condemn astrology as worthless, for they wrote of it with respect, and, moreover, sought to improve it.

My valued friend Mr. Arthur Mee, of Llanishen, Cardiff, an astronomer who has investigated astrology in an impartial spirit of enquiry, with the result that ne is convinced that it is based on truth, and is "a great physical fact capable of rendering unlimited assistance in the social and moral field," states that "Dr. Alfred R. Wallace candidly admits the remarkable correctness of some astrological predictions which have come under his notice, but refers the , whole thing to some sort of spirit influence." Dr. Wallace's conclusion is that "the care, attention, labour, and study required to draw out an accurate horoscope and derive from it accurate results, offer the conditions which enable spirits to impress on the astrological student the particular results he gets from the perplexities of the figures."

I have, from time to time, during half a century, protested that astrologia sana is not "occult", and has no part nor lot with spiritism. When, in 1867, I wrote my judgment on the import of the horoscope of Prince George, second son (then only two years old) of the Prince of Wales, I gave the astrological reasons for my belief that the horoscope was indeed a royal one, and that the second son of H.R.H. the Prince of Wales would one day be King of England under the title of King George V. I showed the prediction I had written to no one before it was printed and published -- forty-three years before his gracious Majesty succeeded to the throne. I have never sought the impress, nor ever was conscious of the impress, of any spirit, when writing any of my astrological predictions. Daily I humbly pray for Divine guidance in my studies, and in my efforts to discover truths

which may be; under the Divine blessing, useful to mankind. This prediction under consideration was read in 1867 and 1868 by quite thirty thousand purchasers (and others) of the annual in which it was printed; and was attested, unsolicited by me, by a scientific gentleman of impartial mind, for he was quite unknown to me until I received the following valuable letter from him, in July 1910:--

"Dear Sir: Your readers will agree with me, I feel sure, that your prediction made in 1867 was a very remarkable one, to say the least,. I have pointed it out to many persons in my copy of your annual for 1868, which I read that year, when a youth of sixteen, and have carefully preserved. I do not dogmatise for or against astrology. As an examiner in English Literature I can testify to the value of a knowledge of astrology for one who reads Chaucer. What is so nauseating is the conceited manner in which those who are absolutely ignorant of both astrology and astronomy condemn the former science, although it won the attention and respect of many of the greatest men who ever lived. In your annual for 1868 you gave the maps of the heavens, specula, and astrological judgments' respecting Prince Albert Fictor and Prince George of Wales. The inner circle of the horoscope of the former Prince contained three ostrich plumes, that of Prince George had a royal crown. This was very significant. Writing of this nativity, you said that the younger Prince would be King of England, under the title of King George v.

The universal solvent to get rid of such facts, among sceptics, i is <u>coincidence</u>, a word which must be as confortable to them as Mesopotamia was to the old lady. People ought to form their own judgment; and ought not to be content to deny the truth of astrology merely because it is the fashion to do so---Edmund S. Payne.

This exactly fulfilled prediction should satisfy even sceptics that astrologia sana is true and that, as De Lorgan, the great, mathematician admitted, "If astrology be true, it is a useful truth." Dr. Alfred R. Wallace, for whose talents, attainments and independence of mind, I have the highest admiration and respect, will, I trust, admit that pure astrology is a science and is not dependent on spirit impress.

A sceptic has recently asserted that: "Although when St. Augustine relinquished astrology he was of the opinion that chance was the cause of some of the predictions being fulfilled, he altered his opinion, evidently, because as a theist he could not hold to the idea of chance occurrences." St Augustine said: "We have good reason to believe that when astrologers give many wonderful answers it is to be attributed to the occult inspiration of spirits not of the best kind, whose care it is to insinuate into the minds of men and to confirm in those false and noxious opinions concerning the fatal influences of the stars, and not to their marking and inspecting of horoscopes, according to some kind of art which has no existence."

This argument can only apply to occultists, who mix up astrology with spiritism, and who never attempt to master the mathematical system of the ancient science. I have repeatedly protested that astrology is not "occult." Itshould be pursued and practised as a science. In the first edition (1281) of my "Science of the Stars," I stated that Astrologia same has nothing whatever with spirit rapping,

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palmistry, card-shuffling, or witchcraft: it does not lead to atheism nor fatalism. As Bacon (Lord Verulam) said: "there is no fatal necessity in the stars, and this the more prudent astrologers have allowed."

St. Augustine took a very erroneous view of pur astrology, and it seems that he forgot that Our Saviour alluded to the "powers"--or virtues--in the celestial bodies---vide Matthew xxiv. 29, and Mark xiii, 25.

#### FOOINOTE.

1. This relates to <u>direct</u> directions of the angles. In the case of <u>converse</u> directions of the angles, if the arc of direction is one degree greater than that of the event <u>subtract</u> one degree from the R.A. of the M.C., and if it be less add one degree to the R.A. of the M.C.

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#### CHAPTER XXXVI

#### ON SOLAR REVOLUTIONS

The "Solar Revolution" is a figure of the heavens drawn for the moment of the return of the Sun to the longitude (in degrees, minutes and seconds), held by the great luminary at the moment of birth. It is, of course, purely symbolical, and its import is not so great when it differs greatly from the nature of the primary directions falling due in the year of life then being entered upon. It should be drawn for the birthplace; but if permanent residence has been taken up at a great distance from the birthplace, then an additional figure should also be computed to the latitude and longitude of such place, and compared with the former one.

Zadkiel I thought that the chart of birth should be copied (in black ink), and the places of the Loon and planets at the Solar return marked in the various signs and houses (in red ink)---because the signification of the revolutional signification depends on the transits which coincide with the moment of the Sun's return to his place at birth, more or less nearly. The importance of such transits is great by reason of their occurring at or near the moment of birth. This teaching is sound. However, when a planet happens to be culminating, rising, setting, or on the lower meridian, at the moment of the Sun's return, it is found to have some signification by reason of its relative position, and all the more if configurated with the Sun, Moon, or some other celestial body. In all cases it is advisable to compare the revolutional figure with the nativity.

Revolutional figures are much more forecful, as a rule, when the same sign ascends as ascended at birth, and especially if the degree ascending is within a few degrees of the radical ascending degree. Every thirty-three years the ascending degree of the revolution approximates very closely the degree rising at birth. For example, at the author's birth the sign Sagittarius 10°29' ascended (November 10, 1840, 9:20 a.m., London). At the thrity-third Solar return Sagittarius 11°30' ascended, and at the sixty-sixth, Sagittarius 13°41' ascended. In all, nine revolutional figures show the sign Sagittarius rising, down to that of 1910.

The Sun was but 8°53' from Jupiter at birth; and at the revolutions of 1851, 1863, 1875, 1887, 1899, and 1911, the same benefic planet will be found to be very near the Sun; the sidereal revolution of Jupiter being 11.9 years.

When the angles of the nativity are reversed at the Solar revolution it is not a promising indication. If, however, Jupiter or Venus be exactly rising or culminating the figure would be a favourable one, nevertheless.

Aspects have not any great power unless they are very close, i.e., within five degrees in the case of the Sun and Moon (applying), within two degrees if a major aspect between planets, or within one degree if a minor aspect. Sextiles are weak compared with conjunctions, parallel declinations, trines, and oppositions. .

When more than one planet happens to be close to the cusp of the ascendant, descendant, upper or lower meridian, the revolution is a very important one.

The position of the Sun is of the greatest importance. The - the position of the Moon is very important when she is in the tenth house and in close aspect with the Sun or a planet. Next in importance is . • the position of the planet (if any) which was close to the ascendant or - upper meridian at the moment of birth. Mars rising at birth and again in a Solar revolution "brings a return of an old complaint," so it is said. I have observed many instances wherein the ruddy planet, thus situated, presignified accidents or illness, or strife, Saturn, so .c. situated indicates accidents or illness, or else misfortune.

If at birth Saturn, Mars, or Uranus, was on the cusp of the sixth or seventh house and the degree of the zodiac held by such planet should ascend at the revolution, illness is pre-signified. If one of these planets was on the cusp of the third or ninth house of the nativity and its place ascends at a revolution, danger in travelling is threatened, in the ensuing year. When Jupiter, or Venus, is on the cusp of the second house of the nativity, the thirty-third and sixtysixth Solar revolutions bring increase of income, or of wealth. If its place in the zodiac ascends or occupies the upper meridian at any revolution, the ensuing year proves a very successful one.

The Sun in opposition or quadrature with Saturn at a revolution pre-signifies illness or losses to the father; and if the Sun be in an angle and near the cusp, or in the eighth house, the father will be in danger. (The author's forty-second Solar revolution -- November 10, 1882, 1:40 p.m.--had the Sun in the eighth house, in opposition with Saturn, nearly, in Taurus 2304', applying to conjunction with Mars in Scorpio 26°45', and separating from opposition with Neptune in Taurus 17°24'---the Sun was eclipsed at 11:20 p.m. on that day. His father died on May 9, 1883.) 

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The Moon, if exlipsed near the time of the Solar return, and afflicted by Saturn, Mars, or Uranus, indicates danger to the mother (or if the Moon was in the seventh house at birth, to the wife or husband, as the case may be); and especially if the place of an evil planet at birth ascends or if Saturn ascends at the moment of the Sun's return.

The Moon, if afflicted at birth by quartile, opposition or conjunction with Saturn or Mars, and if she transits the radical place of either of these planets at the moment of Solar return, serious risk of an injury to an eye, is pre-signified.

The Noon, in conjunction, quartile or opposition, with Saturn at the Solar revolution threatens rheumatism, influenza, or an accident. If the Moon occupied a fixed sign at birth and applied to Saturn, there is grave risk of a malignant chronic disease setting in.

The place of the radical Moon, Mercury, or Uranus, ascending at the Solar return, there is a disposition to travel far, to be restless, or to indulge in some romantic exploit, that year.

The place of Venus--especially if Venus was in Taurus or

Libra, or in the ascendant or seventh house at birth--ascending at a Solar revolution, inclines to courtship and marriage. If the owner of the nativity is already married, an increase of family usually takes place in the course of the ensuing year of life. Anyone engaged in a profession or business under the rule of Venus may realise advancement, promotion, and increase of income.

Venus, or Jupiter, or both, exactly rising at a Solar revolution, a good year for health and affairs may be anticipated, whether either of them ascended at birth or not. N 1 1 1 1 1

THE FIRST HOUSE .-- If the celestial body ruling the ascending sign of the nativity be found in the VIIth house of the revolution, a single person is inclined towards marrying, more especially if a primary direction of Venus coincides. If in the IXth house, there is a disposition to travel; but if the significator is with Saturn or Mars it would be best to refrain from voyaging abroad. · · .

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THE SECOND HOUSE .-- The ruler of the radical second house in the revolutional IId and assisted by Jupiter favours the development of business and the acquirement of wealth; if afflicted by Saturn, Mars, or Uranus, precaution is needful against losses and being defrauded. In the IVth, some advantage may be gained from property in land or houses; if afflicted by Mars, extra precaution and insurance against fire is advisable, and fresh investments in lands, houses, or mines should be very small indeed. In the VIIIth some advantage may accrue under a will. In the Xth, good business will be done; if afflicted by Saturn losses will be suffered. -

THIRD HOUSE .-- If the ruler of the radical third be in the revolutional VIIIth house, and in conjunction with Saturn or Mars, travelling will not be profitable, and danger therein will be incurred if the ruler had the quartile or opposition of Mars or Saturn at birth. In the IXth, profitable journeys and good business are promised, unless the ruler receives the cvil influence of Mars, Saturn, Uranus or Neptune. If the ruler of the radical third be Venus or Jupiter, and in the revolutional Xth house, business will be prosperous, and some public honour may be received. ·: 1

FOURTH HOUSE .-- If the ruler of the radical fourth house be a malefic planet, and in the revolutional fourth, or radical XIth, and afflicted, the father will be in some serious danger. If in the revolutional XIIth, the owner of the nativity must beware of losses by a tenant, if he let's land or houses.

and the second SIXTH HOUSE .-- If the ruler of the radical sixth house be Saturn or Mars, and afflicted in the revolutional IIId or IXth, there is risk of illness as the result of a journey, or an accident in travelling, especially if the ruler is "hyleg." In the Xth, disputes may arise with the landlord, or (if in employment) with a master.

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SEVENTH HOUSE .-- The Moon or Venus in the revolutional seventh, and in conjunction or opposition with Mars, Saturn, or Uranus threatens a man's wife or fiancee with illness. If Saturn or Mars be in the radical seventh, very near the cusp, and in the revolutional VIIth again, it threatens serious danger to the wife; and in women's nativities, the same

to the husband. The ruler of the radical seventh, in the revolutional sixth, and afflicted, domestic quarrels and misunderstandings ensue. Jupiter or VVenus, ruler of the radical seventh and in the revolutional VIIth, conjugal happiness is assured; in the case of a single person, the year will be favourable one for marrying. If Saturn, Mars, or Uranus be ruler of the radical seventh and afflicting the ruler of the radical first in the revolutional Xth there is risk of loss of office, or business losses through an enemyl (If the ruler of the radical seventh be in the revolutional XIIth and afflicted, a single person should avoid marrying during the ensuing year; a debtor should beware of imprisonment. Emigration should NOT take place if an evil planet be in the VIIth.

EIGHTH HOUSE .-- If the Sun or Moon, whichever may be hyleg, be ruler of the radical ascendant, in the revolutional VIIIth house, and in conjunction, quartile, or opposition with Mars or Saturn, strict precaution must be taken against illness; and the countries and places ruled by the sign containing the hyleg at birth and in the revolutional figure, must be avoided that year. The ruler of the radical VIIIth in the revolutional IVth, and afflicted portends accidents, damage to property, and an ill time for buying land and houses. In the revolutional seventh, long journeys should not be taken alone, especially abroad, for if the nativity be a violent one, the owner of it may never return home safe and sound. In the IXth, if the ruler (of the radical eighth) be Mars, Saturn, Uranus, or Neptunc, and afflicted therein, no journey abroad should be taken, for it may too probably prove fatal. (Mr. G. whose nativity had Scorpio on the eighth cusp, had Mars conjunct Uranus in the ninth of his 75th solar revolution. He went abroad to winter, although advised not to do so, and died in a foreign country. His health was delicate but not in any serious state when he left England. The fatal primary direction was ascendant conjunction Saturn.) The ruler of the radical eighth a benefic and in the revolutional eighth, well configurated, promises benefits by a logacy, or by the partner in marriage coming into property.

NINTH HOUSE.--The Moon in the revolutional IXth house usually presignifies a sea voyage, more especially if at the time in Cancer, Virgo, Scorpio or Pisces. If the Moen be afflicted by Saturn or Mars, no sea voyage of long duration should be taken, if avoidable. The ruler of the radical ninth in the revolutional IVth, and afflicted, foreign journeys had best be avoided. If it be with Jupiter or Venus, in either the revolutional VIIth or IXth, made with a good prospect of success, especially if a suitable primary direction should fall due about the same time as the Solar revolution under consideration.

TENTH HOUSE.--Saturn in the Xth house of the revolution, or clevated above the other collectial bodies near the upper meridian, threatens misfortunes, troubles, and anxiety of mind. If at the same time Saturn afflicts the Sun or Moon, and Mercury, professional and business men are only too likely to meet with serious reverses, or less of income and of popularity, especially if an evil primary direction of Saturn be operating in the nativity. Mars threatens troubles from an official, a magistrate, or a judge, or through being scandalised or libelled. Jupiter clevates and brings some honour or promotion. Venus brings social pleasures, advancement, and the friendship of ladies of wealth or rank. Mercury, well aspected, increases professional or business reputation and success. The Moon exactly on the upper meridian usually

causes change of residence or of employment, or else a long journey. Changes will be beneficial or otherwise according to the nature of the cclestial bodies with which the Moon may hold a conjunction, trine, or sextile aspect, on the one hand, or conjunction, quartile, or opposition on the other. If the ruler of the radical tenth house be the Sun, Moon, Venus, Jupiter, or Mercury, and located in the revolutional Ist, espec-, ially if the radical ascending sign be again ascending, and well configurated, it promises advancement, promotion, honours, and prosperity. In the IId, good business and increase of substance. In the IIId or IXth, a good year for travelling on business. In the Xth, honours, promotion, and success. In the XIth, new friends of position, and influential; and success to children. and the second second

ELEVENTH HOUSE, --- If Jupitor or Venus be located in the revolutional XI th house and in benefic aspect with the Sun, Moon, or Mercury in the ascendant, new friends of good social status or wealth, will be made. in the ensuing year. If a conjunction of two of the infortunes, or of the Sun or Moon with Mars, Saturn, or Uranus, takes place in either the radical or revolutional XIth house, a friend will be lost by death or some misfortune. A mutual sextile of the Sun and Moon from the ascendant and XIth of either the radix or revolution would be of valuable help in bringing the influence of good friends to the benefit of the owner of the horoscope. The ruler of the radical XIth afflicted in the revolutional VIth is said to pro-signify danger to a friend.

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TWELFIH HOUSE .-- If Mars, or Mercury afflicted by Mars, be ruler of the XIIth of the radix, and found on the cusp of the VIIth house of either the radix or revolution, there is a great risk of incurring scrious losses by the depredations of thieves and knaves, and of personal injury at the hands of highwaymen, in the ensuing year. If the ruler of the ascendant of the radix be more powerful and better aspected than that of the XIIth, there is a good prospect of overcoming such enemies. An evil planet ruler of the radical XIIth located in the revolutional IId house pre-signifies loss of money; and loss of cattle to a breeder of them. In the XIIth some loss of or injury from cattle, or at the hands of a convict. •

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The last Solar revolution of King Edward VII was remarkable for the proximity of the evil Saturn to the upper moridian and its elevation above all the other celestial bodies. Here are the elements of the revolution figure:---....

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Time of the Sun's 68th return to the longitude held at the moment of birth (vide page 188), 10:42:03 p.m. of November 9, 1909. R.A. of M.C. = 28°53', Taurus 1°1' culminating, and Leo 17°9' ascending. Sun in the IVth house, in Scorpio 16°54'18", attended by Mercury in  $3^{\circ}28'$  of the same sign. Moon in the IIId house, in Libra  $12^{\circ}32'$ (intercepted) attended by Jupiter in 5<sup>0</sup>49' of the same sign. Venus in the Vth house in Capricorn 2044'. Mars close to the cusp of the IXth house in Fisces 27<sup>0</sup>11'. Saturn in the IXth house in Aries 17<sup>0</sup>45', retrograde, receiving the application of the Moon by opposition aspect. Uranus in the cusp of the VIth house, in Capricorn 17055', in opposition, nearly, with Neptune in the XIIth house, in Cancer 19015'.

Saturn passed the meridian at 9:56 p.m. (forty-six minutes only before the Sun's return to his place at birth), and was in the

1Xth, the house ruling long journeys, in quartile aspect with Uranus on the cusp of the VIth; the house of sickness, and receiving the opposition of the Moon from the IIId, the house ruling short journeys. The indications that a serious risk would be incurred by his late Majesty venturing on a long journey abroad, during the ensuing year of life, were clear and unmistakcable. The primary directions operating in the following March to June (1910) also being serious for health and travelling, the author wrote the guardedly worded warning to the King's physicians, already quoted at p.191. At 9:30 p.m. March 6, 1910, when King Edward started on his journey, the Moor was in Capricorn 15°, exactly opposite the place of Mars at birth, close to the place of Uranus in the Solar revolution, and in quartile to the place of Saturn. At the time of his Majesty's demise the Moon was in Aries 13°50', close to the place of Saturn at the Solar revolution!

المحتجب الإيراك المراجع المراجع At King Edward's 64th Solar revolution, viz.11:20:2 p.m., November 9, 1905, Leo 23°26' ascended, and Saturn was setting in Aquarius 26<sup>0</sup>17', retrograde, the Sun had the semi-quartile aspect with Uranus, and the Moon had the quartile with Mars. His Majesty whilst shooting in Windsor Forest, on the 16th of the same month, put his foot into a rabbit burrow, and, slipping, fell to the ground and sprained his ankle. In April 1906, during his holiday at Biarritz, the automobile in which his Majesty was travelling had the narrowest of escapes from collision with a runaway horse, an accident being avoided only by the dexterity of the driver. Again, while at Corfu, on the 13th of the same month, the royal carriage came into collision with a cart driven by some drunken peasants, who were thrown out, and one of them was injured. Happily the King and Queen escaped injury. Three accidents thus happened within five months of the revolution under consideration.

In URANIA, February 1880, the author gave the horoscope of the Tsar Alexander II, who was born at Moscow, April 29, 1818, at 10:00 a.m., Aries 7°16' M.C. and Lco 4°42' ascending. Mars was in the XIIth house (ruling secret enomies), in somi-quartile with the Sun (mundo), and in zodiacal sesquiquadrate with the Moon in the VIIIth. The Sun (Hyleg) had the mundanc parallel of Saturn; and the ascending dogree had the sesquiquadrate of Uranus. At the 62d Solar revolution, April 28, 1880, 9:40 a.m., Moscow, Mars was agin in the XIIth house, in Cancer 9037', in sextile with the Sun. Neptune was in Taurus 11038' only 30 from conjunction with the Sun. The Moon was in Sagittarius 2503' close to the place of Neptune at birth, and only 5° past that of Uranus, and hor declination (24°31'S) was in contra-parallel with that of Mars (24°43'N). The Tsar was cruelly assassinated on March 13, 1881, at 62y. and 10m., are = 62°52', under the operation of the primary direction of Sun rapt parallel Mars 63°10'. If we take the Sun's semi-diameter 0°16' from this arc we have 62°54!, for first contact, exactly coinciding with the awfully tragic death of that well-meaning monarch. The author wrote at p.46 of URANIA that "the yoar 1881 indicatos personal suffering and misfortunes---the Tsar will find it difficult indeed to weather the strom." The Solar cclipse of December 21, 1880, fell in opposition to the place

of Mars at the Solar return.

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#### CHAPTER XXXVII

#### ON SECONDARY DIRECTIONS

There is no reliable evidence of any rational system of Astrology founded on mathematics before the first century, although Sir Isaac Newton, in his CHRONOLOGY, admitted that astrology was in existence nearly nine hundred years earlier than that period. It was about the year 133 that the TETROBIBLOS was compiled by Claudius Ptolemy, it is believed. Not until 1647 and 1657, when the Spanish monk, Placidus de Titus, published his great work, the PRINUM MOBILE, were the principles enunciated in the TETRABIBLOS clearly understood. This work was translated into English by John Cooper, from the original Latin, and published in the year 1816. And in 1822, Ashmand published his translation of the TETRABIBLOS from the Greek into English. Prior to 1816 and 1822, the various translation of those valuable works, and especially those by Sibly, were wretched and misleading, and led to numerous errors on the part of Lilly, Coley, Sibly, Gadbury, White, and others (when they treated on nativities and the method of directing) who followed the erroneous Arabian system of mixing up the system of divination (horary questions), with the science of genethlialogy. It is lamentable to find that this Arabian folly is still taucht and practised in certain publications of the present day.

Placidus most probably would not have regarded secondary directions as of the slightest importance had he not departed from Ptolemy's equation of arcs of primary direction and substituted for it that of adding the arc to the right ascension of the Sun at birth, and then determining in how many days after birth the Sun reached such R.A., and allowing for each day one year of life, and for every two hours one month.

"By some secondary means," wrote Placidus, "the aspects that are made to the luminaries and angles on those days, jointly assist the significators of the primary directions; for this reason, we say, that the days whereon these aspects happen are very powerful in those years which answer to those days and on which they depend. From these motions, in preference to the rest, appears the true, real, and hitherto unknown foundation of the critical or climacterical years; for the Moon almost every seventh day is placed in the critical place with respect to her place in the nativity. We call these motions the secondary directions, to distinguish them from the primary and principal, and we are of opinion that Ptolemy, writing of annual places is to be understood of the places of those motions, and when of the menstrual, hints at the places of the progression."

Yet modern practitioners of the Arabian and Chadlean astrology regard Secondary Directions as Primary, and pass off the former alone as reliable, and without any arcs of primary direction which may happen to coincide, and without which the socondary directions are of not the slightest importance. I have never found any secondary directions effective in my own nativity.

While Zadkiell was investigating and writing on the science, in the first few years of his study of it, he paid some attention to secondary directions. Even then (in 1840) he wrote of their supposed effects as enduring "only for a week or two,"<sup>1</sup> and that "they are far
less powerful than primary directions, and if these are opposed to them in nature, at the time, they have little or no effect." In some of his early almanacks Zadkiel I gave some secondary directions, attending primary, in nativities of eminent persons; but he coased to do so after 1845 (except in 1863), when he quoted two or three, which proved to be of no effect). Then he found that the Ptolemaic equation of the arcs of primary direction came much nearer to the truth then the Placidian, he observed that the aid of no secondary direction was needed to ascertain when the influence of the primary one would take effect.

Secondary directions are nothing more than transits in the heavens on the days after birth. Whereas primary directions are all formed, as already shown, within a few hours of the moment of birth.

The attempt to galvanise into a semblance of life the dead Arabian system of judging nativities and computing "directions," made by practising astrologers who cannot, or will not take the time and trouble to compute nativities on the Ptolemaic and Placidian system, is to present a very imperfect, unsound, and incorrect description of the grand truths of ASTROLOGIA SANA.

In the nativity of his Majesty King George V, the Sun by secondary direction, would arrive at the quartile of the place of Saturn, at 43 years and seven and a half months (43 days and fifteen hours) after birth, which measures to January 1910. The demise of King Edward VII took place on May 6, 1910. There were no other secondary directions falling due in the same year except Moon conjunct Mercury = November 1910. This "direction" of the Sun to the square of Saturn did not indicate the time, when the primary direction of Sun square Saturn, zodiac, 44°57' = May 1910, would operate, for it measured four months short of the bereavement. The student on comparing this secondary direction with the primary ones falling due at the time of nis Majesty's accession to the throne will perceive how high the Placidian towers over the halting and defective Arabian system.

Secondary directions are computed as follows :--

RULE .-- Find the hour, by proportion, by means of Zadkiel's ephemris e e a la constato for the year of birth, at which the Sun, Moon, or planet forms an aspect with the place of one of the celestial bodies, or the degree of the Midheaven or Ascendant, and subtract from it the day and hour of birth, - and the difference is the arc of direction. Convert the arc into time by taking the number of days after birth as that of years, and allowing one month for every two hours.

4 1 There is no need to give an example of so simple a calculation. West Market States In conclusion it may be said that the secondary as compared with the primary system of directing is--"As moonlight is to sunlight, And as water unto wine." FOOTNOTE. 1... Grammar of Astrology, page 107.

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CHAPTER XXXVIII ON LUNATIONS; ECLIPSES, AND PROGRESSES. "Alack our terrene Moon Is now eclipsed; and it portends alone The fall of Antony."---Shakespeare.

Lunations are the New and Full Moons which immediately precede or coincide with the occurrence of dangerous accidents, severe illnesses, or events of great importance to individuals or nations.

When a new or full moon takes place close to the longitude held by the Sun. Venus, or Jupiter at birth, some benefit usually coin-ation falls in the radical place of Saturn, Mars, Uranus, or Neptune, accidents, illness, or trouble may be experienced, especially if it coincides with the period of operation of an adverse primary direction in the nativity.

1.0.1 ECLIPSES .-- An aclipse of the Sun or Moon falling close to the place of either luminary at birth, or in opposition thereto, or near conjunction or opposition with a malefic planet (in the neavens), pre-signifies troubles or ill-health, especially if such eclipse falls in the place of the hyleg, and happens to be visible at the birthplace of the place of residence at the time. If falling within five to eight degrees of the place of the Sun or Moon at birth, some trouble is threatened, but to a less extent than when falling within two degrees. As great eclipses affect the multitude generally, serious results may follow, although no evil primary direction may fall due in the same year of life of the individual whose nativity is affected by them.

A great eclipse falling in, or within two or three degrees of, the place of Jupiter or Venus at birth, pre-signifies some honour, distinction, increase of income, or improvement of health, as the case may be. It may bring marriage to pass, in the case of an unmarried person of full age. The kind of benefit is usually indicated by the accidental position (in the nativity) of the benefic planet and its configuration. 

Eclipses taking place within two or three days, if of the Sun, and within two or four hours, if of the Moon, of the time of the Sun's return to his longitude in the nativity, are of the greatest importance, and the effects are of longer endurance than at other times, as a rule.

The annular sclipse of the Sun of October 19, 1865, took place very nearly in the degree of longitude held by the Sun at the birth of Lord Palmerton, and that illustrious statesman passed away ore that oclipse attained its greatest phase. Zadkiel I forctold the dangerous character of that eclipse as follows: -- "This eclipse will, I expect, put an end to his (Lord Palmerston's) power, and endager his life."

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Lord Palmerston was born on October 20, 1784, hour not stated. Hore are the places of the celestial bodies at Solar noon of that day, at Greenwich:--Sun, Libra 27°44'; Moon, Capricorn 12°27'; Mercury, Libra 11°40'; Venus, Scorpio 16°57'; Mars, Libra 20°34'; Jupiter, Aquarius 28°61; Saturn, Capricorn 18°101; Uranus, Cancer 16°211; Neptune, Libra ید بر ۲۰۰ **مید و**. بر ۲۰۰ و

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The Sun was, no doubt, hyleg, and his close trine  $(120^{\circ})$ aspect with the benefic Jupiter gave Lord Palmerston that vitality, energy, jovialness, and juvenility, for which he was so famous -enabling him to attain the ripe age of 81 years. It is remarkable that at his birth seven of the celestial bodies were in cardinal signs.

In the chapter on Equating Arcs of Primary Direction, it has been already shown how the Solar eclipses of 1902 and 1910 affected the health of his lat Majest King Edward VII. 

In STAR LORE, December 1897, the author mentioned that during 1. . . . . . the illness of her Majesty Queen Alexandra in February and March 1867, the Sun was collipsed in Pisces 15023', near the place of Jupiter (Pisces 24<sup>0</sup>19!) at birth, and that immidiately after an improvement set in, and the attack of acute rheumatism gradually passed off. That severe illness was due, astrologically speaking, to the primary direction of Saturn parallel Noon, in the zodiac, direct 220201

In the same edition of STAR LORE, the author wrote that "the Solar cclipse of January 22, 1898, falls close to the place of Saturn in this nativity. Happily, no evil offects need be apprehended, beyond suffering and danger to a near relation." The Queen of Denmark, the mother of Queen Alexandra, died in September 1898.

It is related of Charles D'Escaro, Bishop of Langres, that he always fainted at an eclipse of the Loon, and remained insensible as long, as it lasted. When he was very old and infirm an eclipse took place, the venerable prelate fainted, as usual, and he did not revive again. again.

It was the inconvenient id syncracy of the great Lord Verulam always to faint at the commencement of a lunar eclipse.

PROGRESSES consist of the procession of the Moon, by allowing an embolismic or synodical lunation, consisting of 292 days, for a year of life. The Loon at the progress is at exactly the same distance in longitude from the Sun as it was at the moment of birth.

The Moon finishes twelve lunations and enters the thirteenth 11 days less than one year after birth; finishes 34 lunations in 22 days less than two years after birth; completes 36 lunations (corresponding to the age of 36 years) in 33 days less than three years after birth, and so on.

In Zadkiel's Almanac, 1903, the author directed attention to the fact that at the sixtieth lunar progress of King Edward VII, September 16, 1846, 7:16 a.m., G.M.T., when the Moon was at the same distance, 47028', from the Sun as at the moment of birth, the Sun was within two degrees of exact conjunction with Mars in the sign Virgo (the VIIIth house of the royal nativity), in opposition to the place of Uranus, and in parallel declination with both Mars and Uranus -- - thus accounting for the serious illness, and the surgical operation on that part of the body ruled by the Moon in Virgo at birth. Moreover, on October 4, 1846, at 10:6 p.m. the Moon formed the opposition of the Sun, and by proportion, this measured to and took effect in the latter half of June, 1902, when the operation was undergone." Here follow the places of the celestial bodies at that critical lunar progress: --

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Sun, Virgo 23<sup>0</sup>Ol'; Moon, Leo 5<sup>0</sup>33'; Mercury, Virgo 6<sup>0</sup>26'; Venus, Virgo 0<sup>0</sup>20'; Mars, Virgo 21<sup>0</sup>2'; Jupiter, Gemini 16<sup>0</sup>3'; Saturn, Aquarius 25<sup>0</sup>35'; Uranus, Aries 13<sup>0</sup>3'; Neptune, Aquarius 26<sup>0</sup>4'.

The Moon is seen to be in semi-quartile aspect with Mars; and at the time of the lunation, the Sun, Mars and Mercury were all in the VIth house of illness. Between the times of occurrence of the 60th and 61st progresses there is a space of 714 hours. Then say: As 714<sup>h</sup>:447<sup>h</sup>: 365<sup>1d</sup>:229<sup>d</sup>. Reckoning from November 9, 1901, 229 days we find that the Moon opposition Sun (full moon) of October 4, 1846, measures to June 26, 1902.

At the author's fourth lunar progress, March 8, 1841, the Sun was exactly in the place of Uranus at birth, and in opposition to that of Mars, and in quartile to that of Saturn. My father was seized with sciatica of so severe a character that it became chronic, despite the skill of the eminent physician--Sir B. Brodie--who attended him, in 1845. At my fifth lunar progress, April 6, 1841, the Sun was in trine aspect with Jupiter, and in my sixth year (1846) my father recovered his health.

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A TRANSIT, astrologically speaking, is the passing of the Sun, Moon, or a planet over the place---degree and minute of longitude---of a celestial body, or the degree in the upper meridian, at the moment of birth.

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Those transits which take place or or about the birthday anniversary--and more especially if the celestial body in transit happens to be rising, culminating, setting, or on the lower meridian at the time of Solar return --- are the most powerful.

When transits are opposed in nature to that of the primary directions operating at the same time, they can have but little effect.

Transits usually combine the influences of the body in transit and the one whose place is affected. They sometimes hasten or retard the operation of a primary direction about to operate. For example, if by primary direction, the Sun is in conjunction with Saturn, if a transit of Saturn over either the place of the Sun or of Saturn at birth takes place a few weeks before the arc of direction is complete, such transit usually brings to a focus the influence of such direction.

Transits over the ascending and descending degrees of nativities in high latitudes cannot be relied upon, except in the case of one of the three last degrees of Virgo or one of the first of Libra rising.

The student is advised to look to the declination of the transiting body at the time of transit, because if it differs widely (by reason of the body having much latitude, or such as is of opposite name to that of the transitied body) from the declination of the body over which the transit takes place such transit is necessarily very weak. If there is a close parallel of dcclination at the time of transit, the effects are greater.

Transits of the planets Saturn and Jupiter over the place of the Sun or Moon near the birthday anniversary usually continue in force for a few weeks. Transits of Mars and Uranus generally act very suddenly and punctually.

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The transit of a superior planet at a time when it is "stationary," is much more forceful than when it is quick in motion.

The second transit of a superior planet after retrogradation is usually much more powerful in its effects than the first.

When the Moon has much latitude at birth, transits over her place are of little effect unless the transiting body has latitude of the same name and nearly as great. In all cases the closer the approximation to the exact parallel of declination, the greater is the effect of the transit. A planet in the ascendant or Xth house, near the cusp, at birth, is more powerful in transit than when it is cadent, or far removed from one of the angles.

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At the moment of my birth the Moon in Taurus 2708', had latitude 4°59'N, and declination 24°23'N. On October 6, 1879, Mars was stationary in Taurus 28°48'. My mother, who had been in a debilitated state of health for some months previously, became suddenly seriously worse on the 9th and died on October 14, 1879. Saturn was retrograde in Arics 11°41' on-the day of bereavement, in opposition to the degree in the midheaven of my nativity, Libra  $10^{\circ}$ .

THE GENERAL EFFECT OF TRANSITS .-- The following is a brief sketch of the general effects of transits when not opposed in nature to the coinciding primary directions. A. S. M. B. A. S. Market and M. S. Market

#### THE MOON'S TRANSITS.

The D passing (at the Solar revolution) over her own place at birth, and well aspected by Q or 21 or the 🖸 , denotes pleasant journeys, good health, and peace of mind. If she be evilly aspected by the infortunes, vexations, fruitless journeys, and annoyance from vulgar people, may probably be experienced.

The D passing over the radical place of Q, inclines the native to travel, gives him active and profitable employment, and, if he be a literary character, gain and credit by his writings. If, however, the Moon be ovilly aspected, the reverse of these benefits may occur.

The  $\mathbb{D}$  passing over the place of  $\mathbb{Q}$  is indicative of a pleasurable time and gain through the good offices of ladies and relatives. was afflicted at birth, suffering in mind and body may result. But if

· · · · The D passing over the place of the O (at his revolution) imports troubles and quarrels with employers, or magnates (unless extremely well aspected). The native may be disposed to make changes; and he may suffer in his eyes. If both the luminaries be well aspected by the fortunes, he may gain preferment and comparative wealth.

The D passing over the place of  $\sigma'$ , predicates trouble and suffering in mind and body. The native will be involved in quarrels and controversies; and will suffer through martial persons and affairs. He must be very wary of thieves, fire, and gunshot wounds. If d was in sextile or trine to either luminary at birth, and the employment of the native of a martial character, less serious evils will result. If the be afflicted at the revolution, danger to life is threatened.

1. ..... The D passing over the place of 2 brings gain and an improved state of health; also friendship of rich persons, new friends, etc.; in many cases birth of a child. 

The D passing over the place of b brings sickness, sadness, or danger of an accident (according to the position of b at birth). It will be a bad year for engaging in building, mining, or any other kind of speculations. In some cases danger by water, or of imprisonment. The wife or mother may suffer.

The D passing over the place of H brings sudden changes, and generally a family loss In a man's nativity it frequently causes a serious misunderstanding with his wife or sweetheart.

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#### MERCURY'S TRANSITS.

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ter a last of ter integrate and the last constraints  $\mathbf{y}$  in conjunction with the  $\mathbf{x} \odot$  (at the revolution) and well aspected, especially if stationary; will produce prosperous and active employment, journeys, and literary distinction. If afflicted, no good can result, and the native may suffer through knavery, or through attacks of press writers.

Q passing over the place of the D (at the Solar revolution) will produce journeys, and a busy year generally.

2 passing over his own radical place, and stationary, brings gain by § men and affairs, journeys, trade, etc.

Q passing over the place of Q inclines the native to in-. . . . dulge in pleasure, the society of ladies, music, the drama, etc. He may have a child born. الا المراجع ال المراجع and the second states a . . . . .

 $\forall$  passing over the radical place of d, and evilly aspected, maximileads to evil conduct; and produces quarrels, troubles and libels. If well aspected by the fortunes, less mischief will result, and the native may gain by martial pursuits. In either case he must beware of fraud.

\$ passing over the radical place of 2 gives honour, active business, and some prosperity. A good year for literary pursuits. A Maria Constanting Constant

Q passing over the redical place of h will too often produce vexation, deception, fraud and consequent loss; unless  $\Psi$  be well aspected by the fortunes, in such case gain by Saturnine pursuits, lands, buildings, or mines may result. an the g

Q passing over the radical place of id will not do any harm unless he be afflicted, when mischief will arise through or characters. 

TRANSITS OF VENUS

Q in conjunction with the  $\odot$ , at the revolution, will bring honour, pleasure, and the favour of women and rich persons. But if Q be evilly aspected trouble will result.

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Q passing over the radical place of the D brings gain and favour of ladies of quality, and a pleasurable time. If afflicted, however, extravagance and dissipation may result, especially if the D was in m or X at birth. 

a passing over the radical place of § gives gain through men of science, literary persons, and by trade; the fabour of young persons and ladies: Low Million and the second second í

9 passing over the place of d, unless well aspected, inclines to dissipation, and suffering may result therefrom. · · ·

2 passing over the place of 2 renders the native jovial, and fortunate during the ensuing year of his life. If the was angular at birth, or with the D, this transit will bring great gain. 

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2 passing over the place of b, and well aspected, will incline the native to pleasure and bring him gain. But if 9 be evilly aspected, evil tendencies, and loss or ill-health will result.

2 passing over the place of H, unless she be well aspected, will bring troubles in love or matrimonial affairs,

### TRANSLTS OF MARS

 $\sigma$  in conjunction with the  $\Theta$  (at the revolution) denotes states, affliction, quarrels, and possibly an accident accompanied with loss of blood. The native should act with great caution and prudence in everything. The sextile or trine of Mars to the Sun gives a prosperous year; to a monarch victory over enemies,

and a star of d passing over the place of the D, causes losses, quarrels, ill-health to the native or to a female relative. and sometimes leads him into bad courses. Travelling and active employment are also promised. The good aspects of o to the D, or to her radical place, promise activity, gain, and travelling; to a sailor or soldier honour and promotion. · . . .:

 $\sigma$  passing over the radical place of  $\varphi$ , unless evilly aspected, gives an active, busy and tolerably prosperous year. If he be afflicted, quarrels and loss are threatened.

o' passing over the place of <sup>Q</sup> inclines the native to loose conduct, and involves him in troubles and discredit; and often illhealth, too, if a was with or in & with & at birth.

g passing over the place of 2 will produce gain, and a change for the better, generally, unless he be evily aspected by h or H --- for, in such case, quarrels with the clergy, or magistrates, will ter and the second s result. 

of passing over the place of b often causes troubles, delay, and difficulty in gaining employment, and ill-health or accidents. The native's father may suffer, also.

d passing over the place of H brings sudden and serious mis-· · · · chief, particularly if  $\mathbb{H}$  was in evil aspect with  $\odot$ , D, M.C., or Asc., at birth. The native must beware of accidents.

## JUPITER'S TRANSITS.

revolution), gives honours and gain from superiors, according to the social position of the native. To women such a configuration often brings marriage, advancement to the husband, or birth of a son. But if 21 be evilly configurated with the malefics, evil will result, such as quarrles with men in power, and a bad state of health if the  $\Theta$  be hyleg.

2 passing over the radical place of the D , or in conjunction with her at the solar revolution, gives health of body, peace of mind, increase of substance, honours, popularity, pleasure, and birth of child.

2 passing over the place of  $\overset{\diamond}{=}$  shows gain by  $\overset{\diamond}{=}$  men and affairs; augments religious feeling, and inclines to studious habits. 21 passing over the place of  $\hat{\mathbf{Y}}$  gives mirth, pleasure, gain, ÷. . credit, and the favour of ladies of means.

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24 passing over the place of d gives new friends of a martial **z**haracter, journeys, and increase of business. If badly aspected, losses and troubles come.

24 passing over his own radical place, when angular, or in good configuration with either of the luminaries, brings honours, new friends, office or employment, advancement of reputation, and general prosperity.

24 passing over the radical place of h, if well aspected, gives gain, peace of mind, and benefits from h people and affairs. If both 24 and h were badly situated at birth, no great good can result.

2 passing over the place of  $\sharp$  promises unexpected and sudden benefits, success in scientific pursuits, and travelling. But if  $\sharp$ afflicted the  $\odot$  or D at birth, this transit may bring loss and trouble.

#### SATURN'S TRANSITS.

h in d or parallel declination with the  $\odot$  (at the revolution) will bring disputes with persons in authority, loss of reputation, pecuniary difficulties, and a bad state of health (if  $\odot$  be hyleg). To a woman, this transit is of very evil import, for loss of her father or her husband, or defamation of character, is threatened, especially if h be stationary.

h passing over the radical place of the D, or in  $\sigma$  with her at the revolution, signifies danger in travelling either by land or water; affliction of mind, body, and estate; and quarrels with h persons. A near relative (female) will suffer and may die.

h passing over the place of  $\forall$ , if the latter planet was angular at birth, the native becomes inventive, and prospers generally. If weak, or afflicted, this transit will very probably involve the native in quarrels with  $\forall$  and h people; and illness may also result.

h passing over the place of . v brings trouble to the native, and often to his wife, mother, or sister, also. He may also become involved in some scandal.

b passing over the place of o', and well aspected, gain by martial men and pursuits result. If badly aspected the native will be in danger from thieves, highwaymen, and quarrelsome persons.

b passing over the place of 2 brings the native into favour with rich and powerful persons, merchants, or clergymen, and he will be prosperous---unless 2 was much afflicted at birth.

h passing over his own radical place, and well aspected, denotes gain by houses, land, buildings, or mines. In some cases a legacy is promised.

b passing over the place of  $_{\rm iff}$ , and well aspected, renders the native ingenious, studious of occult sciences, and eccentric. But if badly aspected a family loss is threatened, and other troubles, also, may result.

#### TRANSITS OF URANUS.

h in conjunction or parallel declination with the  $\odot$  (at the revolution), frequently signifies a family loss, pecuniary difficulties,

of accidents. If O be hyleg, ill-health of a peculiar character will result. and fam.

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H passing over the radical place of the D ; or in o with her at the revolution, brings sudden changes, family losses, journeys, or sudden removals. At the same time, it inclines the native to investigate occult matters. and the state of the second state of the second

If passing over the place of  $\forall$  inclines the native to pursue occult science; and if afflicted, brings troubles in connexion with ¥ affairs and employment.

H passing over the place of 9 brings troubles in love or matrimonial affairs; a (female) relative will suffer; and may die.

H passing over the place of o brings sudden and serious mischief; in some cases, danger to life (if afflicting the at same time). H passing over the place of 2 involves the native in dispute with religious persons; if well aspected pecuniary gain may result.

 $_{\rm H}$  passing over the place of h causes sudden troubles, and often danger to the father or a near relative.

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 $_{\rm fd}$  passing over his own radical place, in good aspect to  $\odot$ or D, brings sudden and unexpected benefits. His evil aspects produce troubles, family losses, and pecuniary difficulties.

#### TRANSITS OF NEPTUNE.

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Neptune's chief effects seem to lie in the direction of CRISES. Personally, the transit of  $\Psi$  over the opposition of the  $\odot$  in my nativity (Scorpio 1805;), in 1883 coincided with the death of my talented father, on May 9th of that year, when that distant planet was in Taurus 18<sup>0</sup>31'. An annular eclipse of the Sun, invisible in England, took place on November 10, 1882, ten hours after the  $\odot$  had returned (on that day) to his place at my birth, the great luminary being then in  $\mathscr{S}$  to  $\Psi$  in Taurus 17°24', and applying to the same aspect with Saturn in Taurus 23° 4', and being attended by o' in Scorpio 26°43'. My 43d year was overclouded by the long illness of my father, and it was decidedly an unfortunate one.

¥ ind or par.dec. O at the Solar Revolution presignifies a critical time for health, if the O be hyleg at birth; otherwise, a crisis in affairs, to advantage if the  $\odot$  was in an angle or trine with 1 2 or with 9 or 2 at birth. If O was in O, M, or X, a sea voyage soon follows. en la la trans

 $\psi = \psi$  in transit over the place of the D at birth inclines to travelling; and if ) be hyleg debility of health is threatened.

¥ over the place of § pre-signifies restlessness, a change of residence or occupation, and financial troubles.

 $\Psi$  over  $\Psi$  indicates for young people a romantic attachment; ofor others, some advantages attended with much expense and some domestic trouble or anxiety. 

 $\Psi$  over  $\sigma$  threatens (in  $\Theta$ ,  $\mathbb{M}$ , or  $\times$  ), danger by water, in travelling, and serious disputes.

 $\Psi$  over 21 is advantageous-unles 24 was much afflicted by h "'or d'at birth--and promises either advancement or increase of income.  $\Psi$  over h threatens disasters; if in Libra, falls. Caution

will be needed in all new transactions.

Ψ over H. pre-signifies accidents more or less serious according to the relative position and aspects of these two planets at birth. . Scientific men and inventors will gain kudos under this influence. 

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#### CHAPTER XL

ON THE EFFEGTS OF PRIMARY DIRECTIONS and the second

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. The west still the second seco Down from the empyrean, to forewarn Us timely."---MILTON . . . . . . . .

A nativity having been computed and rectified if necessary, and the primary directions for a series of years having been tabulated, an attempt must be made to forecast the probable effects of those directions. The experience of centuries has afforded us some general rules to this end. Directions may be of a fortunate or an unfortunate character; they may be powerful or feeble. The student has already learnt that cer-tain aspects are fortunate, that certain others are usually unfortunate, and that conjunctions and parallels are convertible. He has also hearnt that certain planets and stars possess good influences, that certain others possess evil influences; and that some of their relative positions are more powerful than others. He has now to learn that the strength or weakness of every "direction" depends on the position of the body directed in the radix (horoscope), and that of the planet to which the moderator (Sun, Moon, M.C. or Asc.) is directed. A planet which is angular is more powerfully situated, and much more powerful in direction, than another planet cadent. A planet culminating is elevated above, and is therefore more powerful than the rest of the heavenly bodies. A planet cadent is not so weak if it be in trine with a moderator. The planet receiving the application of the Moon (either by conjunction, parallel, sextile, trine, or opposition) is more powerful than any other planet which is not angularly posited. A benefic which may happen to be in close conjunction, square, opposition, or parallel with Saturn or Lars cannot be very effective for good by direction --- unless the henefic be angular and elevated above the malefic. In nativities those aspects from which the more swiftly roving plenote are swiftly noving planets are separating are found to be much more powerful than those aspects which they are applying. The semi-square aspect in directions is often found to be quite as powerful as the square when formed by a planet in one of the angles. One direction operating alone (unless the body directed be angular) cannot effect much unless it should happen to be aided by a transit of a superior planet, or by an eclipse. Events of the greatest importance usually occur under a train of directions. A train of good directions may bring (or indicate), an accession of property; but if an evil direction to the hyleg fall near the same time, ill-health may prevent the enjoyment of the benefit.

GENERAL RULES FOR JUDGING OF THE PROBABLE EFFECTS OF DIRECTIONS

A good (primary) direction indicates benefit or gain by or through the kind of persons or things signified by the body directed, varied according to the sign (and house, in some cases) in which it was situated in the radix. An evil direction signifies loss, trouble, or illness. In the case of young children, the directions of the M.C., Sun, and Loon in their nativities operate sometimes on their parents. In the case of a married woman, directions of the Sun affect her husband, and vice versa.

The Sun's directions affect the health if it be hyleg, honour, advancement, favour of the creat, the father, and, in the case of a married woman, her hushand 

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The Moon's directions affect the health (if Moon be hyleg), sometimes mental as well as physical; the estate, family affairs, the mother, sister, or wife.

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The Ascendant's directs affect the personal health, the estate, and employment. Ascendant objunction Mars often coincides with death of a parent.

The M.C.' directions affect the business, profession, or employment, honour, credit, character; and in children's nativities, the parents. ato 🔒 julio s in in the production

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THE SUN'S DIRECTIONS. The  $\odot$  of or par.dec. D ---These directions generally impair the health; the head, eyes, and stomach often being affected. Changes or journeys take place. If the > be angular and well aspected at birth, the native may gain preferment. If he should marry, the marriage will be fortunate or unfortunate according to the position of the D at birth.

 $\odot *$  or  $\land$  ) ---Favour and friendship of rich and powerful persons; advancement, journeys, change of residence, or a public appointment. If D be strong at birth, the native may marry a well endowed wife, or have a child born. O 🗌 or

or & D --- Troubles and losses, enmity of a person in power and authority, conjugal strife, ill-health, mental and ety, and discredit are pre-signified. If either luminary be hyleg, an eruptive fever, or ophthalmia may attend.

 $\odot$  or paridec. ---A busy period, profitable or unprofitable according to the strength and aspects of  $\mathfrak{P}$  at birth. Travelling, writing, and speculating. The birth of a child will, most probably, take place. If  $\mathfrak{P}$  be fortunate, gain, fame, and prosperity are promised. If unfortunate, a lawsuit may result. If O be hyleg, a dangerous illness is threatened, accompanied by cerebral symptoms of a serious nature ...

 $\odot *$  or  $\triangle$ <sup> $\varphi$ </sup> ---Iuch business, travelling, or change of residence, and prosperity. Lercurial persons acquire fame and advancement under the influence of these directions.

○ □ ♀ ---Fraud, forgery, false accusations, lawsuits, or illhealth are threatened. The native should be wary in dealing with strangers, while this direction is in force."

O d or par.dec. ---A pleasurable and profitable period, some extravagance indulged in. A child may be born to the native. If angular and well aspected in the nativity, prosperity, and favours from . . . . ladies of wealth and position. Ladies frequently marry under this influence.

⊙ \* or  $\Delta$   $\varphi$  ---A happy and prosperous time; indulgence in music, the drama, courtship, etc.; or birth of a child. Single ladies receive offers of marriage, and (if their nativities promise marriage) often marry under this influence.

OD ? --- This brings losses, extravagance, and in some cases dissipation, and consequent suffering; disappointment in love or matrimeny.

⊙ o , par dec., □ or o o --Danger (if ⊙ he hyleg) of acute fever, wounds, accidents, haemorrhage, bites of dogs, burns, scalds, etc., according to the position of d. The native should carefully avoid quarrels and disputes, pay particular attention to health, and beware of fire (and gunshot wounds if d be in x ).

 $\odot$  \*, or  $\Delta$  of --lilitary preferment, distinction in surgery, travelling, etc., according to the native's position and profession. A monarch may become involved in war, and gain victories. Ladies receive offers from martial men.

⊙ & , par.dec. \* or∆ 2 ---Health, peace of mind, new friends, increase of estate, honours, and general prosperity. Lawyers, churchmen, and merchants gain under this influence. Birth of a son may take place. In the nativities of single women, this influence often brings marriage about.

Ο [] or δ<sup>2</sup> 2 ---Losses, affrents, and ill-subcess in legal proceedings. Unless 2 be afflicted in the nativity, not much harm will be done. In some cases, pleurisy or plethora results. Some benefit may be experienced eventually.

⊙ & par.dec. □, or & b ---Affliction of mind, body, or estate. The heart often becomes weak, and its action deranged, under this influence. Affairs go wrong. If b be ascending in the horoscope, there is danger of accidents or wounds. It is an evil time for travelling, and in some cases there is a likelihood of shipwreck. Monarchs are likely to suffer from conspirators and assassins. Tradesmen are liable to hankruptcy. The father of the native will suffer.

 $\odot *$  or  $\triangle h$  ---Benefits by h people and affairs; a good time for miners, builders, agriculturists, etc. If the nativity promise a legacy, it may now be obtained.

O & par.dec. I or • 4 -- Losses, troubles, or ill-health, according to the position of 4 in the nativity. An unfortunate time for change of residence, journeying, and speculating. A lady may lose her lover or her husband, under this influence. Neurasthenia may result.

 $\odot$  \* or  $\bigtriangleup$  H ---Travelling, general prosperity, active employment; gain by an invention .

 $\odot \sigma$  par.dec.  $\Box$  or  $\sigma \Psi$  ---A crisis in affairs. If the  $\odot$  be hyleg, ill-health. Not a favourable time to travel.

 $\odot$  \* or  $\Delta$  ¥ ---Benefits in business or profession; travelling.

⊙ J par.dec. any of the following Fixed Stars:

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ALDEBARAN---Soldiers and surgeons gain preferment and distinction; but it is said to be not of long continuance.

ANTARES---Military preferment, accompanied by danger. Fever, injury to the eyes, and violent assaults are threatened.

ARISTA---Advancement, wealth (if the nativity promise such), and happiness. ASSELLI---Acute fever, danger by fire, disgrace, imprisonment, calamities. REGULUS---Preferment, gain, ill-health if O be hyleg; and the father suffers. (Lilly says he knows most of this to be true from experience.)

#### THE MOON'S DIRECTIONS

)  $\sigma'$  or par.dec.  $\odot$  ---Danger of fever, or mortal illness, if D be nyleg and if was afflicted at birth. Otherwise, mental troubles, reverses, and discredit. But if  $\odot$  be strong and well configurated with

2 or • at birth, a change for the better will take place.

D \* or A O ---New friends, preferment, profitable employment, favour of rich ladies and popularity. This influence often brings marriage, public employment, and travelling. To monarchs it brings renown, honourable peace, victories, and valuable alliances.

) [] or ? O ---This is always evil, producing mental and physical suffering, converting the love of some woman to hatred; foreshowing trouble or illness of wife, sister, or mother; and tending to produce dissensions with employers, persons in authority, etc.

)  $\checkmark$  or par.dec.  $\ddagger$  1---This brings a journey, or voyage by sea, especially if either ) or  $\clubsuit$  was in the IIId or IXth house, at birth. It brings an active, busy, and prosperous period, if  $\clubsuit$  be fortunate; if unfortunate, loss by fraud, theft, libels, etc. If D be hyleg and Q
afflicted, danger of disease or accident.
 D \* or Δ Q ---Success in literary pursuits, business, accounts,
travelling, and litigation. A child may be born.

D  $\Box$  or  $\overset{\circ}{\bullet}$   $\overset{\circ}{\bullet}$  ---This brings danger to life if D be hyleg and  $\overset{\circ}{\bullet}$  afflicted at birth. It always brings either lawsuits or controversies; often loss of employment; troubles by children and young persons, and ill-success in traveling.

ill-success in traveling. D & or par.dec. 9 ---A pleasant, fortunate, and happy period. Marriage frequently occurs under this influence.

) \* or  $\triangle$  9 ---This influence brings happiness, pleasure-seeking, courtship, or matrimony, favours of ladies and rich persons, birth of children, or marriage of children. To monarche it brings peace, new allies, etc.

D [] or f 9 ---This brings scandal, discredit; illness of wife, sister, or mother; extrawagance, and often personal suffering. If the native should marry under this influence, he will not be very happy or fortunate in marriage. To women, this often brings serious internal complaints.

) of , par.dec.,  $\Box$  or of of ---This brings either accidents or illness, according to the position of  $\sigma$ . Loss by theft, fire, violence, or fraud is threatened. If ) be hyleg there is danger, and, if  $\sigma$  be in a fiery sign, it may be by fire, wounds, bites, or gunshot; if in a watery sign, by drowning; if in an airy sign, by fall from a height; if in an earthy sign, by fever, smallpox, dysentery, diphtheria, etc. The face and eyes are sometimes injured under this influence. Marriage under it is unfortunate. To monarchs, it brings war, and risk of, if not actual defeat.

) \* or  $\triangle \circ$  ---A desire for active out-door exercise, sports, horse-riding, martial exercises, shooting, and travelling. Men sometimes marry under this influence. Lonarchs increase their army or navy, and may gain victories.

)  $\sigma$  par.dec. \* or  $\Delta 2$  ---Health of body and mind, preferment, advancement, new friends; increase of business, university distinction, the gaining of degrees or diplomas, etc., according to the native's profession and position. This influence assists in producing marriage to either sex.

either sex. D D or P 2 ---This brings extravagant expenditure, and dissensions with employers. If the D be hyleg, and D afflicted, at birth, pleurisy, etc., may attack the native. Unless 2 be much afflicted, no material harm will be done in any way, and any present evil may eventually bring recompense.

) , par.decl., , or , h ---This influence produces chronic maladies, and danger to life if ) be hyleg. Sciatica, atonic gout, rheumatic fever, gastric fever, or mental derangement may follow. In any case, either pecuniary loss, or death of a fair relative results. The native should act with extreme caution in all his affairs.

 $\mathcal{D} * \text{or } \Delta h$  ---Favour and friendship of old persons; a legacy; or success in building, mining, or farming.

D ✓ par.dec., □, or S H ---Danger of an accident or nervous illness if D be hyleg. Otherwise danger to the mother, wife, or sister; or separation from the wife. Pecuniary loss, and sudden troubles.

D \* or  $\triangle$  H ----A prosperous time for business. Gain in an unexpected manner. A journey if either D or H be cadent. This influence often brings an inclination to study astrology and occult matters.

D  $\sigma$ ,  $\Box$ , or  $\mathcal{F}$   $\Psi$  ---This brings a crisis, nervous depression, and troubles.

D \* or  $\triangle \Psi$  ---- A favourable time, some travelling.

D & or par.dec. either of the following Fixed Stars:

ALDEBARAN---Preferment to soldiers and surgeons, attended with danger. ANTARES ---- Freferment attended with danger and suffering.

ARISTA---Pecuniary gain--in some cases, wealth--honour, good fortune in pursuits of the nature of  $\mathfrak{P}$ ,  $\mathfrak{P}$ , or 24.

NORTH SCALE --- Good fortune and preferment.

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SOUTH SCALE---Hisfortune, scandal, or ill-health. REGULUS --- Honour and preferment, but attended with danger if D be hyleg. The mother suffers, and may be in serious danger:

#### DIRECTIONS OF THE MID-HEAVEN

M.C. o' or par.dec. O --- This brings honours, advancement, and increase of substance. To single ladies, it often brings marriage.

But if O be evilly configurated with the malefice, or in conjunction with fixed stars of a violent nature, this conjunction brings disputes and misfortunes, maybe of a public nature; and some danger to the mother.

K.C.\* or  $\triangle \odot$  ---This influence usually elevates the native's condition, and, when the nativity promises it, brings him renown and great advancement. It may benefit the native's parents. A public office may be gained. To women, it brings either marriage or employment of a public character.

N.C.  $\Box$  or  $\mathscr{C}$  ---This often brings loss of office or employment, bad trading, disgrace; and, sometimes, bankruptcy and imprisonment. One of the parents suffers. Larried women may lose their husbands under this influence. ; · ..

1..C. & or par.dec. D --- If D be strong and fortunate at birth, honour, fame, advantageous changes, travelling, and popularity. Men may marry under this influence. But if D be weak and evilly configurated, losses, and unproductive journeys or voyages will resolut; and the wife, or mother, suffers. \* . . .

M.C. \* or  $\triangle$  D ---Increase of substance, popularity, honours, gifts, favours from women, active business, and travelling are promised. To men, it denotes marriage, or birth of children.

M.C. [] or . ) ---This brings unpopularity, scandal, quarrels with women, suffering of wife or mother, and family disputes --- according to the position of the D

M.C. & or par.dec. Q --- If Q be strong, gain by literary pursuits, by travelling, by teaching, etc. Should & be afflicted, libel, legal difficulties, and unfortunate trading. . .

M.C. \* or  $\wedge q$  ---Preferment, honour, and increase of business, according to the strength and situation of Q at birth. Children are often first sent to school, and young men to college, under this influence. It often produces a change of residence.

M.C.  $\Box$  or  $\delta^{\circ}$   $\Psi$  ---Troubles and losses are indicated; and, also, danger of lawsuits, unjust sentences, libels, and false accusations. Death of a child frequently happens under this influence.

M.C. c', par.dec. \* or A • --- This brings mirth, gaiety, pleasureseeking, renewal of furniture, free expenditure, advancement in artistic pursuits, the birth of a child, and general prosperity; Marriage frequently happens under this influence.

M.C. C or \* 9 --- Indicates scandal, extravagance, and, in some cases, dissipation. The mother, wife or sister suffers. To kings this influence brings scandals, and wasteful expenditure.

M.C. d., par.dec. [] or & d --- This evil influence brings quarrels,  $\sim 10^{-1}$ 

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losses, fires, thefts, or fraud. To military men, and to surgeons, the d brings advancement, but it is attended with some danger. The parents suffer. Misfortunes are sure to result if changes and speculations be made while this martial influence lasts.

M.C.  $\# \text{ or } \Delta \text{ o'}$  ---This signifies an active, a busy, and a prosperous period, especially to martialists. Lilitary and naval men, surgeons, etc., gain preferment. Generally a journey is taken. Monarchs increase their armies, and, if at war, they gain victories.

k.C.  $\checkmark$ , par.dec.  $\ast$  or  $\triangle 2$  ---Preferment, honours, increase of wealth, benefits from persons in power, and general happiness and prosperity. In the nativities of single women marriage comes to pass. To merchants it brings increase of trade; to clergy, preferment; to lavyers, advancement and high repute. To a Crown Prince it may bring either a regency or elevation to the throne.

M.C. [] or ? 24 ---This usually brings heavy expenses; but nothing very evil. To monarche it brings disputes about laws and privileges, and trouble with the nobility and clergy.

M.C.  $\sigma'$ , par.dec.,  $\Box$  or  $\sigma'$  h ---This indicates family troubles and losses, death of a parent, loss of reputation and credit, theft, fraud, and unpopularity. Merchants and tradesmen lose heavily in speculative transactions. To monarchs it brings tumults, discontent of the people, the spread of Nihilism among their subjects, breach of treaties or defeat in battle.

M.C. \* or  $\triangle$  h ---This gives pecuniary gain by farming, mining, building, legacies, favour and friendship of old persons.

M.C.  $\sigma$ , par.dec.  $\Box$  or  $\rho$   $\Pi$  ---This is often attended by a sudden death, in the family; pecuniary loss, and troubles of a strange nature; disappointment in love and marriage, or separation.

M.C. \* or  $\triangle \#$  ---Unexpected gain; sudden changes, or traveling of an advantageous nature; favour and friendship of scientists. Benefit by an invention or a discovery.

M.C. ,  $\Box$ , or  $\psi$  ---Brings family troubles, unfortunate travelling, and losses in business.

M.C. \* or  $\triangle \Psi$  ---Good business, advancement.

#### DIRECTIONS OF THE ASCENDANT

Asc.  $d \odot$  ---If  $\odot$  be strong and fortunate, gain by public favours from great men, advancement, employment, increase of reputation and credit; at the same time there may be some ill-health. To military men preferment is promised. To monarchs increase of territory or power, and, when at war, brilliant victories. But if  $\odot$  be afflicted by the malefics, danger is threatened, the head and eyes suffering. If  $\odot$  be in d with ddanger by fire, or fire-arms; and accidents involving loss of blood.

Asc. \* or  $\triangle \odot$  ---Health of body, peace of mind, favours from persons in authority, new friends, some elevation of rank, etc., according to the native's social position. Nomen often marry, or have a son born, under this influence.

Asc.  $\Box$  or  $\partial \odot$  ---Diseases according to the sign occupied by  $\odot$ . Envy and enmity of persons in power; loss of employment and credit; danger to the father; and, in some cases, danger of imprisonment. Travelling, changes, and speculation should be avoided while this influence lasts.

Asc. of or par.dec. ) ---Changes of residence, travelling by land or sea, and preferment, if D be fortunate. Otherwise, adversity or accidents, or danger by water.

Asc. \* or  $\Delta$  ) ---Active employment, friendship of great ladies, popularity, general prosperity, marriage, birth of a daughter, etc.

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Asc. 🗆 ord D --- Controversies, strife, conjugal misery, divorce, discord, jealousy, unpopularity, ill-health, intemperance, etc., according to the position of D in the horoscope. A bad time for travelling by land or sea.

Asc. & or par.dec. ? .--- Change of residence, a journey, active business, a propensity to study, invention and writing---the results of which will be fortunate or unfortunate, according to the position of  $\Psi$ at birth. If & be much afflicted, a dangerous accident, or serious attack of illness, is threatened.

Asc. \* or  $\triangle$   $\bigcirc$  ---Prosperity, active employment, travelling; gain by literary work, teaching or travelling; birth of a child or change of resi-dence.

Asc. [] or & Q --- This influence gives a disinclination for study, failure to pass examinations at college; mischief by writing, pressmen, and overwork; diseases of the nature of  $\mathcal{P}$  or the planet with which he may be evilly configurated; anxiety about young persons. To children this influence often brings whooping-cough, bronchitis, or convulsions,

Asc.  $\sigma$ , par.dec.,  $* \text{ or } \Delta$  ---This influence brings pleasure, gain, new friends, courtship, marriage, birth of children; purchase of articles of luxury, furniture, ornaments, etc., according to circumstances. Asc. [] or & 9 ---Brings trouble in love and conjugal life, heavy . . expenses, and extravagance; illness of wife or mother.

Asc. or , par.dec., a or , --Accidents or diseases, according to the position of J. Haemorrhage frequently results. Danger to a parent. If o be in a fiery sign, acute fevers, or accidents by fire; in an earthy sign, danger of suffocation, in g , smallpox or diptheria; in a sign of human form, danger of homicide, or of being killed in a quarrel or battle; in a watery sign; danger of death by drowning; in an airy sign, danger of a fall from a height, or acute fever. . . .

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Asc.  $\approx$  or  $\wedge$   $\sim$  ---This inclines the native to travel, shoot, hunt, fence, indulge in martial exercises, enter the army or navy; study medicine, surgery, or chemistry; become an engineer, etc., according to the nativity. Women sometimes marry under this influence.

Asc.  $\checkmark$  , par.de.c  $\ast$  or  $\land$   $\land$  ---This is fortunate for health and affairs. Prosperity, conviviality, new friends, advancement, favours from the great, marriage, birth of children. If 2 be afflicted, the  $\sigma$  or par. dec., may bring a serious (but not fatal) illness, arising from some infection of the lungs, the liver, or the blood.

Asc. [] or & 2 --- An indifferent state of health, often due to plethora. If 2 be afflicted by d, danger of measles, scarlatina, smallpox, pleurisy, etc. A bad time to deal with lawyers. Extravagant expenditure, and tok much conviviality.

Asc.  $\sigma$ , par. dec.,  $\Box$  or  $\rho$   $-If_{h}$  be oriental, a dangerous accident, or a broken limb; if occidental, a dangerous chronic malady. In some cases this is the beginning of some form of consumption; in others, of melancholia. To women, dangerous internal diseases; and disappointment and trouble in love or matrimony, may result if b afflicted the O at birth.

Asc. \* or  $\triangle$  h ---Gain by elderly persons, Tegacies, mining, building, purchase or sale of houses, etc.

Asc. . , par.dec. [] or & H --- This brings sudden losses--- either in the family or the estate; trayelling, removals and changes of occupation; or else neurasthenia, or an accident.

Asc. \* or A H --- Gain of an unexpected nature; fortunate journeys, and active business; also a desire to sudy astronomy and astrology, chemis-try, electricity, etc. 

Asc. , par. decl. \_ or , y ---Health weak or else an accident. No long journey by sea should be made.

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Asc. \* or  $\Delta \Psi$  ---Gains, travelling for pleasure. an an an the second second and the second DIRECTIONS OF THE SUN AND MOON TO THEIR OWN ASPECTS.

The O to his own \* tends to experience. of preferment, honours, fame and general prosperity. The O to his own parallel brings pr eferment, friends among the great, and success.

The  $\odot$  to his own  $\square$ , sorrow, sometimes ill-health, and losses; a desire to depart and be at rest.

The D to her own parallel, changes and travelling.

The D to her own losses and troubles, enmity of the vulgar, and disadvantageous changes. and a second second

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The student should bear in mind that the GENERAL nature of an expected event must be estimated, firstly, by the nature of the planets operating by direction; secondly, by the moderator affected by the directional influence; thirdly, by the strength of the moderator and planet directed, in the nativity; fourthly, by the sign and mansion in which the direction falls. The student should remember, also, that it is unsafe to judge of the probable effects of any direction acting ALONE without taking into consideration other directions that may fall within  $1^{\circ}$  or  $2^{\circ}$  of its arc, and without attending to the Solar revolution. an eclipse or a lunation, which may coincide and so assist or counteract it to some extent. "It is the neglect of these precautions," wrote Zadkiel I, "that makes so many failures on the part of even otherwise tolerably good astrologers. And it is the labour, the skilll, the persevering industry required to accomplish this true and perfect reading of the heavens which renders the doctrine of nativities one of the vastest and most comprehensive under-. takings which the mind of man can grasp and understand. Let not the student, therefore play with this mighty matter, but either resolve to abandon the research, or otherwise to approach these portals of the temple of truth with a resolute will to conquer the obstacles that beset his path, and finally to take his seat among the niches that contain the names of a thousand great and glorious lovers of truth, real philosophers, .... friends of mankind, and earnest servants of the Living God."

In the experience of the author, he has known in private life, events to correspond very closely both in their nature and in the periods of their Occurence, to prediction. For oxample: A lady who was born on November 14, 1840, st 12:05 a.m., in latitude 51°28' N. Her nativity was rectified by the author by taking Asc. of zod. 15°28" for her sister's death, in May 1856; and her marriage took place as predicted in June 1874, under the direction par. m. 33°27'. In this case the R.A. of the M.C. was (as rectified), 83°59' Here is another example: A lady who was born on April 14, 1845, at El:35 p.m., in latitude 52°58' N. Her nativity was rectified, and her marriage took place in the very month foretoid, viz., July 1874, under Asc. \* 9 zed. 51018', assisted by other directions.

As Ptolemy said :--

"A skilful person, acquainted with the nature of the stars, is enabled to avert many of their (evil) effects, and to prepare himself for these effects before they arrive." Again: "A sagacious mind improves the

operation of the heavens, as a skilful farmer, by cultivation, improves nature."

In regard to diseases, Ptolemy says ;---"Should a disease begin when the Moon may be in a sign occupied at the birth by some malefic, or in quartile or opposition to any such sign, such disease will be mest severe; and if the malefic also behold the said sign it will be dangerous. On the other hand there will be no danger if the Moon be in a place held at the time of birth by some benefic."

People commonly observe that one evil seldom comes alone and this is frequently due to the combined effects of evil directions and eclipses.

In the appendix will be found a rule for computing the ARC OF DURATION in the cases of certain directions of the luminaries. Rapt parallels and zodiacal parallels often continue in operation for many months, and sometimes for several years. The rule referred to will enable the student to gauge very nearly the period of time over which the direction may expend its force from first to last contact.

At page 191, in the nativity of the Late King Edward VII, the Sun's limb first reached the parallel in Capricorn 11°2'25", and the <u>last</u> contact was made in Capricorn 16°19'24", the Sun's centre forming the parallel in Capricorn 13°55'37".

The three arcs of direction are, respectively:---Sun par. Saturn first contact Capricorn 11°2'25", 59°36'11". " " centre . . . " 13°55'37", 62°37'30" " " Last contact . " 16°19'24", 65°6'27" Then, 65°6'27" minus 59°36'11" gives the arc of duration of

this parallel of the Sun with Saturn as 5°30'16" = five years and a half. The working given in the foo-note at p.192, is quite correct, as regards the first contact of the Sun's limb with the parallel. This was the most powerful of the three arcs in Capricornus, and it depressed his Majesty's health, and brought a narrow escape from serious or fatal injury on board a yacht; and the first contact in Sagittarius, in 1871, brought enteric fever, which very nearly proved fatal.

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1. If in directing the Moon with latitude in the zodiac, to the conjunction of a planet if she have latitude of an opposite nature to that of the planet, at birth, so that the difference shall amount to  $5^{\circ}$ , such direction is weak. In the case of the opposition, if the latitudes be of the same name, the direction is weak, and vice versa.

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#### ON THE PRACTICAL USES OF ASTROLOGY

#### "If Astrology be true, it is a useful Truth."--De Morgan

That the Universe is a concrete reality, and that we are in direct relationship with every part of it is a truth. Astrologia sana is in principle demonstrably true, or at least based on truth, for there can be nothing extravagant in believing that ethereal vibrations extend from the Sun to the great planets, and from planet to planet. All space is a network of interacting forces.

The central fact of Astrology is the law of Nature that every celestial body in the Solar System operates on the Earth and its inhabitants, and on the atmosphere. This is a direct consequence of the philosophic truth of relativity.

"To belong to a whole is to have all other parts of the whole in essential and potentially effective relation with oneself. And as belonging to a subordinate whole (our Earth) we participate in the influence of other subordinate wholes upon that. In like manner, as a consequence of the same universal truth of relativity, the things of time must be essentially connected with the things of space. Thus Astrology is, in principle, demonstrable A PRIORI. One remark as to the unitary double meaning (or the distinctly-one meaning) of the word 'principium' -- "beginning, ' and 'principle.' The principle in logic is the beginning in time; therefore the related totality at the beginning of anything (its 'horoscope') will contain and show the 'principle of its course and development.' The principle of genethliacal astrology is that Man is the microcosmic representation and correspondence of the macrocosm. As the latter in its external aspect, is spread out at the moment of birth, so if we have the science, we can read the (general) character, tendencies, and 'accidents' (in the literal and more comprehensive sense of the term) which will become manifest in the life of the newly born. And as time is related to space, so are the larger to the lesser circles of time. It is upon this relation that the possibility of 'directing' depends. The day is the year writ small. The single degree (or approximate diurnal measure of zodiacal progress) represents the circle, or larger day, the year." So wrote the late C.C. Massey.

Science accepts the view that the Earth is an electro-magnet so rendered by the current of electricity emanating from the Sun, which the Earth, in her axial revolution, is continually winding upon herself. Other members of the Solar system cannot differ in this respect. This being the case, when observers find that certain terrestial and atmospheric disturbances constantly coincide with the combined force of the planets exerted in a line against the Earth---as at a Solar eclipse, and at mutual conjunctions and oppositions of the major planets---there is nothing either unscientific or extravagant in believing that such coincidences may be related as cause and effect.

As Mr. W. Buist Picken has said :---

"In constitutional disease a veritable world of forces are in disorder, and the products of disease are all results of morbid motions. The human organism is constituted of twenty-one different systems of forces, arranged into three groups of seven each, interacting ad infinitum . . .

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The compositions of molecular forces in the organism are incalculable. Instead of representing them by the simple combinations of molecular and atomic motion that may occur in a pool of water, there is reason to believe that they are more justly represented by the molecular and atomic action of all the stars in the heavens . . . The stability of health is in the ratio of the stability of equilibrium of the complex normal motions of the organism under adverse influences."2

Astrology is rejected by the scientific world (without any patient and thorough examination of it) as absured and superstitious. It is anathema to modern science! No "scientific authority" accepts the suggestion that the proper way of dealing with the problems of astrology is not to theorise about and condemn them, but to investigate them by the aid of well-attested facts. Such an idea seems to be quite foreign to the habits of thought of our scientific opponents. As the late Dr. Richard Garnett wrote: --- "The study of facts and the observation of Nature must always be stronger than any abstract reasoning; and the investigation of the arguments brought against astrology will disclose a great reluctance on the part of the objector to resort to the testimony of facts, and a thoroughly unscientific habit of mind."

Well might M. Ferdinand Brunetiere<sup>3</sup> have declared not long ago that "Science is bankrupt," and "if not totally bankrupt it is virtually insolvent. The physical or natural sciences promised us to suppress mystery. Now, not only have they not done so, but we see clearly that they have never shed a ray of light upon it. They are powerless to adequately state the only questions which concern us--those which relate to the origin of Man, to the law of his conduct and to his future destiny! The unknowable surrounds us; and we cannot extract from the laws of Physics, or from the results of Physiology, any means of knowing anything about it. . . . Science has lost its prestige, and Religion has conquered a part of its own." In the present year, 1911, M. R. Legendre in the course of his lecture at the National Museum for Natural History, Paris, on "The Physiology of Sleep," admitted that it is impossible to give any exact definition of sleep, which must be distinguished from narcosis, lethargy, and hypnotism.<sup>4</sup>

Astrology also has reconquered part of its own. If anyone doubts this let him ponder over the fact that at the Oxford Congress, September 18, 1908, M. Saloman Reinach, one of the very first rank of savants and scholars, who presided over the important Section 6--Religions of the Greeks and Romans--insisted that:--

"The question is rife: What is the bearing of primitive ASTROLOGY and star-worship on the formation of Oriental and Greek myths? We may, for the moment, answer by a non liquet, but it is CERTAIN that the learned work of Frof. Bouche Leclerq on Greek Astrology, the publication of forgotten astrological treatises by Prof. Cumont, and his admirable lectures at the College de France, where the religious importance of Astrology has been so forcibly emphasized, cannot fail to make us once more turn our eyes to the starry heavens, after we have, perhaps, dwelt too exclusively on the earthly and psychological elements of cult and myth."

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Yet Science, in this twentieth century, "bankrupt" or at least "virtually insolvent" as it is, rejects with scorn and contempt Astrologia 4 - 4 - 1 A -1.15 sana. . . 1 1 1<u>1</u> 1 the particular of the

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It may well be asked "What is Science?" that it is so arrogant and contemptuous. Here is the definition of G. H. Lewes, who in his day was regarded as an authority on Science, presented by him in his "Aristotle" :--

"Science is the systematic co-ordination of the facts of co-existence and succession."

It is the parrot-like cry that astrology is an "exploded" superstition. So that astrology has been "exploded" by "the systematic coordination of the facts of co-existence and succession"--which, wrote R. J. Morrison, is about "as clear as mud in a wine-glass." And none can tell who "exploded" astrology neither point to the work which exploded it!

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As a distinguished physician and philosopher has written: -- "There is one word in particular against which it is necessary at the present day to be on our guard, if we would preserve our independence of character and our peace of mind--the word 'scientific'. To be deemed scientific is to have found salvation -- from the prize-ring upwards. The first thing about the word 'scientific' is that it has no absolute meaning whatever; it is simply relative. It is rightly used to describe any method or action which is in accordance with the laws of the universe, so far as they have been at present spelled out in the department to which the matter described belongs. But as we are every day learning more and more about these laws, it follows that what is truly scientific today may, in the light of some new discovery, be utterly unscientific tomorrow. The next thing to be noted is that the word is apt to be used by each person from the standpoint of his own position in science; and thus the Tower of Babel episode comes to be enacted over again in another sphere. Now, if it could always be borne in mind that the word 'scientific' is a purely question-begging term unless it is (either explicitly or implicitly) qualified by a statement of the precise sense in which it is used, and of the personal equation of him who uses it, the occasion of a vast amount of personal bitterness and misunderstanding would be got rid of."<sup>b</sup>

All things tend to one conclusion--a Great First Cause Who in wisdom rules the Universe. Yet in 1871, the President of the British Association for the Advancement of Science, declared that great masses move through space "without intelligence directed to prevent their collision." This atheistic and absurd idea he borrowed from Laplace.

That Prescience is useful was shown by Claudius Ptolemy in his TETRABIBLOS, eighteen centuries ago. He declared that "prescience by astronomy is possible under certain adaptation, and that alone it will afford premonition, as far as symptoms in the Ambient enable it to do so, of all such events as happen to men by the influence of the Ambient . . . Man is subject not only to events applicable to his own private and individual nature, but also to others arising from general causes. He suffers by pestilences, inundations, or conflagrations, produced by certain extensive changes in the Ambient, and destroying multitudes at once; since a greater and more powerful agency must always absorb and overcome one that is minute and weaker."

My forecast (published in October, 1908) of shocks of earthquake in Italy, etc., about the tenth defree of east longitude, about the 25th and 30th of December, 1908; hed three heads of families to ask me if I apprehended that such seismic phenomena would be so serious as to render it unwise to spend the winter in Italy or Sicily. I replied that they should avoid both Italy and Sicily--the latter because Messina is related to Scorpio the sign occupied by Mars (at the winter solstice) in semi-quartile (45°) aspect with the Sun, the great luminary being also in quadrature with Saturn. As they had faith in the ancient science, they followed my advice, and took their families elsewhere for that winter (1908-09), and on the occurrence of the awful earthquakes of December 28, 1908, which destroyed Messina, and shook Italy and vicinity from the eighth to the fifteenth degrees of east longitude, my correspondents wrote warmly thanking me for my forecast and advice.

Dr. S. wrote (in the spring of 1908) a letter to me in which he said: "I am studying your treatise on Medical Astrology in your Text Book, and find it a great help in practice. I firmly believe that planetary action has," besides the magnetism of the earth, all to do with the health and career of terrestrial beings as well as with mundame affairs."

Some years ago, in the course of a long series of lessons in computing arcs of primary direction, four evil ones were found to be about to take effect in my pupil's nativity. They were Uranus conjunct Mercury zodiac 48°0', Uranus square Moon zodiac 48°4', M.C. conjunct Uranus 48°14', and Sun parallel Saturn zodiac 48°26'. It was pointed out to my friend that this train of primary directions presignified danger of losses, and personal danger by a fall or by an explosion. On reflection, my friend said that he would have an old boiler at his works examined. The examination was ordered and promptly made, and a serious defect was discovered and repaired. As my friend's office was directly over a part of the boiler in question, and as he passed several hours in that office daily, for five days per week, he was running considerable risk of his life. The directions had their effect in weakening his health, temporarily, and in a serious loss of money.

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A Scottish gentleman who was born when the kloon was in conjunction with Mars in Cancer, in the eighth house, and Jupiter close to the upper meridian, had suffered seriously in health, and had been very unsuccessful in his profession, in Scotland, up to the time when he began the study of the Placidian system of directing. He was advised to leave his native country and come south, to an English town in a direction pointed out. He did so, under the direction, in his nativity, of Sun parallel Jupiter, and recovered his health and prospered well.

On May 24, 1888, at 3:45 p.m., in the City of London, the author • \* . was asked by a scientific friend (who had studied astrology under his tuition) whether he might win an action in the Court of Appeal, if he decided to proceed against the directors of a firm for infringing his patent rights. After careful consideration of the primary directions then operating (in the nativity of my pupil) -- that of Moon sextile Mundo, the Moon occupying the tenth house at birth, being the chief one--, and finding the figure of the heavens drawn for the moment of consultation also very favorable to success, I gave my opinion that my good friend would win on the appeal. The action was tried by three judges, in July 1888, who allowed the appeal, and awarded to the plaintiff costs on the higher scale. The plaintiff's solicitor was very doubtful indeed of success in the Court of Appeal, in view of having lost the first trial. It may be mentioned that my friend had telegraphed me to come to his office, but I had started for the city more than half-an-hour before his telegram was delivered to my house. I called at his office only on intuitive perception that he wished to see me; and I had neither heard nor read of the

first trial, and was unaware that he was in so anxious a state of mind--this was a pretty clear case of telepathy.

With regard to surgical operations, Claudius Ptolemy wrote "Pierce not with iron that part of the body which may be governed by the sign (of the zodiac) actually occupied by the Moon" (at the time of the operation)--to which may be added, specially if the Moon be in conjunction, quadrature or opposition with Mars, Saturn, Uranus, or Neptune at the time.

This precept can be followed in major operations which admit of a few hours' delay, when evil planets are predominant and afflicting the Sun and Moon.

When a student of surgery and medicine, I well remember a case of ovariotomy performed by a skilful surgeon at one of the great hospitals of London, in the afternoon of December 13, 1865, when the Moon was in the sign Scorpio 2<sup>°</sup> and applying to conjunction with Saturn in S<sup>°37'</sup> of the same sign. The poor woman died on the following day. Ovariotomy is a very serious operation, and it is often performed with success; nevertheless, it should be delayed when the Moon is afflicted and passing through either Virgo or Scorpio. It would be better to run the risk of being deemed superstitious than to neglect an astrological consideration which might give the poor sufferer a better prospect of recovery from the shock of a serious surgical operation.

The dominion of the Moon in the human body as she passes through the twelve signs of the zodiac is as follows:--

In Aries (0° to 30° of longitude) head and face; Taurus, neck and throat; Gemini, arms and shoulders; Cancer, breast and stomach; Leo, heart and spine; Virgo, abdominal organs; Libra, loins and kidneys; Scorpio, reproductive organs and bladder; Sagittarius, hips and thighs; Capricornus, knees and hams; Aquarius, Legs and ankles; Pisces, feet and toes.

Jerome Cardan, the celebrated physician and astrologer, was sent for in the year 1552 by the Archbishop of St. Andrews, whom he cured of a dangerous disease which the distinguished physicians of his day failed to cure and pronounced incurable. Cardan's astrological skill enabled him to succeed in this inveterate case wherein other physicians less skilled both in astrology and medicine had utterly failed to effect a cure.

In the treatise on Medical Astrology this very important subject will be more elaborated.

#### FOOTNOTES.

1. Vide Letter in LIGHT, January 1, 1898, re-printed in STAR LORE, February, 1898.

2. "On Physics and Medicine," HOMOEOPATHIC WORLD, July 1897.

3. The learned editor of the REVUE DES DEUX MONDES.

4. This lecture was reported in full in the REVUE SCIENTIFIQUE, June 17,1911.

5. Vide STAR LORE, January 1898.

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#### ON THE USE OF LOGARITHMS IN ASTRONOMICAL CALCULATIONS.

Logarithms were invented by Baron Napier, of Merchistoun, for the purpose of facilitating his astronomical calculations, and for astrological purposes. By means of logarithms multiplication is performed by addition; division by subtraction; proportion, or the rule of three, by adding three numbers together; and roots are extracted by a very simple process.

(Note.--In working by rule of three, the ternary proportional logarithm of the first term must be taken from 10.00000 to find its ARITHMETICAL COMPLEMENT. Where the index--in the sum--exceeds 10, this amount must be rejected.)

The best Tables of Logarithms are those of Callet and Bruhns, the sines, cosines, tangents, and co-tangents being given to seconds--Chamber' Tables give them to degrees and minutes (A set of these logarithms may be secured from the National Astrological Library, 1520 28th Street, SE., Washington 22, D.C., together with Ternary Proportional Logarithms--to degrees and minutes.)

By means of the following formulae a map of the heavens may be drawn for any part of the world. We at at event we contribute the second second

#### . Labore in the second FORMULA 1.

#### Oblique Ascension given to find Ecliptic Longitude.

1.--Log. cosine Obl. Asc. from the first point of T or  $\Delta$  [or log. sine Obl. Asc. from () or. 7 ) plus log. cotangent lat; or pole of house equals log. cotangent / A. (A table of the Poles of the Houses will be found at the end of this Appendix. The pole of the Ascendant (or first house) is always the latitude of birthplace.) . . . .

2.--Then, if Ohl. Asc. be less than  $90^{\circ}$  or above  $270^{\circ}$  / A plus  $23^{\circ}27'$ (the obliquity of the ecliptic) equals  $\neq$  B. If Obl. Asc. he more than 90°, and less than 270°, the difference of Z A and 23°27' equals  $\angle$  B. (Then the birthplace is in southern latitude the obliquity of the ecliptic must be added to  $\angle$  A when the Obl. Asc. is greater than 90° and less than 270°; and when the Obl. Asc. is less than 90° or greater than 270° the difference between / A and the obliquity of the ecliptic must be taken to find / B.)

3.--And log. cosine / B (a.c.) plus log. cosine / A plus log. tangent Obl. Asc. from  $\gamma$  or  $har (or log. cotangent longitude <math>\odot$  or 3) equals log. tangent longitude from  $\mathcal{T}$  or  $\Delta$  (or log. cotangent longitude  $\mathfrak{G}$  or  $\mathcal{T}$ ). (Note.--If / B exceed 90°, tage log. sine of its excess, instead of log. cosine, using the arithmetical complement (a.c.) of the log., as usual, in the first term. If  $\underline{/}$  B should exceed 90°, the longitude will fall the reverse way from the point from which the Obl. Asc. is taken.)

FORMULA 2. •

The Oblique Ascension being exactly 90° from  $\gamma$  or  $\Delta$  , to find the degree ascending.

Log. sine of the obliquity of the ecliptic for the given year plus log tangent latitude of birthplace equals log. tangent of the ascending degree.

FORULA 3.

To find Ascensional Difference. Log. tangent lat. of birthplace plus log.tangent declination of the

heavenly body equals log. sine of the ascensional difference. FORMULA 4. 

The Declination and Ascensional Difference being given, to find the Pole. and the second se

Log. cotangent declination plus log. sine asc. diff. equals log. tangent of the pole. an ann a faireacht an an

FORMULA 5. 2 (11) (13) - - 3(3) nen soske e

To find the Circle of Position. (The circles of position of all bodies between the meridian and horizon are analogous to the circles of latitude, being small circles of the sphere, having their planes parallel with the plane of the meridian.)

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

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2.--Then, the circle of position, taken from the meridian distance gives the asc. diff. under the pole. 1.000

#### FORMULA 6.

. The Sun's Longitude being given, to find his Right Ascension. se di sus di Martine i Angli Malani di Santa di Log. cosine of the obliquity of the ecliptic plus log. tangent longitude from  $\gamma$  or  $\Delta$  (or log. cotangent longitude  $\Im$  or  $\eth$  ) equals log. tangent R.A. from  $\Upsilon$  or  $\Delta$  (or log. cotangent R.A. from  $\Theta$  or  $\overline{\mathcal{O}}$ ).

• • • • • • • <u>•</u>•••••••• FORMULA 7

The Sun's Longitude being given, to find his Declination. Log. sine of 0.E. plus log. sine longitude from T or A (or log. co-

sine longitude 6 or 7 ) equals log. sine declination.

#### FORMULA 8.

5 • . •

The Sun's Declination being given, to find his Longitude. 

Log. sine of his declination minus sine O.E. equals sine of longitude.

. . .

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#### FORMULA 9.

The Sun's Right Ascension being give, to find his Longitude.

Log. cosine of 0.E. plus log. cotangent R.A. from T or  $\Delta$  (or log. tangent R.A.  $\odot$  or  $\neg$ .) equals log. cotangent longitude from  $\gamma$  or  $\Delta$  (or log. tangent from 3 or 7 ).

#### FORMULA 10.

The Right Ascension and Declination of a Heavenly Body, being given, to find its Longitude and Latitude.

1.--Log. sine R.A. from Tor. (or log. cosine R.A. from G or 7) plus log. cotangent declination equals log. tangent / A.

2.--R.A. and declination same name,  $\angle A$  plus obliquity of ecliptic equals  $\angle B$  (If the R.A. be less than 180°, call it North; if greater than 180°, Call it South.)

R.A. and declination of different names, the difference / A and O.E. equals / B.

Then, for the Longitude:--

Log. sine / A (a.c.) plus log. sine / B plus log. tangent R.A. from γ or <u>A</u> (or log. cotangent R.A. 9 or J) equals log. tangent longitude from · · \_ · T or A (or log, cotangent longitude from G or J).

tion equals log. sine latitude. (If  $\angle$  B exceeds 90°, the latitude will be of contrary name to the declination.)

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The Longitude and Latitude of a Heavenly Body being given, to find its Right Ascension and Declination.

1.--Log. sine longitude T or  $\Delta$  (or log. cosine longitude G or  $\mathcal{F}$  ) plus log. tangent of 0.E. equals log. tangent  $\angle A$ .

2.--Longitude and Latitude same name, 90° minus latitude equals / B.

Longitude and Latitude different names, 90° plus lat. equals / B. a an an an an Anna an Anna an Anna an Anna Anna an Anna an Anna an Anna an Anna Anna an Anna an Anna an Anna an Anna an Anna 3.--/ B minus / 4 equals / C.

Then, for the Declination :---

, for the Declination:--Log. cosine / A (a.c.) plus log. cosine / C plus log. cosine 0.E. equals log. sine of the declination.

For the Right Ascension :---

Log. cosine declination (a.c.) plus log. cosine longitude from Tor  $\Delta$  (or log. sine longitude from  $\Im$  or  $\neg$  ) plus log. cosine latitude equals log. cosine R.A. from T or  $\Delta$  (or log. sine R.A. from  $\Theta$  or  $\delta$  ).

## FORMULA 12.

To find the Longitude of a Heavenly Body from the Ephemeris.

1.--Find the difference between its longitude at the noon preceding and , the noon succeeding the given time.

2.--Find the diurnal proportional logarith, corresponding to the amount of that difference; find, also, the diurnal proportional logarithm of the time elapsed since the preceding noon; add the logs. together and the sum will be the diurnal proportional logarithm of the motion of the heavenly body in longitude.

3.--Add the sum obtained in this manner to the longitude at the preced-. ing noon (but subtract it in the case of a retrograde planet), and the sum will be the longitude required.

EXAMPLE. 22 Let it be required to find the longitude of the Moon at 4:05 p.m. GMT of November 20, 1877. The moon's motion in the 24<sup>h</sup> was 13<sup>0</sup>23'. 

· · · · ' Diurnal proportional logarithm of  $13^{\circ}23'$ .... 25365 Diurnal proportional logarithm of  $4^{\rm h}5^{\rm m}$ .... 76920 

Then, the Moon's longitude at noon, Taurus 23°2' plus 2°17' equals Taurus 25019' the Moon's logsitude required.

To Find the Latitude and Longitude of a Star by the Celestial Globe. n na hAnna an an tha an an tha an an tha an tha

RULE .-- Place the upper end of the quadrant of altitude on the north or south pole of the ecliptic, according to whether the star is on the north or south side of the ecliptic, and move the other end until the star comes to the graduated edge of the quadrant: the number of degrees between the ecliptic and the star is the latitude; and the number of degrees on the ecliptic, reckoned eastward from the first point of Aries to the quadrant, is the longitude. · .... . . . . . 

the second second second second - 24 C

Or, elevate the north or south pole  $66\frac{10}{2}$  above the horizon, according to whether the star is on the north or south side of the ecliptic; bring the pole of the ecliptic to that part of the brass meridian which is numbered from the equinoctial towards the pole; then the ecliptic will coincide

with the horizon; screw the quadrant of latitude upon the brass meridian over the pole of the ecliptic; keep the globe from revolving on its axis, and move the quadrant until its graduated edge comes over the given star; the degree on the quadrant cut by the star is its latitude; and the sign and degree on the ecliptic cut by the quadrant shows its longitude.

Moon.

To Find the Arc of Duration of a Primary Direction of the Sun or

If the Sun be in either  $\bigcirc$ ,  $\bigcap$ ,  $\bigcap$ ,  $\bigcap$ ,  $\bigcap$ , or , , when the parallel is completed, his south limb will first enter the parallel declination, or the declination of the aspect, and his north limb will be the last to enter it. If the Sun be in  $\bigtriangledown$ ,  $\bowtie$ ,  $\chi$ ,  $\gamma$ ,  $\circlearrowright$ , or  $\amalg$ , when the parallel is completed, or the declination of the aspect reached, his north limb will first enter the declination of the parallel or aspect, and his south limb will be the last immersed in it. To and from the degrees and minutes of declination of the given parallel of declination (or, of the declination that the Sun's center will have at the place of the aspect) add or subtract  $O^{\circ}$ 16', and the sum or gifference will be the declination of the given be the declination of the aspect) add or subtract  $O^{\circ}$ 16', and the sum or gifference will be the declination of the declination of the first touches upon the parallel of declination (or the declination of the place of the aspect).

This process of adding or subtracting 0<sup>9</sup>16' is also applicable as regards the Moon, only that the Moon's declination, etc., must be found in the Ephemeris or Nautical Almanac for the year, of birth.

Find the longitudes corresponding to the two declinations thus found, and work the two directions by the rule given at page 178. The difference (in arc) between the two values will be the arc of duration,<sup>1</sup> which is to be converted into time in the manner described. (Oxley)

In the case of mundane directions O<sup>0</sup>16' should be added to and also subtracted from the R.A. of the luminary directed, and the sum or remainder should be worked with in such manner as to direct the east and west limb to the parallels and aspects; and by subtracting the lesser arc from the greater, the arc of duration, or of anticipation and retardation, may be determined.

1. The arc of duration will vary in length according to the sign in which the aspect or parallel of declination falls; the longest will be in  $\mathcal{H}$ ,  $\mathcal{G}$ ,  $\checkmark$ , and  $\bigtriangledown$ , and in some cases the same limb of the luminary that first entered on the declination MAY be the last to leave it. The longest arc, near the tropics, will be about 17°20'; the shortest, near the equinoxes, about 1°20'.

FOOTNOTE

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#### LONGITUDES AND LATITUDES IN THE

#### UNITED STATES

by

#### Eugene Dernay, MAFA.

Here is the one compilation every student, teacher, researcher---everyone who calculates horoscopes----will want. At last we have an accurately calculated compilations of longitudes and latitudes for every tity and town in the United States with 2500 or more population ---over 5,000 of them---and every County seat regardless of size.

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